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FRIENDS' INTELLIGENCER

A Religious [illegible] Family Journal

Lauretta E Wilson

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 29, 1909

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Continued on page iii

Old Meeting-Houses

JOHN RUSSELL HAYES

Paper covers, 75c., Cloth, $1 postpaid

SEVERAL of our friends who have sent for copies of Old Meeting-Houses, have written us stating how much they appreciated the little book. Containing over 50 pictures of our principal meeting-houses, and also the tender poetry of John Russell Hayes, it represents one of the treasures that should be in every Friendly home.

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Printers and Publishers

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BUCK HILL FALLS

We have again the pleasure of announcing the opening of Buck Hill Falls for another season's activities and delights.

The Inn opens on Seventh-day the 29th, and a considerable gathering of friends is expected, particularly as the 31st is a legal holiday; several cottages have already been occupied.

We are at last able to dispense with the troublesome and inefficient oil lamps in the Inn, as the new electric lighting system is expected to be completed and in operation.

For the benefit of many who have been unable to reach the Glen and Falls afoot, a new carriage road has been pushed to the summer house on the bluffs below the Falls; a walk of only a few yards is necessary to obtain the view of the triple Falls.

We will shortly have ready a new automobile map and guide book giving three interesting routes to Buck Hill Falls; in the meantime, we will gladly give the information as to distances and stopping places to anyone who wishes to make the trip before the map is ready.

Among other matters of interest we may mention the splendid condition of the golf links, and the opening of regular play over its rolling hills, its bunkers and water hazards. The genial Dowell George from the Virginia Hot Springs will again be in charge.

The swimming-pool will be practically completed and ready for use as soon as warmer days arrive. The many friends whose efforts last summer made its construction possible will doubly appreciate its generous proportions and convenient situation. Tennis courts are in fine shape, and bowling alleys ditto.

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
R. BARCLAY SPICER, A. B., Swarthmore, Superintendent

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FIFTH MONTH 29, 1909. | Volume LXVI. Number 22.

Personal equipment and character—the creation, if you will, of a higher type of man—should be the great aim and end of civilization.

EDITORIAL IN LONDON QUARTERLY EXAMINER.

ANCIENT QUAKER NEIGHBORHOODS.

Tell me, great trees that shade the quiet roofs
And guard the lowly graves among the grass,
Tell me of all the simple country faith
And grace and kindliness that long have blest
The old-time Quaker colonies afar—
In fertile Indiana's sunny glades,
In Loudoun's meadows warm and dreamy-fair,
In old Long Island and in Canada,
And every region where our Faith endures.
Love links us all across the sundering leagues,
Love makes us brothers in our cherished creed
In many an ancient Quaker neighborhood,
In many a well-loved kindly Meeting-house
Far up and down the land, where'er we come
And gather in the peaceful First-day morns,
Waiting in quietude upon the Lord,
Waiting and praying,—"Children of the Light."

In "Old Meeting Houses." —*J. Russell Hayes.*

"OLD MEETING HOUSES."

The verses of John Russel Hayes about our old meeting houses, which were first published in *Friends' Intelligencer,* are now gathered in an attractive volume, illustrated with pictures of the old places of worship taken from photographs.* There are fifty of these illustrations, under which we find the following quotations from the verses: "Amid Westmoreland's sacred solitudes"; "Heart of a region where old faith still lives" (Gwynedd, Pa.); "Lone Catawissa's olden log-built house"; "Newtown's cheerful sunny Meeting-house"; "Time-Honored Plymouth 'mid thy stately trees"; "Nine Partners, where Lucretia Coffin came in school-girl days"; "Buckingham above thy dreamy fields"; "Old-time peacefulness and love and charm" (Pilesgrove, N. J.); "Tranquil and pathetic loneliness" (Haddonfield, N. J.); "A grand old house of grand old memories" (London Grove, Pa.); "Little ancient, solitary Caln"; "With its giant oak, type of its people's age-long strength and charm" (Salem, N. J.); "Its silent 'acre' sweet with tender flowers" (Fallowfield, Pa.); "Ivied Abington's serene old house"; "Quaint, friendly Birmingham"; "Musical silence and sweet country peace" (Romansville, Pa.); "Pendleton, heart-warm with kindliness"; "Peace and friendliness" (Trenton, N. J.); "In the golden summer First-day morns" (Germantown, Pa.); "Quaint Hockessin's little shrine"; "Mount Holly, by our sainted Woolman's home"; "Calm Old Kennett by the country road"; "The softly-humming stove" (Maple Grove, Ind.); "Amplitude of hospitality" (Girard Avenue, Phila.); "A well-loved kindly meeting house" (Darby, Pa.); "An ancient Quaker neighborhood" (Merion, Pa.); "Dear associations from old days" (Hopewell, Va.); "Most friendly the all-welcoming walls" (Race Street, Phila.); "Sanctity and ancient charm" (Green Street, Phila.); "Dear Penn Hill of precious memories"; "Environed round with tenderness and love" (Sandy Spring, Md.); "Where meet the kindly folk of Willistown"; "Wrapt round with tranquil sweet solemnity" (Norristown, Pa.); "Great trees that shade the quiet roofs" (Chesterfield, N. J.); "Dear, venerable, cheery old-time Friends" (Old Westbury, L. I., with over fifty old-time Friends shown in the picture); "Ancient seats of fragrant wood" (New Garden, Pa.); "Heart of all the Quaker region" (Moorestown, N. J.); "Steeped in antique calm" (Reading, Pa.); "Camden, so peaceful 'mid thy peaceful graves"; "Old Horsham dreaming in the hickories' shade"; "Love links us all across the sundering leagues" (Coldstream, Ont.); "How remote from all the world's loud tumult" (West Grove, Ohio); "Blessedness and holy peace" (Byberry, Pa.); "West Chester, in the kindly dear old town"; "Quietude and rustic charm" (West Nottingham, Md.); "A peaceful island 'mid the city's noise" (Wilmington, Del.); in addition to these there are a few illustrations of English and Irish meeting houses.

Opposite some of the pictures are appropriate selections in verse from Madison Cawein, Whittier, Fanny Pierson, Philip Henry Savage, Ely John Smith, and Edith H. Winder. The volume as a whole is just the kind one likes to hold in the hand while sitting on the porch or under the trees in summer, reading and dreaming by turns.

*"Old Meeting Houses," by John Russell Hayes. Paper, 75 cents; cloth, $1.00; postpaid. The Biddle Press, 1010 Cherry St., Philadelphia, or Friends' Book Association, Fifteenth and Race Sts., Philadelphia.

NEW YORK YEARLY MEETING.

The Two Hundred and Fourteenth Session of New York Yearly Meeting of the Religious Society of Friends, held at 15th Street and Rutherfurd Place, New York City, began with the session of the Meeting of Ministry and Counsel, on Seventh-day, the 22d.

MINISTRY AND COUNSEL.

This meeting corresponds to the meeting of ministers and elders in the other yearly meetings. Two sessions were held, at 10 a. m. and at 3 p. m. Visiting ministers of other yearly meetings present were: Isaac Wilson, Joel Borton, Matilda Janney, of Philadelphia; Hannah A. Plummer, of Chicago; Robert E. Pretlow, Pastor of the Brooklyn meeting of the other branch of Friends.

The usual queries were read, but were not formally answered. Instead of such answers, there were, from the constituent meetings, reports covering the items suggested in the queries, but also other things that might have been the concern of the meetings in the past year. There was a feeling, not only on the part of New York Friends, but also of Friends from other yearly meetings, that this new way of ticking up the state of society, was a great improvement over the older way. A visiting Friend who had been present when the new plan was adopted and had had and expressed serious misgivings, being present at this time, expressed hearty approval.

The report from Westbury Quarterly Meeting of Ministry and Counsel was of especial interest. An arrangement had been made to have visitors from other meetings at New York and Brooklyn meetings about once a month. The idea of these visits was not only to attract the attendance of those whose interest is indifferent by advertising a well-known minister, but also to promote acquaintance between meetings by having visits from their interested workers. This purpose of sharing in the experience of other meetings had been one of the subjects of a special conference of the Meeting of Ministry and Counsel, held in Brooklyn in Second month.

William M. Jackson, having asked not to be re-appointed Clerk of this meeting, Samuel J. Seaman, of Glen Cove, Long Island, was appointed Clerk. Amy Willetts, of Jericho, Long Island, was re-appointed Assistant Clerk.

THE FIRST-DAY SCHOOLS.

In the evening of Seventh-day, the annual meeting of the Association of First-day Schools of the Yearly Meeting was held in the meeting house at 15th Street and Rutherfurd Place. Henry M. Haviland, of Brooklyn, and Alice Brown, of Cornwall, presided as Clerk and Assistant Clerk of the Association.

A sum was appropriated sufficient to cover the expenses at the Summer School to be held at Swarthmore, of three representatives from New York First-day schools.

The topic for discussion for the evening was, "Helpful Features of Our First-day Schools." This discussion was contributed to by representatives from the different schools. E. Myron Allen spoke for Granville, where the First-day school has been discontinued; Martha Willetts, for Purchase; Lucretia Heacock, for Chappaqua; Frances Stryker, for Plainfield; Phoebe Wright, for Manasquan; Peter Sanderford, for New York (Manhattan); and Emily Atkinson, for Brooklyn. For New York, a class in social economics was recommended, with Ruskin's "Unto This Last" as a text-book. The helpful things of Brooklyn school were particularly interesting.

There were present, by invitation, visitors from other liberal denominations of Greater New York. Of these, Dr. R. M. Hodge, Chairman of the Joint Committee of the Liberal Denominations of Greater New York, gave an account of the Graded Course for Sunday Schools which these denominations are putting into effect in their schools. This course is sufficiently near parallel to the Graded Course of Friends to make it possible for our schools to work hand in hand with the others. O. Ellery Edwards, President of the Unitarian Sunday School Association, was also present and spoke.

First-day afternon a reunion of the First-day Schools was held at Rutherfurd Place. The Clerks of the Association presided. Representatives were present from New York, Brooklyn, Plainfield, Purchase, Manasquan, Granville, Easton.

The exercises consisted of a responsive reading on peace (which will be published in full in a later issue.)

La Vergne Gardner, Hannah Plummer, William Jackson and others, spoke especially to the children present.

YOUNG FRIENDS' ASSOCIATION.

The annual meeting of the New York and Brooklyn Young Friends' Association was held in the yearly meeting house, First-day evening. Clarence P. Browning presided, with Elizabeth Haviland as Secretary.

Officers were elected for the coming year as follows: President, Clarence P. Browning; Vice-President, J. Bernard Walton; Recording Secretary, Alice R. Linvill; Corresponding Secretary, Elizabeth Seaman; Treasurer, Franklin Noble.

Before taking up the subject of the evening,

a discussion of current topics was called for. Edward B. Rawson brought up the federation of the colonies of South Africa, considering it very significant as making much more hopeful a federation of the world. In this connection, retroactive tendencies in our federation of States was referred to, as shown in increased appropriations for war preparation.

Elizabeth Stover brought up the recent Congress of Religious Liberals in Philadelphia.

The Association, for the season just closing, had had under consideration, the general topic, "The Influence of Abstract Ideas on the Progress of the Human Race."

The particular topic for the evening was "The Influence of the Idea of Divinity." This was presented in a paper by Helen W. Clarkson McCloy, formerly of Wilmington, Del., and more recently editor of the "Feminine News and Views" column in the New York *Sun*. The paper was exhaustive and interesting. A good discussion followed in which part was taken by La Vergne Gardner, William M. Jackson, Edward B. Rawson, Marianna Smith Rawson, Henry M. Haviland, Henry W. Wilbur and others.

R. BARCLAY SPICER.

New York, 5th Mo. 24th.

PHILADELPHIA YEARLY MEETING.

(*Continued from last week.*)

WOMEN'S BRANCH.

In the Women's Branch of the Yearly Meeting, Sarah Griscom and Matilda Garrigues were continued as clerk and assistant clerk, and Mary S. Bartram was appointed reader. Several times during the week appreciation was expressed of the faithfulness and efficiency with which these Friends filled their positions.

When the subject of changing the quotas of the quarterly meetings was under consideration, the question was raised whether it was not time for the women to give up their separate treasury. Some thought that as the women now had as much voice as the men in the disposition of the general fund, the need for a separate treasury no longer existed. Others felt that the fund had been put to good uses in the past and that it should not be given up. The matter was referred to the Auditing Committee, and when they reported in favor of retaining the fund, there was general satisfaction. Anne M. Griscom was continued as treasurer of this fund; she reported a balance on hand of $585.30, and it was decided to send $100 to each of the colored schools at Aiken and Mt. Pleasant, S. C.

Earlier in the week some Friends had called attention to the pressing needs of the Laing School at Mt. Pleasant, of which Abby D. Munro is principal, and a Friend volunteered to be in Room No. 1 between the morning and afternoon meetings; we understand that over sixty dollars was contributed for this purpose. Later, attention was called to the large work that is being done at the Schofield School at Aiken, and a Friend received contributions for that school on Sixth-day; owing to the press of business Sixth-day morning, attention was not called to this at the close of the session and the amount contributed was much less; Friends can easily remedy this by mailing directly to Martha Schofield what they would gladly have given then.

The visitors from other yearly meetings had many helpful messages, which strengthened and encouraged those present. Among these were Martha S. Townsend and Alice C. Robinson, of Baltimore; Hannah A. Plummer, of Chicago, and Caroline Washburn, of Chappaqua, N. Y. Hannah A. Plummer brought good news from the Peace Congress in Chicago, held the previous week.

The epistles from the other yearly meetings were listened to with great interest and many expressed their thankfulness for the increased activity manifested along various lines. It was especially remarked that though Genesee is a very small meeting, it had sent a large letter, measured by the life and growth it evidenced. There was sincere rejoicing over the new meeting in Toronto and the holding of the yearly meeting there this year.

Mary R. Livezey and others regretted the spirit of unrest concerning the ministry manifest in some of the epistles. Caroline J. Worth looked upon this unrest as encouraging. She hoped that all who ministered in the meetings might do so in the life and not increase their words until their message was lost.

The report of the Philanthropic Committee was read in sections, with time for comment after each. It was felt that the Peace section had done more and better work than ever before. Hannah A. Plummer expressed her regret that more than fifty per cent. of our national revenue goes for war purposes.

The work of the Friends' Neighborhood Guild and of the Friends' probation officer was highly commended. In speaking of the needs of the children, Alice C. Robinson advocated the opening of more playgrounds in the cities. She said it always hurt her to see old graveyards enclosed with stone walls. She would take away the walls and turn the graveyards into gardens where children could cultivate flowers. She hoped we would come

to realize that our dead are not lying under the ground, and that the best way to honor their memory is to work for the uplift of the living.

Mary H. Whitson wished there might be a concerted movement for placing city children as workers on farms in summer, believing that the farmers would be benefited as well as the children.

Sarah B. Flitcraft hoped that no Friend would miss the opportunity to sign the petition that is to be sent to Congress in favor of equal suffrage for women. Mary R. Livezey said that in all reform meetings three-fourths of those in attendance are women, and that if they had the ballot, their influence would be much greater.

At the close of the report on Philanthropic Work, Martha S. Townsend reminded us that this work, as now carried on by the yearly meetings and the General Conference, had its origin in a thought of Jonathan W. Plummer, which he took with him to Illinois Yearly Meeting many years ago; after the work was taken up by Illinois, it spread gradually to the other meetings.

The report of the Committee on First-day schools was commended. The need of making the First-day schools religious opportunities was emphasized. It was pointed out that Friends have nothing except these schools to give to our young people what those of other religious denominations get from their Christian Endeavor meetings.

When the first query was answered, Caroline J. Worth asked if the time had not come for us to stop inquiring if the behavior in meeting is becoming.

The second answer called forth the thought from Sarah Griscom that it is a test of love to be able to give and receive counsel in the right spirit.

When the third answer was read, several Friends thought that we had no testimony to bear against other denominations; that the query refers entirely to our own Society. Sidney S. Yarnall felt that Friends are not excused from feeling a concern against the system outside our borders when often ministers, under that system, are not free to say what they really think.

The fifth answer caused Mary R. Livezey to ask what are harmful diversions; she felt that many Friends engage in diversions that are at least questionable. Sarah B. Flitcraft said that in selecting our recreations we must choose the best. We must try to give our young people right amusements in place of harmful ones.

At the close of the meeting the memorial of Lydia H. Hall was read. For over thirty years she was one of the editors of *Friends' Intelligencer*, and was for forty years the sole editor of *Scattered Seeds*. Largely through her efforts the Friends' Boarding Home in West Chester was established, before the Jeanes' Fund was thought of, and she was president of its board of managers during life. She was also one of the managers of Swarthmore College from the time of its opening until her death. In monthly, quarterly and yearly meetings she was an active and valued member, speaking only when necessary and then right to the point. While active in all these directions, she found time to look well to the ways of her household, being a true home-maker, a devoted wife, a wise and loving mother.

Anna T. Speakman and others spoke of Lydia Hall in words of loving remembrance. In the silence that followed we felt, in the words of the clerk, that we had received "a renewal of life and strength and that the true seed of God is yet alive in the Yearly Meeting."

(*Concluded next week.*)

TORONTO FRIENDS' ANNUAL MEETING.

[Abridged from *The Messenger*, Toronto.]

The Annual Meeting of Friends' Association, Toronto, was held April 17th, in Forum Hall.

The Executive met at 4 p. m. The President occupied the chair. Mary E. Youmans acted as Secretary. There were present, in addition; John Richards, George H. Phillips, Rebecca Zavitz, Felix Belcher, Charles Toole. Reports were read and approved.

At 4.30 the regular meeting convened. The members were welcomed. Feeling references were made to the death of our Secretaries. The reports of the Executive, the Treasurer, and the Report on *The Messenger* were read and approved.

The following were elected: On the Executive —John Richards, Cuthbert Wigham, Harry Perkins, Mary Youmans, Georgina Brown and Mabel Wilcox. Those already appointed by Canada Half-Yearly Meeting of Friends being: Wm. Greenwood Brown, President; George H. Phillips, Newmarket; Eliza Pearson, Schomberg; Charles A. Toole, Whitchurch; Nelson Chapman, Uxbridge; Alberta Webster, Whitby; Alfred Phillips, Toronto.

Peace Branch—Mrs. A. M. Courtice, Chairman; Ferdinand Wilson, Prof. C. A. Zavitz, Prof. Andrew Stevenson, Prof. A. Shortt, Miss L. A. Eyre and Miss Addie Phillips.

Adult School—Chas. C. Van Norman, Chairman; Cuthbert Wigham, Fred. Whitlow and W. R. Tucker.

Librarian—Capt. R. Cockerill.

At 7 p. m., supper was served at Williams' Cafe, after which letters regretting absence were read

from Rev. Wm. Hutcheon and Miss Coleman. Reports were given by Harry Perkins on the Sunday afternoon meetings, pointing out the range of subject matter coming under consideration, such as "Woman Suffrage," "The Scientific Value and Influence of Prayer," "Jesus Christ from a Jewish Standpoint," "Quakerism in Relation to Higher Criticism," etc.

The Report on the Adult School was supplemented by remarks from the Secretary, Percy Roberts, and from Chas. Whittaker.

The Peace Report received most attention, and valuable comment was made by Rev. Dr. Eby, Mrs. Flora McD. Denison, Dr. Margaret Gordon, Mrs. Myriam Brown, Prof. Dr. Morden, W. R. Tucker, Mrs. Buskin, Mr. Bloom, Captain Cockerill and others.

The report which recommended 10 prizes to be competed for by High School pupils was adopted.

An interesting program was arranged by the committee under the chairmanship of Captain Cockerill, as follows: Piano solo, by Miss Taylor; recitation, by B. Foster; song, by Mr. Varey; reading, by F. Clement Brown; song, Miss Wilson; song, Chas. Whittaker; song, Captain Cockerill.

Harry Perkins acted as Secretary for the evening.

REPORT OF THE EXECUTIVE.

Since our last Annual Meeting many changes have taken place. In May, the Treasurer, F. Clement Brown, resigned, and S. D. Perry was appointed in his place, with Robert Cockerill, Treasurer of the Sunday afternoon meetings. Rev. A. C. Courtice, D.D., and Harriet Lind were appointed by the Executive, Secretaries, and both of these beloved officers have since passed to the Great Beyond, and our Association has sustained an unusual sorrow and loss in consequence.

In June last the Association made a very strong pronouncement against gambling; it is to be noted that opposition to the gambling spirit received very large and influential support among the churches, at that time.

Some attention has been given to social evenings, and more is desirable. A very successful midsummer picnic was held at Bond Lake.

An effort was made to interest Friends and others at Uxbridge in an Adult School.

The Association's Sunday Meetings were favored with visits from several English and American Friends, notably John Ashworth and daughter, of Manchester. The Sunday Meetings have been well maintained; the attendance has been good in spite of many changes. Several valued attenders have gone from the city; others have become interested. We think a wholesome influence has gone out from our deliberations; valuable lessons have been learned. Stronger personal character and added interest to those things which make for brotherhood have been ours to enjoy.

The Association endorsed the Woman Suffrage Movement, and was represented at the interview March 24th, with Sir James Whitney, Premier of Ontario, when some five hundred people presented a numerously signed petition.

WM. GREENWOOD BROWN, *President.*
M. E. YOUMANS, *Sec'y pro tem.*

REPORT OF THE PEACE BRANCH.

The Peace Branch has not shown special activity during the past year, though a number of its members individually have done faithful service. It has viewed with considerable concern the insidious nature of Militarism in connection with proposals for physical culture in our schools. While heartily approving of healthful and invigorating exercises applicable to both girls and boys, we deplore the effort to fasten upon it the features and the spirit of militarism, which we believe inimical to the best interests of our country and to a high moral patriotism.

Admiring the Imperial and Canadian sentiment of Lord Strathcona, nevertheless we exceedingly regret his recent contribution and its acceptance for military education in the schools of Canada.

We believe such is really not acceptable to the rural and to a large proportion of the urban citizenship of this country, whose views find less prominence than those of the aggressive military type.

We commend the position taken by Mr. Trueman and his supporters in the Education Association against compulsory drill in schools; and we would call upon sober-thinking people, especially those calling themselves Christian, to a consistent opposition to the inroads of militarism, this wily monster of the centuries, the tyrant and scourge of Europe.

We would enter a vigorous protest against educational efforts based on the presumptive enmity and wickedness of other peoples, and as loyal subjects of Canada and the Empire we recommend the cultivation of a spirit of justice and consideration towards our national neighbors as best conducive to amity and brotherhood worthy of a Christian civilization.

To encourage a study of the peaceable and higher methods, in relation to the nations, as the best policy for Canada, your committee recommends the use of a part of the balance of Andrew

Carnegie's donation to Friends' Association as prizes to be given for the best essays upon the following subject:

"Why is the Cultivation of Peace Principles the Best Policy for Canada and Why is the Cultivation of Militarism the Worst?" Conditions:

Contestants to be pupils in attendance at any High School or Collegiate Institute in Ontario.

On behalf of the Committee: F. Wilson, Mrs. A. M. Courtice, Miss Mary E. Youmans.

In presenting this, the third annual report of the school, for the year ending March 31st, 1909, we are pleased to be able to record sustained interest by our members, and are convinced that the prospects for the future are brighter than ever before. Attendance has not grown, as we had hoped, largely occasioned by so many of our members not being permanently located in Toronto, a number having secured better positions in other localities. During the year an effort was made to form a union of all the Adult Schools in Toronto, with a view of affiliation with the National Council of Adult Schools of Great Britain, but not much progress was made, and this matter has been left in abeyance for the present. Our school has felt for a long time that its attendance would be enlarged and its membership increased were the club feature introduced whereby our members could have permanent quarters both for the Sunday morning meetings and also to meet on week evenings for social intercourse, reading, games and entertainments. To this end one of our members, Mr. H. Brandwood, kindly consented to lease the premises, No. 9 Widmer Street, and sublet to our school two ground floor rooms for our constant occupation. Satisfactory arrangements were completed a short time ago, and the school removed from its former location, corner of Queen and McCaul Streets, to its new quarters on Widmer Street, and we are already feeling beneficial results. The enrolled membership is 49, and the average attendance for the year was 23. The income for the year was $89.00 and the expenditure $88.30. The annual meeting was held on Tuesday evening, the 6th instant, when the following officers were elected for the current year: F. C. Wilson, Honorary Vice-President; R. Render and B. Foster, Vice-Presidents; on the Executive, W. Kenyon, Geo. Spiller, T. H. Ruddick, C. Whittaker, H. Brandwood, E. Spencer.

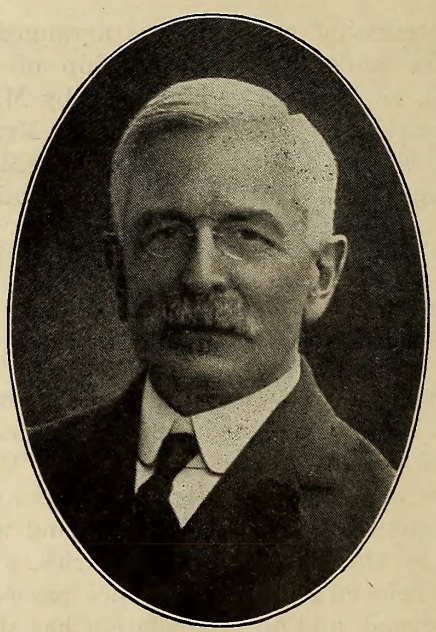
During the year a football team and cricket team were inaugurated under the auspices of the school with very satisfactory results.

CHAS. C. VAN NORMAN, *President.*
PERCY ROBERTS, *Secretary.*

WILLIAM W. BIRDSALL.

[Written by M. R. P., '08, a member of the Philadelphia High School for Girls, for the William W. Birdsall Memorial Number of *The Iris*, the magazine published by that school.]

Strong heart, whereon we leaned and gathered strength;
Strong hands, so quick to succor and to aid;
Strong silenced voice, that bade our courage rise
To climb the heights thy clearer vision saw;
We pause amid the little cares of life,
Which thou hast shown as fire, proving gold,
And bless thee for the lessons thou has taught
Of honor and unflinching loyalty
To spoken word; of doing inward peace,
The noblest message of a life well-lived.
We long to hear thy voice again, to feel
The touch that spoke thy deepest sympathy;
Our hearts are bowed in sorrow; yet withal
We may not grieve too keenly, for we know
How to thy soul the Brighter Vision came,
As one who on a weary journey sees
The sunset, and the pleasant lights of home.



Wm. W. Birdsall

[Prepared for and read in the Philadelphia Young Friends' Association, Fifth month 17th, 1909.]

In the death of William W. Birdsall, which occurred Third month 17, 1909, this association loses a highly esteemed and valuable member.

He was one of the small group of concerned Friends from whose deliberations the Young Friends' Association movement started. From the first he gave it the full measure of his vigor and enthusiasm. With a broad vision of the future of the Society of Friends, he did his best to make this parent body a centre of inspiration to the young people of the society.

While he considered the material side of the

work subordinate, it was in his mind that the idea of having a home for the association originated. To this undertaking he gave generously of his time and energy, and contributed very largely to such success as it has attained as an intellectual, social and moral factor.

His cheerful personality, his keen interest in the welfare of others, his wise counsel and unstinted giving of his best endeared him to those who were privileged to know him, while his judgment in placing proper values, in separating the important from the trivial, combined with his hopefulness and a keen sense of humor, contributed to the success of any enterprise to which he put his hand.

In expressing the loss which this association has experienced it is desired to extend tender sympathy to his wife and sons.

ROBERT L. COATES, *President.*
EDNA V. THOMAS, *Secretary.*

FIRST-DAY SCHOOL LIBRARIES.

Many of our First-day schools are just opening for the summer. The secretary is receiving requests for suggestions of books suitable for the libraries. It is of course impossible to prepare a list which will suit the needs of all communities or to suggest any collection of books to which some one's judgment will not take exception. General advice is easy to give and generally approved of. Specific advice as to books is difficult and will probably be unsatisfactory. Nevertheless a list of books is submitted, which may be of use to committees about to purchase. Due regard has been given to the fact that books must be interesting to the members of the school or they will not be read. An irreproachable list of the best classics would sound well, but would fail of direct practical utility. At the same time the writer wishes to urge the fact that teachers and officers can do much by systematic effort to raise the standards of taste in the school and to create a demand for the best books.

The temptation is, in this day of cheap books, to make a little money go a long way by purchasing poorly printed, wretchedly bound books because "the reading is all the same." The best way to direct possible readers' attention to the books we really want them to read, is to present to their notice the volumes in attractive binding and good print. Students whose interest does not have to be aroused may fitly save money by investing in cheap editions, if they desire, but when an effort must be made (as it should be in our First-day schools) to stimulate a taste for good reading, it is desirable always to sacrifice quantity to quality in making purchases.

The writer has been asked specifically about Alger and Strathmeyer books for our libraries, and has no hesitation in absolutely condemning their use. They are not vicious nor immoral in substance, but present a distorted background to society which is a pernicious and subtle influence for evil. The fact that young people eagerly read them is, considering their character, a cogent argument for keeping them out of circulation.

BOOKS FOR CHILDREN.

1. A Child's Garden of Verses. Stevenson.
2. Love Songs of Childhood. Field.
3. Lullaby Land. Field.
4. Rhymes of Childhood. Riley.
5. A Book of Famous Verses. Repplier.
6. Child Life in Verse. Whittier.
7. Child Life in Prose. Whittier.
8. Poems Every Child Should Know. Burt.
9. Heroes Every Child Should Know. Mabie.
10. Myths Every Child Should Know. Mabie.
11. Legends Every Child Should Know. Mabie.
12. Fairy Tales Every Child Should Know. Mabie.
13. Through the Farmyard Gate. Poulsson.
14. The Story Hour. Wiggin & Smith.
15. In the Child's World. Poulsson.
16. Seven Little Sisters. Andrews.
17. Stories Mother Nature Told Her Children. Andrews.
18. Stories of My Four Friends. Andrews.
19. Heidi (a story of Swiss Life). Spyri.
20. The Nürnberg Stove. Ouida.
21. A Dog of Flanders. Ouida.
22. Mouffou. Ouida.
23. Captain January. Richards.
24. Queen Hildegard. Richards.
25. Little Men. Alcott.
26. Little Women. Alcott.
27. Jo's Boys. Alcott.
28. Bird's Christmas Carol. Wiggin.
29. The Story of Patsy. Wiggin.
30. Five Little Peppers and How They Grew. Sidney.
31. Hans Brinker or the Silver Skates. Dodge.
32. Boys of Other Countries. Taylor.
33. Snowland Folks. Peary.
34. Stories of Colonial Children. Pratt.
35. The Crimson Sweater. Barbour.
36. Black Beauty. Sewell.
37. Men of Iron. Pyle.
38. King of the Golden River. Ruskin.
39. The Little Lame Prince. Craik.
40. Water Babies. Kingsley.
41. Parables of Nature. Gatty.
42. Grey Lady and the Birds. Wright.
43. Citizen Bird. Wright and Cones.
44. Bible Stories. Dawes.
45. The Christ Child Tales. Hofer.
46. Birds and Bees. Burroughs.
47. Sharp Eyes. Burroughs.
48. Wild Animals I Have Known. Seton.
49. River-land. Chambers.
50. Bee People. Morley.

A list of books for older readers will be published in a later issue.

140 N. 15th St., Phila JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 29, 1909.

A PROFESSIONAL MINISTRY.

In many of our meetings it has been suggested that the second clause of our third query be dropped, on the ground that our concern is for our own society only, and that we have no right to reflect upon the methods used by other denominations. To a certain extent this is true. Other religious denominations are doing a great deal of good in the world, and while we feel that their methods are by no means ideal we would not have one of them done away with until there is something better to put in its stead. We believe that often Friends ought to co-operate with these various organizations in certain phases of religious and philanthropic work; and we do not believe that it is contrary to the spirit of our discipline for Friends to attend a place of worship where the service is conducted by a paid minister, if he does not neglect his own meeting in order to attend.

The reasons why Friends ought to bear a continued and active testimony in favor of a free gospel ministry, not only in our own society, but in our contact with other religious societies, are not clearly understood by some of our members. So long as a minister derives his support from the people to whom it is his duty to preach, his preaching must be in line with what his congregation desires to hear. Much as he may wish to bear a testimony against certain social evils, his mouth is closed unless those who contribute most liberally to his support hold views in harmony with his own. In another direction that is perhaps even more serious the professional minister is not free.

In all the evangelical churches, before he can be ordained as a minister, he must declare that he assents to certain beliefs. He may be able to do this at the time with entire honesty, but if afterwards he outgrows these beliefs he is not at liberty to give utterances to the greater thoughts that have become his own. Many ministers of other churches have privately confessed to Friends' ministers that they envied them their entire freedom of expression.

The reason why the testimony of Friends in favor of a free gospel ministry has not converted other denominations to the adoption of such ministry is because for several generations Friends have been largely content with the shadow rather than the substance. The indifference of many of our members to the things of the spirit and the separation of the business and social life from the religious life, have caused the silent meetings that are found in many neighborhoods and the preaching without life, worse than even a barren silence, that is sometimes a stumbling block in other meetings.

When our members generally feel that the maintenance of a free gospel ministry is an individual concern, and that every member may help maintain it by going to meeting in the right spirit and keeping himself in the right spiritual attitude, whether or not it is ever required of him to utter the spoken word, the free ministry of the gospel will not only fill our own meetings with life, but will gradually gain a foothold in other denominations. A growing religious organization whose ministers went forth filled with the power of the spirit would be the most effective testimony that could be borne against the system of a professional ministry.

SUMMER SCHOOL FIGURES.

Up to the 20th inst., eighty-five prospective students for the Summer School at Swarthmore were enrolled. When the school at George School in 1907 opened, we had sixty-three persons enrolled. It will be seen that more than three weeks in advance of the opening of this year's school, we have about one-third more persons on the roll. Among those enrolled this year are thirty-four persons who attended the summer school in 1907.

It is to be hoped, and is strongly urged, that Friends will not delay, but will enroll speedily, and, as far as possible, before the school begins. We can infer from the present enrollment that persons considerably in excess of the number who were present when the school opened in 1907, will present themselves at Swarthmore, Sixth month 14th. But we desire something more tangible than an inference upon which to base our calculations for the care of the school. While no one will be turned away who may not register in advance, such registration is an act of justice to all concerned in the management of the school.

We need more scholarships. Signify willingness to help; ask questions, or register at 140 North 15th Street, Philadelphia, by writing to Henry W. Wilbur. An illustrated pamphlet is out. Send for it.

FRIENDS IN THE LIBERAL CONGRESS.

Various appeals were made to Friends to become members of the Federation of Religious Liberals, which held its first Congress in this city last month. It was urged that at least 200 Friends become members.

We have just had time to go over the books, with the following results: Two hundred and sixty Friends paid their dollar, and enrolled as members. The Yearly Meetings were represented as follows: Philadelphia, 196; New York, 40; Baltimore, 16; Indiana, 3; Illinois, 3; Ohio, 1; Genesee, 1.

The chairman of the Federation takes this opportunity to convey his sincere gratitude to all Friends who responded to requests for membership. He hopes that none of them regret their investment of either time or money in the movement.

HENRY W. WILBUR.

SWARTHMORE SUMMER SCHOOL.

THE COLLEGE LIBRARY.

The College Library will be at the service of every student and visitor at the school. A cordial welcome is extended to all to read in the alcoves and to borrow books in any of the departments of literature, biography, history, etc. The books bearing on the subject dealt with in the lectures of the school will be reserved for use in the library building, so that they may be available for all. Bible Study, Religion, Church History, Ethics and Sociology are well represented in our collection. A partial list of our books in the first three subjects is given herewith. Similar lists will be published later by way of suggesting lines of reading.

The Friends' Historical Library will also be open during the time of the school, and its rich treasures of Friends' history, biography and doctrine will be open to those who desire to take the opportunity for reading and consultation.

Cutten, Psychological Phenomena of Christianity; James, Varieties of Religious Belief; Hastings, Encyclopædia of Religion and Ethics; Raymond, Psychology of Inspiration; Strong, Christ in Creation; Rountree, Essays and Addresses; Coe, Religion of a Mature Mind; King, Seeming Unreality of the Spiritual Life; Phelps, Theory of Preaching.

Ward, Naturalism and Agnosticism; Huxley, Science and Christian Tradition; Huxley, Science and Hebrew Tradition; Lodge, Man and the Universe; White, Warfare of Science with Theology; Bigelow, Buddhism and Immortality; Shaler, The Individual.

The Catholic Encyclopædia; Jowett, Interpretation of Scripture; Farrar, The Bible and the Child; Gladden, Who Wrote the Bible? Cheyne & Black, Encyclopædia Biblica; Hastings, Dictionary of the Bible (7 vols.); Harper, Amos and Hosea; Kent, Historical Bible; Gardiner, The Bible as English Literature; Westcott, History of the English Bible; Barton, Semitic Origins; Cornhill, The People of Israel; Ewald, History of Israel; Goodspeed, The Babylonians and Assyrians; Hilprecht, Explorations in Bible Lands, Recent Research in Bible Lands; Kent, History of the Hebrew People; McCurdy, Israel and the Nations; Paton, Early Syria and Palestine; Renan, The People of Israel (5 vols.); Riggs, The Jewish People; Schürer, The Jewish People in the Time of Christ (5 vols.); Sayce, The Early Hebrews; Stanley, The Jewish Church; Trumbull, Oriental Social Life; Gladstone, Impregnable Rock of Holy Scripture; Houghton, Hebrew Life and Thought; Kent, Origin of the Old Testament; Briggs, Messianic Prophecy; Smith, Old Testament History; Driver, Commentary on Deuteronomy (and many commentaries on single books of the Bible, by various authorities); Mathews, Messianic Hope in the New Testament; Burkitt, Gospel History and Its Transmission; Stevens, Messages of Paul, Messages of the Apostles; Allen, Continuity of Christian Thought; The Ante-Nicene, Nicene, and Post-Nicene Fathers (24 vols.); Vincent, Word Studies in the New Testament; Schaff, History of the Christian Church (7 vols.); Ten Epochs of Church History (7 vols.); Sacred Books of the East (11 vols.).

J. RUSSELL HAYES, *College Librarian.*

AN OPPORTUNITY TO HELP SCHOFIELD SCHOOL.

It is stated in the last *Schofield School Bulletin* that through the death of William J. Palmer and Samuel Marshall the school has lost two subscribers who gave $250 a year each. Cornelia Chappell, of Connecticut, who gave $200 a year, has also passed away from earth. Unless other Friends give more than they have given before, the school will be crippled in some directions. This should not be, for the work done there is varied, far-reaching and altogether praiseworthy.

While there may not be any who feel that they can spare as large amounts as those recorded above, some who read these lines could give $50 a year and still have all the comforts and many of the luxuries of life, and they would have the satisfaction of knowing that the money invested in this practical form of philanthropy would yield large returns. Many more of our readers who have not given to this school could give twenty-five dollars, ten dollars, or five dollars annually and know that the amount was well spent. Then there are hundreds of us who can send our dollars from year to year, and every dollar gladdens the heart of that earnest and faithful worker, Martha Schofield. As we rejoice in the good she is doing, let us be glad of the opportunity to help her to the extent of our ability.

EASTON AND GRANVILLE HALF-YEARLY MEETING.

Granville and Easton Half-Yearly Meeting of Friends was held in Granville, N. Y., Fifth month 15th, 16th and 17th. La Vergne Gardner, from Poughkeepsie, was in attendance and spoke First-day from the words of Jesus, "I am the way, the truth and the life." He came that we might have life, and have it more abundantly. He came not to destroy but to fulfill. All must be fulfilled. Jesus spoke not of himself but only as God spoke through him.

We all need divine guidance and need it constantly. When we hesitate or refuse to obey the voice in our hearts, we crucify Christ afresh. Too often we turn aside the questions of our children when we should give them the best consideration. We thoroughly train their heads but neglect their hearts. Paul filled the world with grandeur as a result of his wonderful experience. We, too, should not hesitate to obey the commands of the voice within, but be faithful even as he was, and thus accomplish the work given us to do.

On Second-day, La Vergne Gardner portrayed the beauty of a life lived in Christ and in accordance with his will; the peace and joy and hope which nothing can take away nor destroy; the life which is life indeed and which knows no death. This is the true life, the life eternal, which gives its possessor hope and faith, and leaves no room for discouragement nor despair, but grows brighter and brighter unto the perfect day.

L. J. M.

GOSHEN FIRST-DAY SCHOOL CONFERENCE.

After a year's period of dormancy, Goshen First-day school reorganized Fourth month 11th. In order to establish zealous religious enthusiasm in the neighborhood and increase the size of the school, the Superintendent, David C. Windle, arranged for a Conference on the afternoon of Fifth month 16th.

The sixty-five persons in attendance could not but be inspired by the addresses of Herbert P. Worth and Dr. Bird T. Baldwin, and the appropriate object lesson of Louella Hayes, these three being members of the West Chester First-day School.

As an impressive opening to the meeting, David C. Windle read from Paul's Epistle to the Romans.

Herbert Worth vivified the antiquity of Goshen Meeting, which was established in 1736, and drew a picture of the sacred occasions solemnized there.

If, in the past, those faithful ones laid aside material things for spiritual development, the riches of this life and the best of what is to come, so the people of Goshen in these strenuous times should establish with simplicity this as a religious centre, where the influence would radiate in all directions. Each acquiring the habit of regular attendance, should give as well as receive inspiration and so feel his own share of responsibility.

Much information is gained in the First-day school,—the course in which is never finished. The moral influence upon the growing mind of the child from the study of the Gospel messages of the past and present, right living, the responsibility to state, neighbors and friends, philanthropy and so on, is a strong example for the whole neighborhood.

Following this talk Elizabeth H. Hicks, of the Goshen School, recited "The White Rose."

Louella Hayes, with the children present seated before her, entertainingly told of the town children's summer in the country; how they lived so close to nature, observing the flowers in the garden and selecting from the poems of well-known authors beautiful verses appropriate to each flower.

Dr. Baldwin, before taking up his theme, "Jesus as a Teacher," added a few thoughts to Herbert Worth's subject, taking two things as lessons, the plainness and persecutions of early Friends.

Our meeting houses are furnished after the first assembly place, in the carpenter shop of John Elston, in London, which after his death, was rented to Friends by his widow.

Why were Friends plain and why did they not have music? Because they thought it best to leave out artificial stimulus and use all their energy in communicating with God.

For many years, thousands of Friends were imprisoned in London. To-day we have well-built meeting houses and freedom of conscience, yet it is harder to overcome the petty excuses than the physical suffering of long ago.

In speaking of "Jesus as a Teacher," Dr. Baldwin said Jesus' methods were applicable to-day. First, Jesus never wrote books, never traveled, and talked to small audiences. As an ideal personality he stands as a living example of what he taught, character being his foundation. No other teacher approached him, unless it was Socrates.

The first point that made him a successful teacher was the great faith in what he taught, being assured the divine spirit rested upon him. Secondly, the simplicity of his methods, such as The Lord's Prayer, which is the shortest and best type of an ideal lesson.

He used the inductive method, noting instances, then drawing the conclusion, leading from the known to the unknown.

In the Bible we have thirty-five parables or short stories, which can be made use of in the First-day school. In this age things are not put in the form of don't; boys are taught good instead of evil.

At the conclusion of this talk, J. Carroll Hayes, Anna Pyle, J. Hibberd Bartram, David C. Windle, Louella Hayes and Lilian Thomas contributed helpful suggestions for the First-day school.

GENEVIEVE HOOD, *Sec.*

MEETINGS VISITED BY ROBERT BARNES.

In company with my daughter and granddaughter, I left my home on Fourth-day afternoon, the 5th of this month, to attend, by invitation, Shrewsbury and Plainfield Half-Yearly Meeting, held for the first time at Manasquan, N. J. We were entertained by our valued friend, Phebe C. Wright, and her niece, Mary Willetts, in their pleasant cottage, which has a beautiful ocean view. We were also kindly entertained by Walter Reynolds and daughters. The half-year's meeting was held on Fifth-day, the 6th. We had the very acceptable company of Joseph S. Walton, of George School. There were thirty in attendance. Several Plainfield Friends were prevented from coming on account of missing connections.

The next morning their meeting of Ministry and Counsel was held at 9.30, followed by a meeting for worship at 11 o'clock. It is encouraging to note they have received a new member who showed much interest. From there we took train for Philadelphia, Sixth-day afternoon, to attend Yearly Meeting, which we much enjoyed. I was invited by my kind friend Joseph Walton to visit him and attend their regular religious meeting, which is held on Fourth-day evening, at the George School. It was a beautiful sight to see so many young people assemble in the Friendly, quiet way of worship.

On Fifth-day morning, by a kind invitation from Harrison Streeter, I attended Green Street Meeting and was glad of the opportunity to do so. Martha Townsend, of Baltimore, was also present. I much enjoyed the quiet home of James B. and Mary Green, of Merchantville, where I was kindly entertained during the week.

We arrived at our home on Sixth-day evening, the 14th, feeling grateful for the privilege of mingling with our many friends, and hope we may be able to return some of the kindness shown.

Purchase, N. Y. ROBERT BARNES.

FRIENDS' ASSOCIATIONS.

CHESTER, PA.—On Fifth month 7th, 1909, a regular meeting of the Friends' Association was held at the meeting house. Though the very stormy evening prevented the usual number from assembling, yet those who were present felt truly repaid in the very interesting program presented. After some business, attendant upon the officers for the ensuing year was transacted, Gertrude Hewes read an excellent paper on the Life of John J. Cornell, which had been prepared by her sister, Lillian Hewes. A most able paper was prepared and read by Alice B. Stevenson on the Religious Views and Experiences of John J. Cornell. The papers were followed by a lively discussion. The meeting closed with a few remarks by Lewis Palmer on Current Events on Friendly Topics.

DORA A. GILBERT, *President.*

CORNWALL, N. Y.—A Meeting of the Friends' Association was held at the Meeting House, Fifth month 16th, which was well attended and full of interest.

Blanch E. Brown, president, opened the meeting by reading a Psalm. Recitations were given by Rowland Cocks, Jr., and Catherine Cocks. Papers were contributed by J. Campbell Cocks and Edmund Cocks, and selections by William B. Cocks and Charles C. Cocks. The subject for the day was temperance. Discussion followed each paper or selection.

Sentiments were given by most present. It was decided to hold our meetings, for a time at least, in the meeting house at Cornwall.

All interested are cordially invited to meet with us on Sixth month 20th, at half past 2 o'clock.

E. K. S., *Cor. Sec'y.*

LONDON GROVE AND FALLOWFIELD.—The London Grove and Fallowfield associations met in joint session at the home of Pusey W. and Sarah J. Buffington, Doe Run, Pa., on First-day afternoon, Sixth month 16th. The program was in the form of a debate, the subject for discussion being "Educational Against Prohibitive Methods of Dealing With the Liquor Problem." The "Educational Methods" were presented by Edwin Maule and George W. Moore, of the Fallowfield Association, while the "Prohibitive Methods" were upheld by Walter K. Groff and Mary V. Baldwin, of the London Grove Association. After a few general remarks we adjourned to meet Sixth month 27th, with Arthur P. and Jennie T. Yeatman. E. H. R.

BIRTHS.

BIDDLE.—At Mt. Vernon, N. Y., on Seventh-day, Fifth month 18th, 1909, to Clement M. and Graceanna B. Biddle, a son, who is named Clement M. Biddle, Jr. . (Given incorrectly two weeks ago.)

MEWHART.—April 22nd, the wife of Daniel Mewhart, a son.—*The Messenger of Friends' Association (Toronto).*

SUPPLEE.—At Lansdowne, Pa., Fifth month 24th, 1909, to Charles J. Suplee, Jr., and Anna Lightfoot Suplee, a son who is named William J. Suplee.

MARRIAGES.

PARROTT-HENSZEY.—On Fifth month 1st, 1909, at the Meeting House, Girard Avenue and Seventeenth Street, under the care of Philadelphia Monthly Meeting, Esther Elizabeth, daughter of Robert E. and Elizabeth B. Henszey and David Furman Parrott, son of Julia A. and the late Samuel C. Parrott, formerly of Trenton, N. J.

DEATHS.

BELL.—On Fifth month 15th, 1909, at his late residence, Fox Chase, Philadelphia, Joseph W. Bell, aged 90 years and 8 months. Interment at Fair Hill burying ground, Philadelphia.

HOWELL.—In Trenton, N. J., on Fifth-day, Fifth month 13th, 1909, Henry B. Howell, in the 92nd year of his age.

MEATYARD.—On Fourth month 15th, 1909, near Orchard Park, N. Y., Mary Meatyard, aged 83 years, an esteemed member of East Hamburg Executive Meeting. She was born in England and in 1830 came to this country with her parents, Charles and Mary Storrs Meatyard. A visit with relatives in England about 35 years ago, gave to her life one of its pleasantest memories. She is survived by one brother, Henry Meatyard. The funeral was held from her late home with services at Friends' Meeting House, Orchard Park, where Isaac Wilson met with relatives and friends.

WHITACRE.—At his home, in Iowa City, Iowa, on Fourth month 30th, 1909, Edward P. Whitacre, in his 80th year. He was a son of Aquilla and Ruth Anna Potts Whitacre and was born near Morrow, Warren County, Ohio, Tenth month 17th, 1829. On First month 1st, 1863, he was united in marriage to Eliza T. Welch. They came to Iowa in 1869, settling on the farm in Lincoln township, Johnson County, which was their home until the death of the wife which occurred Fourth month 9th, 1894, after which he and his two daughters removed to Iowa City, the two sons being married and settled in homes of their own. On Ninth month 3rd, 1896, he married Emma Anderson, who, with his four children, survives him.

A life-long member of the Society of Friends, he was at the time of his death and for many years previous, an elder of Wapsinonoc Monthly Meeting, though the distance from meeting and his failing health made attendance difficult except at rare intervals. On Third month 29th, he fell, breaking his hip, and two weeks later a paralytic stroke hastened his death.

NOTES AND ANNOUNCEMENTS.

A "pilgrimage" to the historic old Gwynedd Meeting House, in Montgomery County, Pa., is being planned by the Sectional Committee of Philadelphia Young Friends' Association, in co-operation with Gwynedd Friends, for Seventh-day afternoon, Sixth month 12th. This event is being arranged with a view to getting city and country young Friends (and as many of their elders as may be interested) together for a good time. A cordial invitation is extended to Friends in Philadelphia, Germantown, Norristown, Plymouth Meeting, Quakertown, Horsham, Ambler, Upper Dublin, Doylestown and eleswhere in the vicinity. All who go will be expected to take their own lunch. Supper will be had on the beautiful meeting house grounds late in the afternoon. There will be an informal literary program. Further particulars next week.

ARTHUR M. DEWEES, *Chairman.*

The Progressive Friends will hold their Annual Meeting at Longwood, Chester County, Pa., one mile and a half from Rosedale, on the Philadelphia and Baltimore Central Division of the Pennsylvania Railroad, June 4th, 5th and 6th, 1909. Transportation will be furnished at moderate rates between Rosedale and Longwood. Trains leave Broad Street Station, Philadelphia, at 7.15 and 11.04 a. m. Returning, reach Broad Street Station at 7.07 p. m.

Philadelphia Yearly Meeting's Philanthropic Committee will hold a regular meeting for organization and outlining work for the year Seventh-day, Sixth month 12th, at 1.30 o'clock, in Race Street Meeting House. Sub-committees will meet during the morning. A full attendance of committee members is urged.

ARTHUR M. DEWEES, *Clerk.*

On First-day, the 23rd, an afternoon conference on "Equal Suffrage" was held in the neat little meeting house at Stanton, Delaware, where the morning meeting is kept up by three families. The attendance was good, one-third of those present being men. A discussion in which several took part was opened by Elizabeth Lloyd. The Wilmington *Morning News* next day gave a column report of the meeting.

The *British Friend* notes "with satisfaction that at least four members of the Society of Friends in the House of Commons (in addition to J. Allen Baker, who was kept at home by illness) voted against the Government on the 16th ult. on the matter of the naval estimates:—Rt. Hon. J. E. Ellis, J. Albert Bright, Alfred J. King, and Sir J. Emmott Barlow."

We much regret to read of the death of William W. Birdsall, late President of Swarthmore College, Pa. W. W. Birdsall was a thorough teacher, and a man of deeply religious spirit. He visited this country in the summer of 1901, attending the Summer School at Scarborough, where he became known to a number of English Friends.

—*British Friend.*

The Chicago Men's Association of Friends tendered an informal reception and dinner to Isaac Sharpless, President of Haverford College, at the Grand Pacific Hotel, Fifth month 21st, at 6.30 p. m. President Sharpless spoke on "Quaker Leadership in Moral Reforms." Toasts were given by Abel M. White, of Grace Methodist Episcopal Church, and others. George D. Griffith presided.

At the Sunday Meetings of the Association [Toronto Friends] we have of late most interesting subjects introduced and discussed:—"The Idylls of the King," by Friend Perkins; "The Natural Law in the Spiritual World," by Friend Belcher; "The Kingdom of Heaven," by Miss Youmans; "The Scientific Value and Influence of Prayer," by Friend Easton; "Higher Criticism and Quakerism," by W. G. Brown; "What is a Consistent Testimony Against War, Oaths, and All Forms of Oppression?" by Dr. Morden.

—*The Messenger.*

Center Quarterly Meeting will convene at Dunnings Creek (Fishertown), Bedford County, Pa., on Second-day, Sixth month 7th. First-day School Association and Select Meeting will be held on the afternoon of Seventh-day preceding and public meetings for worship on First-day morning, afternoon and evening. An early morning train from Bedford will carry passengers to a station one and a half miles from Fishertown where representatives and visitors will be met by private carriages and conveyed to the village. All Friends either within or without the limits of our Quarterly Meeting who may feel disposed to attend this series of meetings, will be cordially welcomed by Dunnings Creek Friends, and all such are earnestly requested to communicate as early as possible with Margaretta Blackburn at Fishertown, in order that arrangements be made for their entertainment.

Bedford, Pa. E. HOWARD BLACKBURN.

Lydia Griscom, Woodbury, N. J., has bound volumes of *Friends' Intelligencer*, vols. 15, 16 and 35, which she is willing to give away. Mary F. Darlington, Darling, Pa., has numbers, unbound, as far back as the 60's. Persons desiring either may write to the owners in regard to them.

Catharine Burgess Carr writes from Lincoln, Neb., "We have had the company of John E. and Mary H. Carpenter, formerly of Emerson, Ohio, now of Eldora, Col. They were on their way to Ohio to see Mary's mother and sister, Amy G. and Anna B. Walker.

The literary program of the Delphic Literary Society for the evening of Fifth month 14th consisted of a mock trial. The judge was John Johnson; the plaintiff, Samuel J. Bunting, Jr.; the defendant, Horace C. Jenkins; counsel for the plaintiff, Joseph H. Willits; assistant, Benjamin Satterthwaite; counsel for the defendant, James A. Watson; assistant, Edward B. Luckie; court crier, William W. Hill; prothonotary, Prentice A. Myrick. The witnesses for the plaintiff: Emmor Roberts, John H. Pitman, John A. Barnard, Wm. Russell Tylor and Harold Roberts. The defendant brought as witnesses Byron T. Roberts, E. E. Ayres, R. A. Bressler. The jurors were E. C. MacDowell, T. O. Smedley, H. G. Smith, H. E. Wells, J. A. White, Wm. W. Price, F. A. Seaman, E. Z. Way. The verdict was rendered for the plaintiff.

Our Friend, Edward C. Dixon, President of the Bartlett Tours Company, will sail for Europe on the "Celtic," of the White Star Line, on Sixth month 5th. He will spend the summer in travel through the British Isles and Continental Europe in charge of one of the Bartlett parties and will return from Naples on the "Berlin," of the North German Lloyd, early in Ninth month.

Burlington Quarterly Meeting will be held at Crosswicks, N. J., on Sixth month 1st, instead of on Fifth month 25th, as announced in last week's calendar.

On First-day, Fifth month 23rd, Harrisburg Friends held their meeting with thirty-four present, among them being John Dillingham and Dr. S. Mason McCollin, of Philadelphia, and Mary A. Walker, of Dillsburg. Friend Dillingham had a helpful message for us, as also did Martha W. Bishop.

The W. C. T. U. has secured a larger room, so hereafter our First-day meetings will be held at 119 S. Second St., the next one being Sixth month 27th.

The next evening meeting will be on Second-day, Sixth month 14th, at the home of Wm. Smallwood in Paxtang, as our Second-day meetings are now held on the second Second-day of each month.

PROGRAM OF GENESEE YEARLY MEETING.

Genesee Yearly Meeting will be held Sixth month 12th-17th, in Toronto, Canada, in Zion Church Building, which is plain, commodious, having parlors, committee rooms, kitchen, and every convenience.

The midday meals will be served in the premises, and an effort will be made to secure one place for all who cannot be accommodated in the homes of Friends.

Public meetings will be held each evening in connection with some important reform movement, as International Relationship, Prison Reform and Penalties, The White Slave Traffic and Woman Suffrage. People actually at work in their line will be present. On Seventh-day the 12th, will be a meeting of ministers and elders All other meetings will be public.

On First-day, the 13th, the usual services of the church will be kindly given over to Friends' meeting for worship.

On Second-day, the 14th, the business of the society will receive attention, including First-day School Work and reading of Epistles from other Yearly Meetings.

On Third-day, the Queries and Answers and work of the Philanthropic Committee.

On Fourth-day, a public meeting for worship.

On Fifth-day, unfinished business and farewell meeting.

All meetings will be held in the Zion Church Building, College street, between Yonge street and University avenue, at the corner of Elizabeth street, opposite the Sick Children's Hospital. Visitors not definitely provided for in advance may come direct to Zion Church.

FRIENDS OF HOCKESSIN AND WILMINGTON.

The Young Friends' Association of Hockessin and Wilmington, Delaware, will hold a joint meeting at the Friends' Meeting House at Hockessin on Seventh-day afternoon and evening, Sixth month 5th. Those who attend will bring their own baskets of provisions. Henry W. Wilbur, of Swarthmore, Pa., will address the meeting. A cordial invitation to be present is extended to Friends of all meetings in the vicinity of Hockessin and elsewhere.

Special cars will leave Wilmington about 3 p. m. and run through to Hockessin without charge. Friends in Philadelphia, Chester, or elsewhere, who may desire to go this way can obtain information from Daniel T. Stubbs, 1003 Adams Street, Wilmington, Delaware.

SWARTHMORE COLLEGE NOTES.

On First-day, the 23rd, Elizabeth Powell Bond attended meeting and spoke.

On Sixth-day afternoon, the 21st, the Swarthmore Lacrosse team played the Cornell team on Whittier field. Notwithstanding the fact that the whole game was played in the rain and wind, it was a good one, in many respects, and the team was loyally supported by a large bunch of rooters. The Swarthmore team won by the score of 8-3.

Neither the baseball game here, nor the track-meet at Carlisle, on Seventh-day, were able to be held on account of the weather and condition of the fields.

Sixth-day evening, the 21st, a recital was given in Parrish Hall by James Gibson Lamb and Georgene Blanton, the two Juniors majoring in public speaking. They were assisted by Miss Georgia Ward, a sopranist. The following program was given: "The Birthday," by Miss Ward; "For Dear Old Yale," by James Lamb; the second act of "Mercedes," by Georgene Blanton; Aria from Samson and Delilah," by Miss Ward. "The Taming of the Shrew," two scenes, by Miss Blanton and Mr. Lamb; followed by "Herve Riel," by Mr. Lamb, and "A Set of Turquoise," one of Thomas Bailey Aldrich's plays, by Miss Blanton. The work done in this recital was of the first class, and was greatly enjoyed by all present.

Final examinations for the second semester, commence Fifth month 31st, Class Day is Sixth month 8th, and Commencement, Sixth month 9th. W. L. J., '10.

GEORGE SCHOOL NOTES.

The Annual Concert of the George School Glee Club was held Fifth month 8th, under the direction of Julia T. Crane, of Philadelphia, with Anna S. Oliver as accompanist. The skillfully arranged program, which proved a great success, was as follows: Piano Duet, "The Witches' Flight," Russell, Frances Smith and Katherine Boblitz; chorus, "The Warrior Bold," Adams, Glee Club; reading, selected, Miss Hirst; chorus, "The Jolly Blacksmith," Verdi, Boys of the Glee Club; cantata; male quartet; violin solo, (a) Serenade, A. D'Ambrosio, (b) Humoresque, Drorak, Carolyn Hutton; chorus, "Juanita," Norton, Boys of the Glee Club; chorus, (a) "Who Knows What the Bells Say," Parker, (b) "Boat Song," Conen, Glee Club; chorus, "The Vision," J. Faure, Glee Club; Alma Mater.

Arrangements are being made for the building of a new Infirmary, which is to be placed at the edge of the wood, between Orton Hall and the Gymnasium. Besides providing an entirely isolated infirmary, the erection of this building will leave ample room in the main building for necessary guest-chambers.

A union meeting of the Penn and Whittier Literary Societies was held on the evening of Fifth month 15th, when the following program was rendered: Piano duet, Sterling Nash, Marion Tylor; recitation, "The Fiddle Told," Mary H. Pancoast; piano solo, Helen Wilson; play, "The Land of the Heart's Desire," by several members of both societies.

On the afternoon of Fifth month 17th, the Science Club picnic was held at the Neshaminy Palisades. About thirty young people enjoyed the outing, which was taken partly by trolley and partly on foot. During the course of the afternoon luncheon was served and various sports were indulged in.

The George School baseball team has been quite successful this year, having won games from Bryn Athyn, Trenton High, Trenton Normal, and Brown Preparatory School. Two games have been lost so far, one to Roman Catholic High and the other to Art and Textile Club. Several more interesting games are yet to be played before the close of the season.

At a public meeting of the Whittier Literary Society, Fifth month 22nd, the following program was given:

Piano solo, Marion Tylor; recitation, "Whistling in Heaven," Jennie Twining; vocal solo, Sterling Nash; recitation, "When the Folks is Gone," William Clement; piano solo, Miss Packer; Whittier Greenleaf, Ellis Parker; recitation, "Thoughts for Discouraged Farmers," Helen Ryan; mixed quartette, Rebecca Wilson, Esther Jenkins, Ellis Parker, Robert Thatcher; recitation, "The Honor of the Woods," Clyde Chase; pantomime, "The Courtin'," Dorothy Beeber, reader; Rebecca Wilson and Wallace Borton. E. D. S., '09.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 Orange Grove Ave., is by the N. Los Robles-Washington car line.

FIFTH MONTH 29th (7TH-DAY).

—Mothers' Peace Day, under care of Swarthmore Friends of Peace, in the Meeting House Grove on the College Campus, Swarthmore, Pa. An all-day picnic with box lunches. Take Angora trolley on Walnut St., get off at Cedar Lane, Swarthmore. In the afternoon Hannah Clothier Hull will tell the children of the reception given by the children of Holland to the dele-



gates to the Hague Conference of 1907.

FIFTH MONTH 30TH (1ST-DAY).

—Woodlawn, Va., Young Friends' Association, at Medway.

—Horsham, Pa., Friends' Association in the meeting house at 2.45 p. m.

—Friends' Day at home for Aged and Infirm Colored Persons, 44th St. and Girard Ave., Philadelphia. Meeting at 3 p. m.

FIFTH MONTH 31ST (2ND-DAY).

—Canada Half Yearly Meeting at Schomberg, Ontario, Can.

SIXTH MONTH 1ST (3RD-DAY).

—Burlington Quarterly Meeting at Crosswicks, N. J., at 10.30 a. m. Ministers and Elders day before at 10.30 a. m. Carriages will met all Friends both days at the Penna. R. R. Station at Bordentown at 10 a. m. Henry W. Wilbur will be in attendance on Third-day.

SIXTH MONTH 3RD (5TH-DAY).

—Mt. Holly, N. J., Young Friends' Association, at the home of Joseph Engle, Jr., Hainesport, N. J.

SIXTH MONTH 5TH (7TH-DAY).

—Prairie Grove Quarterly Meeting, at Prairie Grove, Ia.

SIXTH MONTH 6TH (1ST-DAY).

—At Middletown Meeting House, Del. Co., Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

—New Garden, Pa., Young Friends' Association, at the home of Willis and Maude Cooper, at 2.30 p. m.

—Newtown, Pa., Friends' Association.

—Swarthmore Baccalaureate. Address by Alexander G. Cummins, '89, in Parrish Hall, 11.30 a. m. Friends are cordially invited.

SIXTH MONTH 7TH (2ND-DAY).

—Centre Quarterly Meeting at Fishertown, Bedford Co., Pa.

SIXTH MONTH 9TH (4TH-DAY).

—Swarthmore College Commencement.

—Newton, Pa., Friends' Association.

SIXTH MONTH 10TH (5TH-DAY).

—Salem Quarterly Meeting at Salem, N. J.

SIXTH MONTH 12TH-16TH.

—Genesee Yearly Meeting in Zion Church, Toronto, Canada. See program, page 349.

—Baltimore Quarterly Meeting at Sandy Spring, Md., at 10 a. m. Meeting of Ministers and Elders the Seventh-day preceding at 3 p. m. Visitors are invited. Any one wishing accommodations will be cared for on application to Rebecca Miller, Ashton, Md., who will also give directions for reaching Sandy Spring.

SIXTH MONTH 13TH (1ST-DAY).

—Appointed Meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under care of Gwynedd Meeting.

SIXTH MONTH 14TH (2ND-DAY).

—SUMMER SCHOOL AT SWARTHMORE, continuing to the 28th.

For Our Mutual Benefit.

WE will send *Friends' Intelligencer* the rest of this year and OLD MEETING-HOUSES by John Russell Hayes, to any new subscriber for One Dollar.

The *Intelligencer* hopes in this way to get a number of subscribers who will find by the end of the year that they cannot do without it.

As the regular price of the paper to a new subscriber for seven months would be 87 cents, and the retail price of the book is 75 cents, the benefit to the subscriber is obvious.

See Advertisement of Old Meeting-Houses.

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

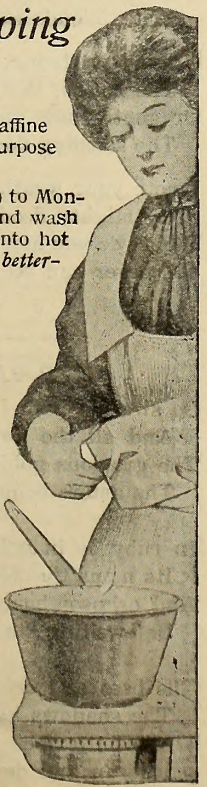
Add a little (melted) to Monday's wash water and wash *easier*—mix a little into hot starch and have *better-looking* linens.

Pure Refined
PARAFFINE

gives a durable polish to wood floors, and when preserving time comes it's the *best* air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

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When the compulsory education law went into effect in Baltimore, eighty-three epileptics, liable to siezures at any hour, were found right in the grades with the other children; while in Philadelphia there are to-day, according to Dr. Witmer's estimate, nearly one thousand imbeciles occupying desks beside normal children. These unfortunates must either be provided for in the public schools, or cast out to shift for themselves as best they may; for the special institutions—even when parents are willing to send their children to them—are too crowded to take them in.—*Marion Hamilton Carter in McClure's.*

A. Barton Hepburn has a suggestive article in the June *Century* on "The American Business Man." He says that too often the pursuit of wealth separates the American man of business from the old-fashioned relish of books and society; and that he pays a disproportionate price in time and strength for wealth and commercial prominence. He urges upon men of means the obligation of public service, in which ripe experience and wise enjoyment of life shall largely enter.

"The Godlessness of New York" by Ray Stannard Baker is an article that mothers and fathers should make it a point to read, as what he has to say about New York's Godlessness applies equally to every city in the country.

"Within recent years, says Mr. Baker, forty Protestant churches moved out of the district below Twentieth Street in New York City, while 300,000 people moved in. Alarmed for her saftey and her very life, the church has sounded a dismal retreat in the face of the greatest opportunity which has ever come to her."

OPPORTUNITIES FOR RICH YOUNG MEN.

I know of one conspicuous example of what may be done by men of inherited fortune. A young man of ample means who did not wish to engage in any business pursuit thoroughly educated himself here and abroad at the universities. He then made himself master of a technical pursuit by the study of forestry abroad. After a year or two of professional work he relinquished it to accept a responsible position in the government, where he is now rendering great and highly appreciated service in working out the best policy for conserving our forests and other natural resources.—*A. Barton Hepburn, in the Century.*

The leading article in the June *McClure's* is "Tammany's Control of New York by Professional Criminals," by George Kibbe Turner. In the same issue we find "The Animal Mind from the Inside," by E. T. Brewster, and "The Conservation of the Defective Child," by Marion Hamilton Carter.

THE DEADLY FLY.

"That the most dangerous animal on earth is the common and despised house-fly is the conclusion, not of sensation-mongers, but of cool-headed and cautious scientific investigators," writes Frank Fleischman in the issue of *Harper's Weekly* for May 22d. Experiments and investigations, he says, have shown that, by his continual transit between the filth in which he breeds and the dining-room table, he conveys the germs of typhoid and other intestinal diseases upon his legs. It is the culmination of the fly season in August that coincides with the annual typhoid epidemic throughout the country.

"While the wise man is thinking of getting married, the fool has a son born to him," is a Tartar proverb which Prof. W. I. Thomas quotes at the beginning of an article on "Eugenics—the Science of Breeding Men" in the June *American Magazine.*

The first article in the May *McClure's* is "An Answer to the Panama Critics," by William Howard Taft. The President believes in the lock type canal; he hopes this one will be finished before 1915, and that the cost will fall below Colonel Goethal's latest estimate of $297,000,000.

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THE WIND.

O wind, I hear, now loud, now low,
  Your music in the trees,
I see the ripples as you go
  Across the grass; you please

With pranks. Distress and awe you make
  When ruder sports you try;
The ripened fruit I see you shake,
  Chase clouds across the sky.

O wind so strong, I see you bend
  The bough, the great tree break,
Or gently now your kisses send
  The sleeping flowers to wake.

I note your wrath, I mark your way
  By mighty deeds you do,
Where do you hide, where do you stay?
  I never can see you.

M. ALICE BROWN.

HER PATHWAY.

So sweet a path it is that I
  And all the flowers love it;
The gracious goldenrod sways nigh,
  The asters bend above it.

In ruby or in golden cup
  Its name the lichen pledges,
And crimson-berried vines creep up,
  Bejewelling its edges.

The bees and crickets sing its songs,
  The shadows kiss it lightly,
While butterflies in golden throngs
  Flit up and down it brightly.

And little pines with jealous frown
  Try here and there to hide it,
Lest falling stars should hasten down
  To woo it if they spied it.

CLOTHING FOR BOYS
Good Styles, Moderate Cost

If your boy needs a new Suit of clothes, you can find it here to please him in the matter of style and to suit you as to wear and cost, we have planned so comprehensively to meet the needs of every one:

Suits at $5.00—Of fine blue serge and mohair; Norfolk, double-breasted and sailor styles, with bloomer or plain trousers. Sizes 4 to 17 years.

Wash Suits at $5.00 — Of linen, crash and khaki, Norfolk and plain double-breasted styles, particularly well cut and tailored. Sizes 7 to 17 years.

Wash Regulation Suits, $5.00—Of linen, in blue, tan, white and white with blue collar. Russian and sailor blouse styles. Sizes 3 to 10 years.

Other Wash Suits in sailor and Russian Styles, $1.00, $1.50, to $3.50.

Play Suits, $1.00.

Wash Trousers and Bloomers, 50c to $2.00.

STRAWBRIDGE & CLOTHIER

PENNSYLVANIA RAILROAD

Bulletin.

NEW FAST TRAIN TO THE POCONO MOUNTAINS AND SCRANTON.

For the accommodation of those who make their summer home in the Pocono Mountains, or the Upper Delaware Valley, and those whom business or pleasure calls to Scranton, the Pennsylvania Railroad will establish an additional fast express in each direction, beginning Saturday, May 29.

This new train, to be called the "Pocono and Scranton Express" northward, and the "Scranton and Philadelphia Express" southward, will run through between Broad Street Station and Scranton, via Trenton and Stroudsburg, every week-day, leaving Philadelphia at 1.03 P. M. and Scranton 7.55 A. M.

Stops will be made at principal stations between Philadelphia and Manunka Chunk, and at all the important stations in the Delaware Valley and the Pocono Mountains, and will afford excellent daily service to and from the very popular Pocono region. It will be composed of high-grade equipment throughout, and will carry Pullman parlor cars between Philadelphia and Scranton.

Effective same date through parlor car service to Tobyhanna will be established on trains leaving Philadelphia 8.43 A. M. week-days, and 7.48 A. M. Sundays.

This improved service will be established between Philadelphia and Stroudsburg on Thursday, May 27th.

The Pocono region is every year becoming more and more an attractive center for those who prefer the brisk air, the open reaches and the quietude of the mountains and hills to the excitement of the more populous seashore resorts.

It is the nearest mountain section to Philadelphia, and this improved train service will bring it within even more easy reach of the Quaker City.

WANTED—BY A NURSE OF EXPERIENCE a position as caretaker or companion for invalid. No. 58, this office.

WANTED—BY A YOUNG MAN (FRIEND), 18 years of age, just graduated from school, a position with a good business house. H. S. F., *Intelligencer* office.

WANTED—$2000 ON FIRST MORTGAGE AT 5½%. Property is a three story brick dwelling, nearly new, in Chester, Pa., and good security. Charles Palmer, No. 12 E. Fifth St., Chester, Pa.

TWO OR THREE FRIENDS CAN FIND SUMmer board in a private family (Friends) on a small farm. Porches and old shade. Flora S. Michener, Gardenville, Pa.

QUAKER POST CARDS—SIX SUBJECTS: Knitting, In the Garden, Quilting, On the Way to Meeting, At the Meeting House Door, By the Fireside. Printed in sepia ink on cameo plated stock. The set of six mailed, postpaid, for 15c. The Biddle Press, 1010 Cherry St., Philadelphia.

BOARDING AND ROOMS.

ROOMS, PERMANENT OR TRANSIENT. 150 North 15th Street, Philadelphia, adjoining Friends' Meeting House. Address, Benjamin Walton.

PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters. 1827 "I" Street, N. W., Washington, D. C.

TRANSIENT BOARDERS taken at reasonable rates in a refined home in Washington. Very convenient to car line and Union Station. Address, Laura N. Wilson, 2419 First St., N. W., Washington, D. C.

FOR SALE OR RENT

SWARTHMORE, PA.
FOR RENT—Housekeeping apartment, near station, shade, extensive grounds, unfurnished, six rooms and bath; janitor. Box 242, Swarthmore.

NEAR LANGHORNE, PA., 38 Minutes to Phila. FOR SALE—33½ acres of excellent soil near golf links of Bucks County Country Club. Stone dwelling; frame barn; trolley; six acres of meadow with stream; 125 fruit trees in bearing; young apple orchard; telephone; 1½ miles from George School; good water; entire property has Southern exposure. For terms write,
Arthur P. Townsend, *Real Estate*,
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FOR SALE—Buck Hill Falls
LOT 242 ON BUCK HILL
Bounded by three streets. We are of the opinion that it is the largest and best lot that can be bought on Buck Hill. Moderate price for quick sale.
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Glenburnie on Lake George, N. Y., offers its patrons a rare combination of water and mountain scenery, recreation and pleasure. Beautiful mountain walks, delightful drives, boating, fishing, etc. Excellent cuisine and service, under the management of Friends. For rates and further information, address, E. H. Garwood, Media, Pa. After June 1st, address, Glenburnie, on Lake George, N. Y.

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Continued on page iii

Old Meeting-Houses
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SEVERAL of our friends who have sent for copies of Old Meeting-Houses, have written us stating how much they appreciated the little book. Containing over 50 pictures of our principal meeting-houses, and also the tender poetry of John Russell Hayes, it represents one of the treasures that should be in every Friendly home.

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Three days of perfect weather made an auspicious opening for Buck Hill Falls for its ninth season. Probably twenty cottages were opened and occupied and there were 106 guests in the Inn; some thirty more than the corresponding period of last year.

The Inn was in apple pie order, and the new electric lights with their brilliancy were a source of satisfaction to all. As a matter of fact, some of the rooms had too much light and lamps of a lesser candle power had to be substituted.

The new train leaving Philadelphia at 1,03 P. M. on Seventh-day consisted of five coaches and one Pullman, and it was full. The Railroad Company has instituted this service fully a month earlier this year than ever before in the history of the Pocono region as a summer resort.

Some sixty men toiling ten hours a day are doing all they can to keep up with the growth of the Settlement. Several friends who do not walk drove over the new Indian trail drive to the point where they could see the two falls almost without alighting from the carriage.

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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(Limited)
15th and Cherry Sts., Philadelphia

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 5, 1909.

Volume LXVI. Number 23.

The end of worship is not the adoration and glorification of the Infinite God, but the expression of the highest in man as it enters into communion with the Divine.

EDWARD A. PENNOCK.

BEATIFICATION RITES.

More jailed and racked and burnt. The Church and State
Are in most lands dissevered; men of late
Have become free; the fires that burnt Bruno
And other martyrs have long ceased to glow.
No state again dare lend its power and weight
To sects that would revive a smouldering hate.
Upon poor Joan of Arc we now bestow
A tardy, empty *honor!* Should not we
Also "beatify" brave Bruno, who
Likewise was murdered? No, those whom we slew
And tortured in the past should be left free
To rest. Peace to their honored memory.
What good now can our petty church-rites do?

CLIFFORD PHILLIPS.

NEW YORK YEARLY MEETING.

At the opening of the business session of the Yearly Meeting on Second-day morning, the 24th, the Clerk for the past twenty years, William H. Willits, was missed from his accustomed place, he being unable to attend on account of ill health. In his absence the opening minute was read by the Assistant Clerk, Amy Willets. The Assistant Clerk was appointed Clerk for the session and James Haviland, of New Rochelle, was appointed Assistant. This was noted as the 214th session of the Yearly Meeting. There were 48 representatives called from the constituent meetings: Westbury, Purchase and Nine Partners Quarterly Meetings, and Duanesburg, Easton and Granville, Shrewsbury and Plainfield Half Yearly Meetings. All of these were present except eleven.

The visiting Friends noted last week as present at the meeting of Ministry and Counsel were welcomed as were a number of others, including, at a later session, Peirce J. Cadwalader, of Cincinnati, O.

The epistle from Philadelphia Yearly Meeting was read at this time. Satisfaction was expressed that the epistle from the largest and most conservative of our Yearly Meetings should be so up-to-date. This annual epistle was perhaps the most truly representative of the moving spirits of the Yearly Meeting of anything that emanates from it. We might take courage from this epistle that our society is a moving body and that there is a promise of spiritual growth. Another Friend noted that this epistle was not a letter of advice, nor in any sense a sermon; it was an effort to show what the Friends of Philadelphia were doing, and what was of most moment to them at this time. A Friend who had been present at the recent sessions of Philadelphia Yearly Meeting for the first time, had been greatly impressed with the spirit of the meeting, and with the business-like way in which the sessions had been carried on. He had felt that the whole meeting was permeated with the spirit of the young and those imbued with the spirit of the present time. There was a moving forward and not a willingness to rest in divine negatives.

At the afternoon session James Haviland was appointed Clerk of the Yearly Meeting, and Amy Willets, Assistant Clerk.

The report of the Committee on Records was received, this being a joint committee of the two New York Yearly Meetings, sending its report to each. John Cox, Jr., is Clerk of the joint committee. During the year a catalogue of the records had been made. This was a work of 500 typewritten pages, which had been prepared by the Clerk of the committee. It contained the name and a brief history of every meeting that had ever been a part of either of the two Yearly Meetings. This catalogue will no doubt be published in the not very distant future. One hundred dollars was appropriated for the expenses of the committee.

A most interesting report was received of the Penington, the Friendly social center of New York City, and also one of the Margaret, a Friends' boarding home in Plainfield, N. J.

ADVANCEMENT OF FRIENDS' PRINCIPLES.

On Third-day morning the report of the Yearly Meeting's Committee for the Advancement of Friends' Principles was presented, which was as follows:

The committee organized on Fifth month 27, 1908, by selecting Henry W. Wilbur, Chairman, and Harry A. Hawkins, Secretary. During the year it has held eleven meetings, at which routine business has been transacted and labor planned.

It seems in order to state here that it is just ten years since the Advancement Committee was first appointed, as

the result of a concern that arose in what was then the Men's Meeting. The work of the committee for the decade has in no way been startling, but it has been in a measure steady, and we trust concerned. It may also be said that the General Conference Advancement Committee was, in certain particulars, the outgrowth of the committee appointed by this Yearly Meeting.

During the year the committee has endeavored to keep careful watch over the field, and to continue the study of conditions and needs in Friendly neighborhoods. In addition meetings have been visited as way opened. In this line of service twenty-three different meetings have been visited, some of them more than once, the total number of visits being thirty-five. Twenty Friends have taken part in this service, thirteen being members of this Yearly Meeting, and seven of other yearly meetings. These visits involved traveling about 6,500 miles, not duplicating the count in cases where two or more persons visited the same meeting.

The matter of holding meetings in our unused meeting houses has received the attention of the committee. This service has been accompanied with satisfactory and inspiring experiences. Meetings have been held in the Creek Meeting House at Clinton Corners, in the Crum Elbow House, and the house in Pleasant Valley, all in Dutchess county; also at Peach Lake, in Westchester county, Jerusalem, on Long Island, and in the venerable East Hoosack meeting house at Adams, Mass. The meetings were all largely attended, and in the main by people who came from motives more vital than idle curiosity. In fact many of those in attendance confessed their interest in Friends' principles, and not a few were deeply moved by the tender memories which attendance at the meetings inspired.

By invitation two members of this committee attended a meeting in an unused Presbyterian Church at Somers in Westchester county. This meeting was largely attended, and was felt to have been one of profit.

Local conditions were such that the way did not open for a meeting in the old Randolph meeting house near Dover, N. J., but we hope that a meeting may be held there during the coming summer. The care of the committee will be extended, if the Yearly Meeting approves, to all of these places where we have houses of worship.

The committee has given attention to the situation at Adams, Mass., referred to in last year's report. This property was originally the possession of East Hoosack Monthly Meeting, which meeting was laid down in 1847, the members being transferred to Easton Monthly Meeting. There seems to be no record of the transfer of the property accompanying or following that event. Since that time the property has had little Friendly attention. Owing to local conditions it seems desirable that the title to the property be vested in the Town of Adams. To this end the committee is working out a plan for deeding the property to the said town of Adams, the town having agreed, by vote at the Annual Town Meeting, held Fourth month 17, 1909, to give proper and perpetual care to the property, and hold the meeting house in constant requisition for the religious or philanthropic purposes of the Society of Friends. The details of the transfer of the property seem to require no action by the Yearly Meeting.

In a study of specially-gathered statistics, as one means of ascertaining conditions and needs, certain suggestive facts are revealed. For instance, in the Monthly and Executive Meetings, exclusive of New York Monthly Meeting, it appears that 37 per cent. of the members are non-residents. While it is true that some of these Friends may live within the bounds of other Friendly neighborhoods, and thus be under the influence of some meeting, it is safe to say that 30 per cent. of such members are practically removed from any vital or active connection with meetings of our Society. These statistics also indicate that of the resident members of these meetings, a trifle less than half of them regularly attend our meetings for worship, while nearly 30 per cent. of such members never attend. Almost an equal number only occasionally meet with their brethren on First-days. These conditions seem to warrant the conclusion that a wider familiarity with our principles, and a more vital interest in each other on the part of our members, are important and imperative, if we are to maintain our meetings in the life. This committee will endeavor, if permitted, to arouse a deeper interest in the principles, testimonies and history of the Society during the coming year. In this work the sympathetic co-operation of the individual members of our meetings will be necessary, and is invited.

The matter of our meeting house property still remains a vital question, and we recommend the careful consideration of the statements of the Law Committee of the Representative Committee, to our members and meetings generally. Holding and using our property is a duty incumbent upon us as an obligation attached to our inheritance. We are still of the opinion that the Yearly Meeting should look forward to the safe-guarding of houses and grounds now the property of local meetings, by adequate disciplinary provisions.

One of the sessions of the Yearly Meeting of 1908, was under the care of this committee, and was used as an opportunity for strengthening our First-day school work. This year the committee will conduct one of the evening meetings, with a Symposium on "Meeting Needs and Conditions."

In the round of visiting which it has seemed to be the duty of the committee to arrange and perform, it has been our purpose to consider the visits made as an incident, and not an absolute reliance, on the part of the meetings visited. We are increasingly mindful of the fact that meetings must live and grow by internal interest and effort, and not by stimulation and support from the outside. Making our local meetings centers of life and interest, is necessary to their better attendance and their certain survival.

The Central Committee of the General Conference will meet Ninth month 2nd and 3rd, at Glenburnie, on Lake George, within the bounds of Easton and Granville Half-Yearly Meeting. On the 4th a conference will be held at Saratoga. Some attention has already been given to preparing the way for these events, by assisting meetings in that locality. More definite labor will be needed in this direction during the summer months. If continued this committee will co-operate and assist other committees and groups of young Friends in visits and pilgrimages to meetings within the Glenburnie circle of influence.

Last year an appropriation of $250 was given the committee. Of this amount we have spent $229.62. But for the fact that assistance from the outside has been rendered in the way of paying expenses, the appropriation might not have been adequate to the labor performed. If the committee is continued, or a new one appointed, we suggest an appropriation of $300, in view of the extra work contemplated. The committee is also united in suggesting that the committee to be appointed by this Yearly Meeting may be liberated for the service for a term of three years.

With this report of the year's stewardship, we lay the affairs of the committee before the Yearly Meeting. Deeply grateful for the opportunity for labor which has come to us, inadequate and imperfect as we know the labor has been, we express the hope that the work which has been carried on for a decade, may be continued in some form.

On behalf of the committee.

HARRY A. HAWKINS, *Secretary.* HENRY W. WILBUR, *Chairman.*

The committee was reappointed for a term of three years, and an appropriation of $300 was made to cover expenses of the coming year.

PEACE.

With two of the epistles, those from Indiana and from Genesse (Canada), there was a letter to the two New York Yearly Meetings accepting the invitation to join with them in a peace movement of Friends generally throughout the world. All the other Yearly Meetings also mentioned having accepted the invitation and having appointed one or more Friends each to act with the others in the joint movement.

At a later session a report was received from the special Committee on Peace appointed last year. It was as follows:

The Committee on Peace appointed by the Yearly Meeting last year, reports that it has endeavored to follow the recommendations of the minute on Peace adopted last year, and the committee and the members thereof as individuals have endeavored to use their influence to promote peace and the things that make for peace, and against the spirit of strife.

Early in Sixth month last year a meeting was held under care of this committee in the meeting house in Fifteenth Street, Manhattan, which was addressed by Dr. Walter Walsh, a British delegate to the Peace Conference, held in New York City in the fall of 1907.

One of the members of the committee attended the annual meeting of the Federation of Churches of New York City and offered a resolution for transmission to the U. S. Senate, as follows:

"To the Senate of the United States,

To the U. S. Senators from the State of New York;

"GREETING:—

"In view of the fact that a nation's preparations for war are closely scrutinized by neighboring nations, and great increase in armament is usually felt by them to be a menace to their peace, requiring increase in their armament, we note with concern and deep solicitude the bills now pending in the United States Senate for augmentation of the United States Navy, and trust that their enactment into law will not be deemed necessary."

The resolution was adopted without dissent and was forwarded by the Secretary of the Federation.

A similar memorial was adopted by Brooklyn Preparative Meeting and the committee appointed to invite signatures from representatives of other churches, and forward to the Senate. Over sixty such signatures were received and forwarded to Senator Depew, courteous acknowledgment of the receipt of the memorial was received from Senator Depew, with promise to present it to the Senate.

As directed by the Yearly Meeting, a special minute addressed to other bodies of Friends was prepared. The committee deemed it advisable in sending the minute to the Yearly Meeting of Friends (Orthodox), then meeting at Poughkeepsie, to invite them to join us in sending out the invitation to other Yearly meetings. The invitation was cordially accepted and the letters to the other Yearly Meetings were signed by the clerks of both Yearly Meetings as shown in the printed proceedings of the Yearly Meeting of last year, and sent to other Yearly Meetings throughout the world, asking for the appointment of committees for joint action.

For the purpose of furthering the cause of joint action among all the bodies of Friends, the committee appointed at Poughkeepsie has united with ours as a joint committee. We have adopted a joint report of that part of the work, which is hereto annexed.

On behalf of the Committee.

HENRY M. HAVILAND, *Clerk.*"

The report of the Joint Committee on Peace was as follows:

The Joint Committee on Peace appointed by the two Yearly Meetings holding their sessions at 15th street and Rutherfurd Place, and at 20th street, have prepared and forwarded an invitation to unite in a joint Peace movement to the following list of Yearly Meetings or Annual Meetings: Australia, General Meeting of Friends; Baltimore (Two Meetings); California, Canada (Two Meetings); College Park Association of Friends', Denmark Annual Meeting, Dublin Yearly Meeting, Genesee Yearly Meeting, Illinois, Indiana (Two Yearly Meetings); Iowa (Two Yearly Meetings); Kansas, (Two Yearly Meetings); London Yearly Meeting, Modern Friends, Nebraska, New England (Two Yearly Meetings); North Carolina (Two Yearly Meetings); Norway and Sweden Annual Meeting, Ohio (Three Yearly Meetings); Oregon, Philadelphia (Two Yearly Meetings); Western (Two Yearly Meetings), and also the Peace Committee of the Five Years Meeting.

From these meetings we have received twelve acceptances, five refusals; two laid it over for one year, six referred it to the Permanent Board of Meeting for Sufferings; one referred it to the Five Years Meeting's Peace Committee.

From nine no word has yet been received, because sessions have not yet been held, or for reasons unknown.*

Your committee has forwarded to the President, the Vice-President, and the Speaker of the House of Representatives a communication urging our government to take definite action for reduction of armaments and for the extension of international agreement.

Your Committee has sent the annexed request to the various committees so far appointed and feels the way is open for our Yearly Meetings to accomplish some constructive work in the coming year.

One member of the committee has sent a letter to the Secretary of State of the new Administration, urging extension of the arrangement between Canada and the United States, limiting armaments, and has received a courteous reply.

*It may be noted that this means that seven of the Yearly Meetings of the other branch have accepted, the acceptance of one of our Yearly Meetings not having been in the hands of the Committee in time to be noted in this report. The acceptance from Dublin Yearly Meeting has since been received and the matter is referred to in their epistle to the Yearly Meetings in America with whom they correspond.

In the afternoon of Third-day the report of the Philanthropic Committee was received. This work has been very much along the same lines as in the past. The activity had been largely individual and local, the Committee co-operating. Two conferences on peace had been arranged—one held in Brooklyn during the winter, addressed by Dr. William I. Hull, of Swarthmore College; the other to be held during Yearly Meeting week.

The Superintendent on Work for Colored Schools, Anna M. Jackson, reported that the same methods had been used as in previous years, and that she did not feel discouraged at the results. The money received is not more than half what is needed, but the interest in the schools seems to be increasing. Several Friends from New York and Philadelphia Yearly Meetings had visited the Laing and Schofield Schools during the past winter. There had been received $419.45 for these schools, of which $213.70 had been sent to Abby D. Munro and $203.25 to Martha Schofield.

The Superintendent of the department of Temperance could report no considerable activity. Some assistance had been given to the Local Option Movement in New Jersey. In co-operation with the General Conference Committee a small pamphlet on the Liquor Problem had been prepared and quite largely circulated by Friends. With many Friends co-operating with active temperance organizations, and undoubtedly doing their share in assisting the various movements for the curtailment or overthrow of the liquor traffic, there did not seem to be urgent need for great specific Friendly activity.

The Sub-Committee on Purity reported that its members had co-operated with other societies in trying to secure desired reforms. It had petitioned legislators as to the enactment of laws, and urged the authorities as to the enforcement of statutes now violated. It had assisted in the conference held by the American Purity Alliance, at Columbia University, when the topic under consideration had been the work teachers could do in promoting purity among children. A letter had been sent to college fraternities, as follows:

Your Chapter, with other College Fraternities, has its membership selected from the best students of the Colleges, and that means the finest men in the world. It is right therefore, that you should have the highest standard of manhood.

Will not the men of your Chapter do what you can to help stop immorality? The enclosed booklet may be found helpful and duplicate copies will gladly be forwarded by

Very truly yours,

WILL WALTER JACKSON.

These boys are in a critical age and position, having temporarily left home and home protection. The Committee believed that a reminder might be sufficient to keep many from temptation. The pamphlet enclosed was entitled "True Manliness"; copies of which were to be had by addressing the Chairman of the Sub-Committee, 50 Beekman St., New York, N. Y. Appreciative replies had already been received from several of the fraternities with requests for more copies of the pamphlet.

The Sub-Committee on Work for Women and Children reported that in New York the summer kindergarten had been maintained. This work had grown, additional classes had been formed for the older children, instruction being given in chair-caning, basket weaving, drawing, color, and raffia work. The population in the neighborhood of the meeting house on Rutherfurd place had been changing and Italians now predominate where formerly there were chiefly Germans. The Italian children are easily interested in hand work and are apt pupils in the manual training classes. Their drawing and color work is particularly good and their talent could easily be directed toward lines of industry where it would be valuable. The flowers sent from the country had been much appreciated by the children and their parents. Efforts had been made to bring Friends into touch with the Child Labor Auxiliary recently formed to assist the National Child Labor Committee. The Young Friends' Association had been enrolled as one of the co-operating agencies through which information about the practical work will be furnished. This was felt to be but the beginning of more active service from the members of the Society of Friends. The work of the Employment Society had been continued as heretofore. The mission school had been in session during the winter. Individual members had given service in the work of the various organizations through which employment for women and medical aid or other care had been given. Anna M. Jackson is the Chairman of this Sub-Committee.

The expenses of the Committee on Philanthropic Labor had been $10. As this Committee is a connecting link with similar committees of other Yearly Meetings, it was believed that it would be a mistake to discontinue it. It was therefore recommended that a committee be appointed to serve three years and that $75 be appropriated for its use. It was also recommended that $150 be appropriated for each of the Southern schools (at Aiken and Mt. Pleasant, S. C., respectively). The recommendations were adopted and the appropriations made.

(To be concluded)

PHILADELPHIA YEARLY MEETING.

(concluded.)

AUXILIARY MEETINGS.

On Second-day evening the Annual Conference of Young Friends' Associations was held. Robert Pyle, of West Grove, was chairman of the meeting, and Laura A. Boram, of Richmond, Ind., secretary. Papers were read by Edward A. Pennock on "The Individual in Worship"; by Henry M. Haviland, of Brooklyn, on "Unity and Uniformity," and by Rebecca T. Miller, Sandy Spring, Md., in answer to the question, "Is the religious life advanced by education?" Two of these papers, and perhaps all of them, will be published in the *Intelligencer* in full.

On Third-day evening the Philanthropic Committee held a temperance meeting in the Race Street house. Dr. Nathan Thorne, of Moorestown, N. H., presided. The speakers were Professor Francis H. Green, of West Chester, and Henry W. Wilbur. Professor Green took for his text from Emerson's "American Scholar," "Let Us Inquire." Henry Wilbur devoted himself to the practical side of the temperance question.

The meeting on Fourth-day evening was under the care of the First-day School Associations of the Yearly Meeting. Ernest K. Coulter, clerk of the Children's Court of New York City, delivered an address on "Citizens of To-morrow." After describing in detail the environment that causes children to do the things that bring them into the court room, the speaker told of some of the influences that are now brought to bear to help them change their lives for the better. One of these is a new application of the old law of brotherhood. There are hundreds of business men in New York (and the movement has spread into other cities) who have agreed each to be a "big brother" to one boy who needs a friend. The big brother visits his boy, invites him to his home, helps him to find a situation, and gives him a broader outlook on life. Nearly all of the boys who have been helped in this way are doing well and the men are getting a lesson in practical Christianity. At the close of the talk it was stated that there are 700 Big Brothers in Philadelphia, where the work is in the hands of the Young Men's Christian Association.

On Fifth-day morning there was a large attendance at the usual mid-week meeting for worship, both houses being entirely filled. The speakers in the Race Street house were LaVergne Gardner, Sarah T. Linvill, Sidney S. Yarnall, Mary Travilla, Edwin J. Holmes, Nathaniel Richardson and Alice C. Robinson; at the close of the meeting, prayer was offered by Evan T. Worthington. In the Cherry Street house there were messages from John Conard, Isaac Wilson, Charles Paxson and Sarah B. Flitcraft.

At 1.30 p. m., on Fifth-day, a meeting on Equal Rights for Women was held in the auditorium of the school building, at which Susan W. Janney presided. The meeting was addressed by Rachel Foster Avery, President of the State Equal Suffrage Association; Mary Bentley Thomas, of Maryland, the General Conference Superintendent of Equal Rights; Henry W. Wilbur, and others. Mrs. Avery said that it is less true to-day than ever before that women do not want the ballot. Even the women of Turkey are asking for it, and may get it before it is granted to the women of Pennsylvania.

In the evening the Peace Section held a meeting, with Jesse H. Holmes as chairman. William Price was first introduced, and called attention to the war elements in our peaceful life. While we are not waging the sort of war that Friends have a traditional testimony against, we are implicated in oppression in connection with industry. Thomas Raeburn White, of the other branch of Friends, spoke on the Judicial Settlement of International Disputes. A paper by Dr. William I. Hull, of Swarthmore College, on "A Practical Program of Peace" was read by his wife, Hannah Clothier Hull. A discussion followed in which part was taken by Stanley Yarnall, LaVergne Gardner and others.

PHILADELPHIA YEARLY MEETING (ARCH STREET) AS SEEN BY THE *AMERICAN FRIEND.*

[Editorial in *The American Friend.*]

Although it is one of the smaller yearly meetings cut off by its own action from epistolary correspondence with other yearly meetings, yet by reason of its historical associations and the weighty influence of many of its members, Philadelphia Yearly Meeting holds a position of peculiar interest to Friends generally. Its 228th annual gathering convened in Philadelphia last week with a large and representative attendance. From its reports and deliberations we gather the following significant items:

First in order of presentation was, what one Friend called, "a middle course" disposition of the proposition to incorporate in the discipline a new query calculated to awaken a proper care for the discouragement of child-labor, the abolition of sweat shops, and the removal of unsanitary conditions in tenement houses and factories. Although approved by some, this proposition failed of adoption. The yearly meeting followed the course sug-

gested by the meeting for sufferings in setting it aside and in directing that a minute be sent down expressing sympathy with the spirit which prompted the proposition and exhorting all to observe the Golden Rule in their business transactions. We cannot but wonder what Friends in the early years of the Society would have accomplished had they been as careful to follow "a middle course" on the living issues of their times as some of us are to-day.

The second subject of special interest was that of capital punishment. During the year the meeting for sufferings prepared and distributed several hundred booklets on The Sacredness of Human Life. The copies which were sent to legislators, judges and governors of several States are believed to have borne fruit in recent legislation. In this connection Friends were reminded that, largely at the instigation of one of their members, a bill had passed the Pennsylvania legislature giving judges power to substitute life imprisonment for capital punishment upon recommendation of the jury, and that it was now in the hands of the Governor. A lively concern was manifest in bringing to bear upon the Governor all due influence for his indorsement of the bill.

Considerable interest centered about the disposition of three communications addressed to the yearly meeting. As many of our readers already know, Philadelphia Yearly Meeting has not had direct official correspondence with any yearly meeting for fifty-two years. One of these communications, an epistle from Nebraska Yearly Meeting, was treated in the usual way—a committee reported its subject-matter to the meeting, and the clerk was directed to acknowledge its receipt. The second communication was the joint appeal from two yearly meetings in New York asking the co-operation of all Friends in promoting Peace. While the appeal was not read before the meeting, it was fully presented, and the matter was referred to the meeting for sufferings with power to act. It was felt by some that united as well as individual effort along this line is most timely just now when the craze for greater armaments seems on the increase. The third communication was a loving greeting in 58 words sent out last year by London Yearly Meeting to all bodies bearing the name Friends anywhere in the world. This simple message was read in the face of the meeting—the first communication to receive that honor since 1857. While it was not made a matter of record, it was warmly received, and the clerk was directed to send a suitable reply to Isaac Sharp, the secretary of Devonshire House.

A proposition from one of the quarterly meetings suggesting that the queries be re-worded in accord with modern conditions was referred to the meeting for sufferings, together with an additional recommendation that it suggest changes in the obsolete phraseology of other parts of the discipline.

The subject, however, which excited the most lively interest was a recommendation to change the regulations governing the solemnization of marriage. Prior to 1903 it was a disownable offense for a member to marry one not a Friend. Since then such unions have been permitted, but could not take place under the care of a monthly meeting. The proposition in question contemplates the extension of this care when requested by the contracting parties. Considerable difference of opinion prevailed as to the advisability of making such a change, and the matter was referred to a joint committee of men and women for consideration until next year.

A care for the spiritual life of the meeting found expression in two new features: First, a special meeting for young people, held Sixth-day afternoon of yearly meeting week; and, second, a committee appointed to visit outlying districts, to encourage Friends in the smaller meetings, and, as way may open, to hold meetings to which the public should be specially invited. Doubtless many of our older readers will remember similar committees in a number of our western meetings just preceding the awakening of a generation ago.

BRIEF BIOGRAPHIES OF EARLY FRIENDS.

A series of biographies is being prepared by representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware (Orthodox). The first volume, which has already been issued, contains sketches of George Fox, William Penn, Margaret (Fell) Fox and the Barclays. The second volume will contain the Peningtons, Richard Davies, Mary Fisher, Elizabeth Hooton, Thomas Ellwood, William Edmundson, John Roberts, Youthful Martyrs, Francis Howgill, Edward Burrough and Boston Martyrs. The purpose of these volumes is to supply what seems to be a real need—some Friendly biography in a more modern dress than the typical Friends' works. The biographies are simply written and controversial matters are avoided, so that they may be read with profit by the members of all branches

*Quaker Biographies, Vol. I., cloth, 227 pages. Price, 75 cents. For sale at Friends' Book Store, 304 Arch St., Philadelphia.

of Friends who have not the time, or the inclination, to read the original and unabridged writings from which they are drawn.

The first volume contains twenty-one illustrations, one of which is a reproduction of the portrait of George Fox, owned by Swarthmore College. This was chosen as having the best claim to authenticity of any of the portraits extant of the founder of our Society.

One reason for the publication of the volumes is given in the prefatory note, as follows:

"The Society of Friends differs more from other denominations than do those denominations among themselves. Friends hold as some of their essential beliefs, certain views of Christian doctrine, which, when carried into practice, differentiate them in a marked degree from most other religious professors, and hence they are constantly liable to be called upon to give 'a reason for the faith that is in them.' All this is best understood and taught through concrete examples, in the biographies of early Friends. There is no important doctrine or testimony of the Society which is not strikingly illustrated in practice in its biographical literature."

CAROLINE E. STEPHEN.

Caroline E. Stephen, whose death has come as a shock to many Friends, was born in 1835, at Kensington Gore, and was the daughter of Sir James Stephen, K.C.B., permanent Under-Secretary for the Colonies, Professor of Modern History in the University of Cambridge, and author of "Essays in Ecclesiastical Biography." His deep religious spirit is shown in his "Letters," a volume of which, edited by his daughter, appeared in 1906. The uprising, in the latter half of the nineteenth century, of the spirit of free enquiry into all traditional opinions greatly affected the family, and two of C. E. Stephen's brothers, Sir James Fitzjames and Leslie Stephen, became widely known as honest and serious-minded Agnostics. The former won a great reputation as a lawyer, and the latter as a man of letters. The same spirit was present with their sister, who has told us (in her well-known book "Quaker Strongholds," published in 1890) how she was on the point of surrendering the religious convictions in which she had been brought up when, about 1873, she first attended a Friends' meeting (we believe at Falmouth) and found there the freedom and reality which she longed for. The difference in their outlook upon religion in no way interfered with the harmony of the family life, and to her brothers she remained always a devoted sister.

C. E. Stephen became a powerful exponent of the deeper side of Quakerism, and felt a natural distrust of some of the changes wrought in the Society through the awakening of the more evangelical spirit among its members. She was, however, never narrowed by any mistaken clinging to traditional observances, even in the Society of her choice; and it is probable that few persons in our generation have done more, in a very quiet way, to win the minds of thoughtful and inquiring persons to appreciation of our fundamental faith. Her own faith went very deep, and led her, through inward baptisms, to a profound conviction that Christianity went far below opinions and creeds into the bedrock of spiritual realities, of which our definitions are but imperfect and temporary expressions. She recognized in Jesus Christ the supreme and final answer to men's questionings as to the Divine nature. Her outlook upon life, though unworldly in the highest sense, was not "other-worldly," and she knew that the faith of Christ could not be divorced from the "secular" life. In an essay on "War and Superfluities," which she contributed to the *Friends' Quarterly Examiner*, she showed the intimate connection between our testimony for Peace and our insistence on simplicity of life. To decry War as unchristian, while profiting by the Army and Navy to build up great fortunes and live luxuriously, centering our affections on the things that are seen and material, she felt was utterly inconsistent.

Early in the nineties she settled down in her quiet home at "The Porch," Newnham, Cambridge, and when her health permitted was a regular attender at the Sunday morning meeting in Jesus Lane, which owed much to her generous support. About a month ago she was present as usual, and took some part in the Preparative Meeting. Soon after that her weakness and suffering increased, culminating in a week of severe illness, from which she was released by death on the 7th inst. According to her own desire the remains were cremated at Golders Green, Hampstead, on the 12th; and it is arranged that the ashes are to be interred at Winchmore Hill on the 16th.—*British Friend.*

The Church of England originated Sunday Schools. The Rev. Thomas Steck was the founder, and he afterwards, in 1780, called Robert Raikes, a layman, to his assistance; and since then these Schools have grown until now, in the United States alone, there are 47,972 teachers and 437,266 scholars.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 5, 1909.

AMONG THE TEACHERS.

It is very interesting, and assuring to one's faith, to come upon fresh evidence now and again, that in every generation there have been clear-minded, pure-hearted witnesses to the Truth. It has chanced that I have only recently had my attention directed to a tiny booklet bearing the imprint of "Friends' Book Association, 1020 Arch St., 1884." This little book is a letter to a personal friend, written by James P. Stabler, of Sandy Spring, in 1839, on "The Certain Evidences of Practical Religion." If it is still to be had from the Friends' Book Association, it would be worth while to include it in any collection of Friends' literature offered for distribution.

This letter is not a series of negations. With simplicity and clearness and force, it shows how vital truth—"all that is necessary for us to know to insure our happiness here and hereafter"—reveals itself in the open mind. To the inquiry "But how am I to look within myself? * * * How shall I distinguish between the blaze of an *ignis-fatuus* and the beams of heavenly light?—between the reasonings of my own mind, and the evidences of Truth?" the writer replies: "I will tell thee. However men may differ in terms used in their theological writings and controversies, there is a class of terms describing certain things, to which they all agree to attach specific meanings. The word *love* is of this class. Hast thou any knowledge of this principle or affection, which people call *love?* Dost thou know any of its effects upon thy happiness, mental enjoyment, or comfort when it is present with thee? And when it is absent, dost thou feel exactly as when it is present? Thou art, perhaps, ready to say, such questions as these are trifling,—they require no answer, because they are self-evidently answered by the experience of all men. So they are: and for this reason they constitute the highest class of evidence ever contemplated by a human mind. The greatest miracle ever recorded, sinks by the side of such evidence into insignificance. The testimony of all mankind together, cannot possibly assure thee of any truth so indubitably certain, as the simple evidence of the truth in thy own mind,—that the principle of *love,* whenever it has been present with thee, has blessed thee,—and in its very nature is calculated to bless thee; that whenever it was present, whenever thou felt its influence, it was just as impossible for *hatred* to annoy thee, as for fire to freeze thee, or darkness to illuminate thy outward vision."

Other principles used in illustration of the direct teaching of God are honesty, temperance, meekness, mercy, charity. He makes it the office of the scriptures to corroborate what is revealed within ourselves, of the nature of love or honesty, or meekness, or anger, dishonesty or pride. Of the Christian religion, he says, "I mean by this term, the method of salvation described by Jesus Christ; and which was in operation as long ago as there were any inhabitants on the earth."

Much of modern thought which dwells more and more upon "the light which lighteth every man coming into the world," and more and more construes religion a method of life, was anticipated by this sincere, truth-seeking man of seventy years ago. ELIZABETH POWELL BOND.

Probably the most important action taken during the week by Philadelphia Yearly Meeting of Friends was the adoption, without a dissenting voice, of the following earnest protest against the enormous expenditures for war purposes:

"Philadelphia Yearly Meeting of Friends, held at Race Street, Philadelphia, sends to the Congress of the United States its earnest protest against the present enormous expenditures for war purposes.

"Effective activity on the part of our country in the assimilation of the multitude of foreigners who are weekly added to our numbers, in the stamping out of the great white plague, which yearly slays its thousands, for the protection of women and children now destroyed in our industrial machinery, for the prevention of unnecessary accidents, unnecessary destruction and unnecessary waste—all these and the other constructive agencies making for greater comfort and higher life among our people are hindered or altogether halted when more than half of the national income goes for the destructive agencies of war.

"We urge that the cure of present and certain evils resulting from an ill-adjusted social order should take precedence over further protection against the evils of remote or merely possible war.

"The clerk is directed to sign this protest on the part of the Yearly Meeting and to forward the same to A. Mitchell Palmer, a member of this Yearly Meeting and of the National House of Representatives, with the request that he present it to the two Houses of Congress at their next regular session. They are directed also to send copies to Representatives and Senators from Pennsylvania, New Jersey and Delaware."

Last week's editorial referred to the third query as it is found in Philadelphia Yearly Meeting's Book of Discipline, which reads as follows: "Do you maintain a faithful testimony in favor of the free ministry of the gospel, and against the system of a professional ministry?" The answers to this query called forth a good deal of expression in the Yearly Meeting.

NEW HOME OF TORONTO FRIENDS.

The Friends of Toronto have made arrangements to hold their meetings for worship and the meetings of their Friends' Association in Zion Church, otherwise known as the People's Church, the mother of Congregationalism in the city of Toronto. This church, which almost disbanded last year, has taken a new lease of life under the leadership of a new pastor, Dr. Eby. His plan is that the morning and evening services are to be intensely spiritual; while, on Sunday afternoons, in the People's Forum, the public will have the opportunity of discussing all great public problems in the light of the teachings of Christ, with the hope of finding a practical and permanent solution.

The Friends' Association has the privilege of conducting its work quite independently of the church work, though there will doubtless be opportunities for co-operation. The location is central and the equipment good. Genesee Yearly Meeting, the program of which was given last week, will be held in this church.

THE SEMINARY FAIR.

If you were to attend a meeting of the Young Friends' Aid Association, and listen to the stories told by the workers, you would be impressed by three things: the cruel need in which many worthy families live; the devotion and wisdom of the workers; the opportuniy for usefulness that is open to those of us who cannot join actively in their work. You would be moved to do something to help the workers in their efforts to help the poor to help themselves.

Last fall the Friends' Seminary Fair turned over to the Aid Association some $1,200.00, but that has all been used. Next November there will be another fair, and all summer we hope our friends will bear it in mind and be making and collecting articles for sale.

Meanwhile there is urgent need of funds for the summer's work. About $300.00 will be necessary to enable the association to carry over the cases now in hand. It is earnestly hoped that enough will be given to make it unnecessary to abandon any of the work already undertaken.

George A. McDowell, 373 W. 123rd St., New York, is Treasurer. Mrs. Hoag, at the seminary, will take care of old clothing and of articles for the fair. Anything will be forwarded if sent to the Chairman of the Ways and Means Committee, Edward B. Rawson, 226 E. 16th St,. New York.

SUMMER SCHOOL NOTES.

There must be more people intending to register for the Summer School. May we not hear from them speedily?

E. Maria Bishop, of Winscombe, Somerset, England, a registered student of the Summer School, has arrived in this country, and is doing some visiting before the opening of the school. She is secretary of the Bristol and Somerset Quarterly Meeting's Extension and Visitation Committee.

Those who expect to attend the School, and to receive mail, should have letters addressed as follows: "Swarthmore, Pa., care Friends' Summer School."

Students and visitors who intend to lodge at the College during the Summer School, should bring towels, soap and necessary toilet articles.

Write for further particulars, for the pamphlet, or make applications for registration to Henry W. Wilbur, 140 North 15th street, Philadelphia, Pa.

THE COLLEGE LIBRARY.

Continuing with a partial list of our books bearing upon the themes to be considered in the Summer School at Swarthmore, and repeating the cordial invitation for all students and visitors at the school to avail themselves of the library's facilities, I give this week a selection of our titles in Ethics, Doctrine and Dogma:

The Ingersoll Lectures on Immortality, by Fiske, James, Osler, Royce, Bigelow. Bierbower, Ethics for Schools; Bain, Moral Science; Intuitive Morals (Anonymous); Greene, Prolegomena to Ethics; Hickok, Moral Science; Palmer, Field of Ethics; Palmer, Nature of Goodness; Robinson, Principles and Practice of Morality; Seth, Ethical Principles; Sidgwick, History of Ethics; Sheldon,

Ethical Sunday School; Leslie Stephen, Science of Ethics; Wells, First and Last Things; Brinton, Pursuit of Happiness; Peabody, Moral Philosophy; Fite, Study of Ethics; Hamilton, Moral Law; Hegel, Ethics; Hobbes, Ethics; Huxley, Evolution and Ethics; Janet, Elements of Morals; Martineau, Types of Ethical Theory; Paulsen, System of Ethics; Porter, Elements of Moral Science; Mackaye, Economy of Happiness; Coleman, Social Ethics; Potter, The Citizen and the Industrial Situation; Ritchie, Political and Social Ethics; President Taft, Four Aspects of Civil Duty; Davis, Among the World's Peace-makers; Cobb, Business Philosophy; Hadley, Standards of Public Morality; Cobbe, Duties of Women; Calkins, substitutes for the Saloon; Pratt, Licensing and Temperance in Sweden; Leffingwell, The Vivisection Question; Allen, Continuity of Christian Thought; Brown, Christian Theolgy in Outline; Fisher, History of Christian Doctrine; Harnack, History of Dogma; Strong, Systematic Theology; Paine, History of Evolution of Trinitarinism; Andrews, Life of Our Lord; Ayres, Jesus Christ Our Lord; Briggs, Messiah of the Apostles; Furness, Power of the Spirit Manifest in Jesus; Savage, Out of Nazareth; Dale, The Atonement; Hirsch, The Crucifixion from a Jewish Standpoint; Edersheim, Life and Times of Jesus; Farrar, Life of Christ; Furness, Jesus and His Biographers; Lives of Jesus by Renan, Rhees, Sanday; Schmiedel, Jesus in Modern Criticism; Alger, Doctrine of a Future Life; Matthew Arnold, God and the Bible; Arnold, Essays on Church and Religion; Fisher, Supernatural Origin of Christianity; Foster, Finality of the Christian Religion.

J. R. H., *College Librarian.*

ORATORICAL CONTEST AT ABINGTON.

The Annual Oratorical Contest was held at Abington Friends' School on Sixth-day, Fifth month 21st. This contest is between the four high school classes, the winning class having the privilege of purchasing a picture, piece of statuary, or other article of beauty for the decoration of the school from funds furnished by the Alumni Association.

Class A was represented by Lucy Hough, on "Uncrowned Kings," and Paul Brooke, on "The Battle of Bunker Hill."

Class B was represented by Anna P. K. Stapler, on "Wastes of a Prosperous Nation." Class C was represented by Lilian T. Ambler, on "A Nation of Little Lovers," and by Robert P. Marshall, on "Slavery of To-day." Class D was represented by Sylvia Rowe, on "Our Daily Bread," and by Evelyn Miller, on "A Beautiful Life." The orations were all delivered with much earnestness and spirit, and all regretted the very stormy evening which prevented a larger audience from being present. The judges were Prof. Gifford, of the Jenkintown High School; John R. Roberts, President of the Alumni Association, and Edwin L. Hallowell, an active member of the school board.

Other public events before the close of the school will be the Annual Musical on Sixth month 4th, a Piano Recital, under the direction of Miss Urania D. Matz; the Vocal Musical, a song recital under the direction of Miss Florence Dudley on Sixth month 7th, and the Commencement on Sixth month 16th at 10 a. m.

The school is about closing one of its most prosperous and successful years.

WORK OF MIDDLETOWN FIRST-DAY SCHOOL.

Middletown First-day school has completed its study of the Book of Genesis. The work has been carefully done. The use of maps and a number of reference books have helped to impress upon the class many points of interest which had not previously been considered by it. Eighteen questions were answered by the members of the class last First-day which served as a review of the study of the life of Joseph and brought out suggestions and a discussion which proved interesting and instructive. On First-day, Fifth month 30th, the class will begin the study of the life of Moses. The work will be reviewed every few weeks and a liberal discussion on all points will be encouraged.

All persons will be made welcome to the First-day school.

The school invites suggestions from any persons who may be interested, but not in direct touch with it. The 18 questions are given here to convey an intelligent knowledge of what the school is doing:

1. Who were Joseph's parents?
2. How many dreams did Joseph interpret?
3. How did Joseph get into Egypt?
4. Who made Joseph ruler over the land of Egypt and why?
5. How did Pharoah dress Joseph when he made him ruler over Egypt?
6. How many of Joseph's brothers went into Egypt and what for?
7. Which brother remained with Jacob?
8. Which brother was kept prisoner by Joseph and why?
9. Which brother went surety for Benjamin and why?
10. Who did Joseph claim sent him into Egypt and why?
11. Who extended the invitation to Jacob to come into Egypt to live?
12. What did God say to Jacob at Beersheba on his way to Egypt?
13. Where is the land of Goshen and who lived there?
14. Why did the people of Egypt become slaves unto Pharoah?
15. Where was Jacob buried and by whom?
16. Where did Joseph die?
17. What part of the story of Joseph's life is most interesting to thee?
18. Which characteristic of Joseph's disposition would thee think most in harmony with the teachings of Jesus.

ANNE J. DARLINGTON, *Supt.*

QUARTERLY MEETING IN SOUTHERN INDIANA.

Many of the readers of the *Intelligencer* think the accounts given in the paper of our meetings one of the most interesting things therein printed and read and talk them over in the circle, and this prompts the writer to send an account of our last quarterly meeting at Highland Creek, near Salem, Indiana, which convened the 21st of Fifth month, the meeting for ministers and elders being in the afternoon of that day. Having but four monthly meetings in the quarter they were all represented in the Select Quarter. Our venerable friend, Elizabeth H. Coale, of Holder, Illinois, a much valued writer for the *Intelligencer*, now past her four score years, was able to serve this meeting very acceptably as its clerk; her counsel is always good in our business meetings. Abel Mills, of Clear Creek, Ill., and Mary G. Smith, of Hoopestown, Ill., each contributed vocally to our encouragement.

On the evening of the 21st, at early lamp-light, the Quarterly Conference of First-day schools met and carried out a program of exercises that had been arranged for the conference; also several papers prepared by the other schools of the conference were read, all of which were interesting and inspiring. The Quarterly Meeting proper convened on Seventh-day, the 22d, and was in session some four hours, much interesting matter in relation to our spiritual condition coming up for consideration. The visiting ministers spoke to the edification of us all. At the suggestion of Edward Coale, of Holder, Ill., a meeting was called later in the afternoon, more particularly for the young people, but all classes met. The meeting was addressed by Edward in a very encouraging way—impressing on the young in years, the duties in the society which would soon have to be borne by them and how they should be prepared for these duties. He said that while it is sad to miss so many of the pillars of the Society, it is a joy to see the younger ones taking hold of this work. He then asked for a heart-to-heart talk, to which several responded. In all there were fourteen Friends attended these meetings from the other monthly meetings of the quarter.

First-day dawned a beautiful morning, and proved to be an ideal day. There was a great out-pouring of Friends, and Friendly people from many miles around gathered on the ground and the house was filled to overflowing. It was truly said that it was also an out-pouring of the Holy Spirit over the multitudes

Albert T. Mills, of Decatur, Ill., spoke very earnestly. Edward Coale spoke of the one hundred and twenty disciples going to the upper chamber of the temple discouraged and seeming almost lost after Christ had been taken from them; but after the conference in that upper chamber they came down filled with the Holy Spirit and power of the living God, for they had found the Christ in their own souls.

As has long been the custom at the quarterly meetings here, on First-day a bounteous dinner was served in the grove, and here it was the greatest hospitality was shown, and hands grasped hands in brotherly love and good cheer.

GERTRUDE TRUEBLOOD.

Our dear friend, Elwood Trueblood's physical condition not allowing him to get out to the meeting, many of the visiting Friends from other meetings held a home meeting with him that seemed to cheer and fill his heart with gladness and put him in touch with his friends in the labor they have performed here in his home meeting.

G. T.

FARMINGTON HALF YEARLY MEETING.

In Fifth month Farmington Half Yearly Meeting is held at Orchard Park, N. Y. Though Friends look forward to this with the hope of bright spring days, we are often greeted with the storms of winter.

On the first day of the Fifth month, undaunted by rain and muddy roads, Friends gathered from their distant homes and exchanged greetings as members of one family. A cordial welcome was extended to Friends from our distant meetings, Isaac Wilson, from Bloomfield, Ontario; Jonathan D. Noxon and Phebe J. Noxon, from Rochester Executive Meeting, and William Greene, from Farmington Executive Meeting. We miss anew at each assembling of our little meeting the love and sympathy of our dear friend, Mary T. Freeman, whose impaired health confines her to her home in sight of the meeting house; yet we are assured that she is with us in spirit, and exerts, through her cheerful life, a gentle and kindly influence over all.

After a few minutes of social mingling about twenty-five gathered into a thoughtful silence. Isaac Wilson gave utterance to these words: "Count your blessings one by one." We were counseled to gather the good from the lives of those who lived before our time and those whose lives are contemporary with ours, and to be ourselves the instruments of a blessing to our associates.

Jonathan D. Noxon expressed his appreciation of the attendance of so many who had faced the storm and driven miles for the sake of attending meeting. He felt certain that every one who came was there because they wanted to be.

At the close of the meeting for worship all were invited to remain for the business session. The clerks were William Greene and Eliza R. Hampton. The representatives from all the executive meetings, Farmington, Rochester and East Hamburg, were present except one from Farmington, for whose absence a satisfactory reason was given.

The queries were read and summary answers were formed to send to the yearly meeting. Considerable interest was manifested in regard to the meaning of some of the queries and their application to the changed conditions of the times. The financial interests next claimed the attention of the meeting, assistance given to the southern schools for the negro, and the payment of the yearly meeting quota. The possibility of the establishment of a Friends' Home by the yearly meeting was considered. It was the unanimous opinion of the meeting that the plan is impracticable, and that such a home is unnecessary so far as Farmington Half-Yearly Meeting is concerned.

The East Hamburg Executive Meeting reported having paid for eleven copies of *Friends' Intelligencer* and ten copies of *Scattered Seeds* for distribution. It also reported that it had received requests for membership from Harmon S. Landon and Emma Huson Landon, of Angola, and Clara L. Wilcox, of North Collins, who desired to associate themselves with Friends. This announcement brought forth words of encouragement from Isaac Wilson and others. If we press forward with the faith and courage that so certainly characterizes the Society of Friends, surely the meeting will not die.

Isaac Wilson spoke very forcibly and in his usual kind manner to the men in regard to the use of tobacco, saying that every man could lead a cleaner, purer, better Christian life by refraining from its use.

In our deliberations we have missed one whose quiet life and conservative thought have been a source of great strength to our meeting, Edwin A. Wilson, who has passed on to the higher life since our last meeting.

The following representatives were appointed to attend the yearly meeting to be held at Toronto in Sixth month: William Greene, Farmington; Enos B. Wilson, North Collins; Stephen W. Stickney, Buffalo; Alice L. Kester, Hamburg; Elisha Freeman, Orchard Park; Amos L. Wilson, Willink.

The meeting closed with the concern that, if convenient for Friends, Half Yearly Meeting in Tenth month might be held at Farmington, the parent meeting place of the Society of Friends in this part of the State.

Three years ago the clerk of East Hamburg Executive Meeting extended an invitation to the other religious denominations of Orchard Park to unite with Friends on First-day of half yearly meeting for worship. The invitation was accepted and a large meeting held. Since that time the Presbyterians and Friends have held union meetings, in the morning at the Friends' Meeting House and in the evening at the Presbyterian Church, whose minister, with kind forethought, takes the initiative in making the arrangements. These meetings have been very good, and much of their success is due to the hearty co-operation, liberal thought and Christian fellowship of Rev. John Black and Isaac Wilson.

The usual plans were made for the meeting this year, but a severe snow and wind storm made it quite impossible for many to attend. About fifty people braved the storm and enjoyed the meeting. The two ministers shared in the service, whose lesson was taken from the text "Take ye away the stone," with its application to the present-day life.

Because of the inclemency of the weather, announcement was made that there would be no union service for the evening, though the regular service would be held at the church, to which all were invited. E. R. H.

The new social interest is concerned not so much with effects as causes; not with social therapeutics, but with social bacteriology and social hygiene. Not a merciful state of things as they are, but a state of things where mercy will not be necessary; not patronage, but justice; not the generous distribution of superfluous wealth, but the righteous distribution of wealth to those who have created it, are the demands that indicate the character of the modern social problem.—*F. G. Peabody.*

FRIENDS' ASSOCIATION.

OXFORD, PA.—The association was opened by the president's reading the 43d Psalm. The history of Oxford Friends' Meeting was given by Elizabeth B. Passmore, while the origin of the meeting was given by Allen Way. It was decided to have this history of the meeting put on record and the deed of Oxford Meeting House in the fireproof vault of Baltimore Yearly Meeting. Martha

Smedley read Current Events, prepared by Dr. Coates. Isaac Walton gave a recitation in negro dialect. Adjourned to meet at eight o'clock Sixth month 5th.

ETHEL E. REYNOLDS., *Secretary.*

SOLEBURY, PA.—The association held its last session for the season on Fifth month 8th, in the meeting house, at the rise of the morning meeting. Reuben P. Ely presided, with Beulah A. Hurley as secretary *pro tem.* William W. Hurley discussed current events, among these giving a resumé of the proceedings and aims of the Congress of Religious Liberals. Dr. George Morley Marshall gave a talk on his recent journey into the African desert. He pictured Algerian life, with men only in the streets and the man's several wives in seclusion following their daily occupation. On through a desert of sand and sage bush to the Oasis of Biskva, occupied by the French, who, however, wisely allow their Arab subjects to live their own lives in their own way. Dr. Marshall exhibited tropical fruits, palms, a barley sickle such as Ruth must have used in her gleaning, with various other articles of use or ornament to these eastern residents.

BIRTHS.

CHAMBERS.—At Chatham, Pa., First month 29th, 1909, to Caleb E. and Sue E. P. Chambers, a son, who is named Caleb Barnard.

PALMER.—At Lansdowne, Pa., Fourth month 27th, 1909, to Joseph P. and Margaret R. Palmer, a son, who is named Emlen Snowden Palmer.

PUSEY.—To Philip C. and Hanna Hoopes Pusey, of London Grove, Pa., Fifth month 10th, 1909, a daughter, who is named Mary Bertha.

PUSEY.—At Chatham, Pa., Third month 14th, 1909, to Samuel H. and Mary W. Pusey, a daughter, who is named Philena Edna.

POWELL.—At New York City, Fourth month 3rd, 1909, to Wilson M. Powell, Jr., and Elsie Knapp Powell, a daughter, who is named Elsie Knapp Powell.

WATSON.—At Williamsport, Pa., Fourth month 16th 1909, to James M. and Mabel W. Watson, a daughter, who is named Mabel Francis Watson.

MARRIAGES.

ATKINSON—WILLIAMS.—At the home of the bride's aunt, Anna C. Atkinson, "Fairveiw," Buckingham township, Bucks county, Pa., on Fifth month 22d, 1909, by Friends' ceremony, under care of Buckingham Monthly Meeting, Thomas Atkinson, son of Albert and Phebe Atkinson, of Upper Dublin, Montgomery county, and Naomi Williams, daughter of the late Charles H. and Anna J. Williams, of Buckingham.

SATTERTHWAITE—DYER.—In Philadelphia, on Fifth month 26th, 1909, by Friends' ceremony, before Mayor Reyburn, Frank B. Satterthwaite of Fallsington, Pa., to Ada Mary Dyer, of Bensalem Township, Pa.

DEATHS.

VAIL.—In Plainfield, N. J., Fifth month 6th, 1909, Phebe Harned Vail, in her 80th year.

She lived "the simple life" of purity, innocency and love. It can truly be said of her that she was in the world but not of it. She had the rare faculty of making others happy, for to do for others was her great aim in life. People who were strangers, and others attending Plainfield Meeting often said: "The face of that little Friend (for she was short of stature) is an inspiration to me and I must speak to her;" and when they spoke she gave them her naturally sweet and hearty response in words and handclasp. She loved her meeting and walked there and back (six city blocks) as long as her strength permitted; when that failed a conveyance was furnished for her. She always said, "We had a good meeting," although having lost her hearing, she could not hear a human voice; she heard the Divine and that was enough.

Her funeral was held in Plainfield Friends' Meeting House, on First-day, Fifth month 9th, at 3 p. m. A precious quiet settled upon the large gathered company and then Wm. D. Williams and James C. Adams testified to her motherly nature and the beauty of her serene life.

NOTES AND ANNOUNCEMENTS.

Orange Grove Monthly Meeting of Friends', of Pasadena, is now able, through the generosity of various Eastern Monthly Meetings, to furnish the Meeting House with the requisite number of benches and needs no further help for that purpose. Though to all donors, thanks have already been tendered by letter, it seems fitting in this connection, to express publicly, the Meeting's deep appreciation of the kindness of so many Eastern Friends who have helped to make possible the establishment of Orange Grove Monthly Meeting.

Henry W. Wlbur expects to attend Valley Friends' Meeting on First-day, Sixth month 13th, at 10 a. m. At the close of the meeting for worship he will give an address on the subject of Temperance, under the care of the temperance portion of Philadelphia Quarterly Meetings Philanthropic Committee.

Sarah B. Flitcraft, of Chester, Pa., has a minute of unity and approval from her Monthly Meeting to attend Baltimore Quarterly Meeting at Sandy Spring, Md., and Fishing Creek Half Yearly Meeting at Millville, Pa.

Peace Day was appropriately celebrated in the West Chester Friends' School. The exercises were opened by the school singing "Angel of Peace," and closed by the singing of "America." Thomas B. Taylor gave a talk on the Hague Conferences and on the general subject of peace and arbitration. He spoke of the cost of a battleship being greater than the value of the entire property of a town like West Chester. The pupils under the direction of their principal, Anna B. Smedley, gave a number of quotations on the subject of the day. One class recited "The Spirit of Peace," and another class a selection on the same subject.

The Baccalaureate address at Swarthmore College will be given this year by Alexander B. Cummins, class of '89, rector of Christ Church, Poughkeepsie, N. Y., in Parrish Hall, on First-day, Sixth month 6th, at 11.30 a. m. The friends of the College are cordially invited.

THE GWYNEDD PILGRIMAGE.

It is hoped that a special effort will be made in all the meeting centers within convenient reach of Gwynedd to secure the participation of as many Friends as possible in the "pilgrimage" on the 12th, announced in last week's *Intelligencer*. The expectation of the Committee is that Friends will arrive at the meeting house about 2.30 o'clock although those desiring to get there earlier may, of course, do so. It should be remembered that all who go are to provide their own supper. Friends going from Philadelphia may take trolley car to Chestnut Hill, thence by Allentown line direct to meeting house for three fares. Reading trains from Terminal may also be taken to Ambler, where trolley can be met, or to Gwynedd, from whence there is a pleasant walk of perhaps a mile to the meeting house. Any inquiries may be directed to Arthur M. Dewees, 1433 N. 18th street.

HOCKESSIN AND WILMINGTON.

A correction must be made in the notice of last week in reference to the joint meeting of Wilmington and Hockessin Young Friends' Association at Hockessin, on Seventh-day afternoon and evening, the 5th. Where it was said that special cars would leave Wilmington about 3 p. m. and run through to Hockessin without *charge*, should of course read *without change*. The round-trip fare is 25 cents.

Those who attend will bring their own baskets of provisions.

Henry W. Wilbur will address the meeting.

GEORGE SCHOOL COMMENCEMENT.

Friends and patrons of George School are cordially invited to attend its Commencement Exercises the morning of the Sixth month 17th. Doctor W. W. Fenn, of Harvard University, will deliver the address to graduates on the subject "Non-Academic Education." Four members of the class will deliver Orations. A special train will leave Reading Terminal, Philadelphia at 9.15 a. m., stopping at Columbia avenue, Wayne Junction, Olney, Fox Chase, Woodmont, Southhampton and Churchville. Returning leave George School at 2 p. m., stopping at any station on notice to conductor.

SWARTHMORE COMMENCEMENT WEEK PROGRAM.

Sixth-day, Sixth month 4th: 2.00 p. m., Meeting of Board of Managers.

Seventh-day, Sixth month 5th: 1.30 p. m., Senior Luncheon; 6.00 p. m., Undergraduates Class Suppers; 8.00 p. m., Faculty Reception for Class of 1909, William J. Hall Gymnasium.

First-day, Sixth month 6th: 11.30 a. m., Baccalaureate Sermon by Alexander Griswold Cummins, A.B., Swarthmore, '89; A.M., Columbia, '98; 7.30 p. m., Singing of Hymns; 8.00 p. m., Collection.

Second-day, Sixth month 7th: 2.00 p. m., Class Day Exercises; 3.30 p. m., Ivy Exercises; 5.00 p. m., Senior Class Play: "Much Ado About Nothing," on the Campus.

Third-day, Sixth month 8th, Alumni Day: 9.30 a. m., Fraternity Meetings and Reunions; 11.00 a. m., Annual Meeting of Alumni Association in Collection Hall. At the close of the meetng, the Dedication of '89's Gateway, Whittier Place, by Alexander G. Cummins, '89; 1.00 p. m., Luncheon; 2.15 p. m., Grand Parade of the Men of each Class to Whittier Field; 2.30 p. m., Lacrosse Game, Toronto *vs.* Swarthmore; Baseball Game, Alumni *vs.* Swarthmore; 6.00 p. m., Alumni Supper in Hall Gymnasium; Class Reunions of '74, '79, '84, '89, '94, '99, '04, '07; 8.00 p. m., Speeches, Songs, etc., the Hall Gymnasium. Master of Ceremonies, Robert H. Walker, '02, President of Alumni Association.

Fourth-day, Sixth month 9th, Commencement Day: 10.30 a. m., Managers, Faculty and Graduating Class meet in Somerville Hall in Academic Costume; 10.45 a. m., Academic Procession starts from Somerville Hall; 11.00 a. m., Commencemnt; Address by Hamilton Wright Mabie, Associate Editor of *The Outlook;* Address by Isaac H. Clothier, Chairman of the Board of Managers; Conferring of Degrees by the President of the College.

Trains leave Broad Street Station, Philadelphia, 8.20, 9.50, 10.45, 12.15, 1.30, 2.20, 2.50, 3.25, 4.32, 4.55, 5.00, 5.15, 5.35, 5.44, 5.55, 6.20, 7.15.

Returning, leave Swarthmore, 12.18, 1.31, 2.50, 3.49, 5.11, 6.07, 6.48, 6.59, 7.23, 8.32, 10.13, 11.09.

SWARTHMORE COLLEGE NOTES.

On First-day, Fifth month thirtieth, Henry Wilbur attended meeting and spoke very impressively. Martha Schofield also spoke.

On Fourth-day, Fifth month Twenty-sixth, the annual Phoenix Cup sports were held on Whittier field. There were large entries for each event, and great interest was shown in the entire meet. Phipps won the pole vault; Eberle the 100-yd dash, 120-yd high hurdle, 220-yd dash and 220-yd low hurdles; Bradford won the half mile, doing it in the fast time of 1 minute 59 seconds; Garrison won the 440-yd dash in 51 4-5 seconds; Griffen won the high jump and running broad jump; Roy won the mile and two mile run. Murfit got several second and third places. The Sophomore class won the meet.

Swarthmore was represented in the Intercollegiate meet at Boston, by William Krueger, Chas. Eberle and Louis Bradford. Krueger got second place in the shot-put.

Seventh-day night, Fifth month Twenty-ninth, Rachel Knight gave a lecture-recital in Parrish Hall of Tennyson's "Idylls of the King." She gave three Idylls, "The Coming of Arthur," "Lancelot and Elaine," and "Guinevere." The recital was very successful and greatly enjoyed by those present. Miss Knight is working for her Master of Arts Degree in Public Speaking.

The Lacrosse team played Johns Hopkins' Alumni at Baltimore, last Seventh-day, but was defeated by the score of 5-3.

At a regular meeting of the Eunomian Literary Society the following officers were elected for next year: President, Arthur Tauberg; Vice-President, Jay Sproul; Secretary, Raymond Denworth; Treasurer, E. Russell Perkins; Censor, Thomas Hall; Librarian, Irven H. Case.

W. L. J. '10.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 Orange Grove Ave., is by the N. Los Robles-Washington car line.

SIXTH MONTH 5TH (7TH-DAY).

—Prairie Grove Quarterly Meeting, at Prairie Grove, Ia.

—Oxford, Pa., Friends' Association, at 8 p. m.

SIXTH MONTH 6TH (1ST-DAY).

—At Middletown Meeting House, Del. Co., Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

—New Garden, Pa., Young Friends' Association, at the home of Willis and Maude Cooper, at 2.30 p. m.

—Newtown, Pa., Friends' Association.

—Swarthmore Baccalaureate. Address by Alexander G. Cummins, '89, in Parrish Hall, 11.30 a. m. Friends are cordially invited.

—At Friends' Home for Children, 4011 Aspen street, West Philadelphia, a meeting for worship at 3 p. m. All interested in religious training of children cordially invited to attend. Last meeting until fall.

SIXTH MONTH 7TH (2ND-DAY).

—Centre Quarterly Meeting at Fishertown, Bedford Co., Pa.

—Class-day Exercises at Swarthmore College at 2 p. m.

SIXTH MONTH 8TH (3RD DAY).

—Alumni Day at Swarthmore. See program on page 366.

—Chesterfield Monthly Meeting at Trenton, N. J., at 2.30 p. m.

SIXTH MONTH 9TH (4TH-DAY).

—Swarthmore College Commencement.

SIXTH MONTH 10TH (5TH-DAY).

—Salem Quarterly Meeting at Salem, N. J.

—Mansfield, N. J., Young Friends' Association at the home of Edwin Lippincott.

SIXTH MONTH 12TH (7TH-DAY).

—Genesee Yearly Meeting in Zion Church, Toronto, Canada. See program, page 349.

—Burlington Quarterly Meetings First-day School Union, at Cross-

For Our Mutual Benefit.

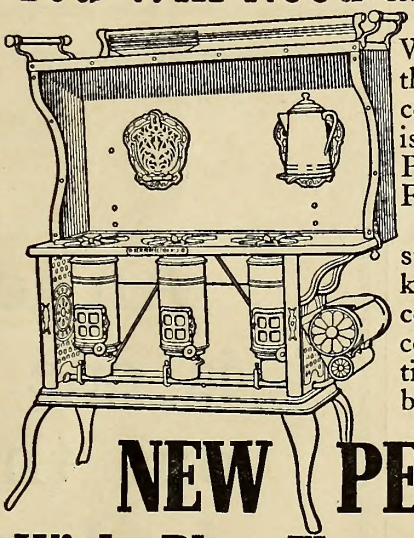
WE will send *Friends' Intelligencer* the rest of this year and OLD MEETING-HOUSES by John Russell Hayes, to any new subscriber for One Dollar.

The *Intelligencer* hopes in this way to get a number of subscribers who will find by the end of the year that they cannot do without it.

As the regular price of the paper to a new subscriber for seven months would be 87 cents, and the retail price of the book is 75 cents, the benefit to the subscriber is obvious.

See Advertisement of Old Meeting-Houses.

You Will Need an Oil Stove

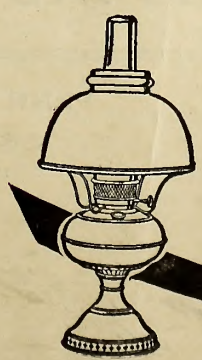


When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.

Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION
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is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nickeled racks for towels. A marvel of comfort, simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** Just such a lamp as every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

THE ATLANTIC REFINING COMPANY
(Incorporated)

wicks, N. J., at 10.30 a. m. Carriages will meet all friends at the P. R. R. station at Bordentown, at 10 a. m.

SIXTH MONTH 13TH (1ST-DAY).

—Appointed Meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under care of Gwynedd Meeting.

—At Valley Meeting, at 10 a. m., Henry W. Wilbur is expected in attendance. At the close of the meeting for worship, he will give an address on Temperance.

SIXTH MONTH 14TH (2ND-DAY).

—SUMMER SCHOOL AT SWARTHMORE, continuing to the 28th.

—Baltimore Quarterly Meeting at Sandy Spring, Md., at 10 a. m. Meeting of Ministers and Elders the Seventh-day preceding at 3 p. m. Visitors are invited. Any one wishing accommodations will be cared for on application to Rebecca Miller, Ashton, Md., who will also give directions for reaching Sandy Spring. Sarah B. Flitcraft expects to attend the meeting.

—Harrisburg Friends will meet at the home of Wm. Smallwood, in Paxtang, in the evening.

SIXTH MONTH 17TH (5TH DAY).

—Haddonfield Quarterly Meeting at Medford, N. J., at 10 a. m. Ministers and Elders day before at 3 p. m.

SIXTH MONTH 24TH (5TH DAY).

—Fishing Creek Half-Yearly Meeting, at Millville, Pa., at 10 a. m. Ministers and Elders the day before at 3 p. m. Sarah B. Flitcraft expects to attend.

BOOK NOTES.

Marion Crawford's posthumous novel, "The White Sister," is a well-told story, laid in the Rome that was so familiar to the author. The insight he gives us into the life of Italians of position in society and the church, makes his story interesting. Readers of his earlier Roman tales will here revive some of their old recollections. (Macmillan.)

"Faith and Works of Christian Science," by the author of "Confessio Medici," is an examination of Mrs. Eddy's claims, by an English doctor, who believes that in 25 years "her churches will be given to the nobler purposes of music with lectures twice a week on Mental Hygiene." (Macmillan.)

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WANTED—POSITION AS ASSISTANT housekeeper or companion. Address M. A. H., this office.

WANTED—BY YOUNG WOMAN; POSITION at Buck Hill Falls, as companion—or will assist with care of children. Can teach music and singing. Address M. C., this office.

WANTED—BY COLLEGE STUDENT GRADuated next year, good position for summer. Pianist, and can tutor, especially in French. Address Lawrence E. Birdsall, Amherst, Mass.

WANTED—BY A SWARTHMORE COLLEGE Student, 3 or 4 children desiring tutoring during vacation at comfortable farm house. Porches, large yard, old shade. References given. Ethel H. Barnard, Westtown, Pa.

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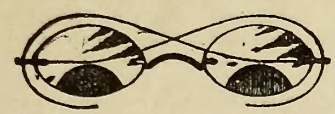
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Continued on page iii

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At a meeting of the lot holders and cottagers of Buck Hill Falls held in Philadelphia last winter it was agreed to appoint committees, which should aid the management in the care, good order, social diversions, comfort and safety of the summer settlement. While these committees were not to replace the responsible management, it was felt that in some matters they could take the entire responsibility and in others an advisory or suggestive capacity.

Under this resolution the following committees have been appointed to serve for the coming season:

1. On the quiet and orderly observance of Seventh Mo. 4th.
2. Entertainments during the season.
3. On the reception and entertainment of our guests from Pocono Manor on 9th Mo. 6th, "Labor Day."
4. Golf.
5. Forestry and care and improvement of our woodlands.
6. Paths and roads; old ones made better and new ones suggested.
7. Tennis and baseball.
8. Childrens' Play Ground.
9. Tramps and Picnics. (We have never seen a "tramp" of the *genus homo* at Buck Hill Falls)
10. First-day evening services for the "helpers" in the settlement.
11. Library,
12. Bowling and swimming.

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*** TELEPHONE, SPRUCE 33-55.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 12, 1909.

Volume LXVI. Number 24.

THE WAY TO JUNE.

It is through the glade that the ice has made,
And under the glistening trees,
Beyond the snow, where the cold winds blow
Through the cave of the old March breeze;
Then down the lane of the April rain
Under violet-scented showers,
And off by way of the hills of May
With their apple-blossom bowers;
Then on again through a leafy glen
With the bird-songs all atune,
Where you rest awhile, at the rose-hung stile,
For you've found the way to June.

—*Edith Sanford Tillotson, in St. Nicholas.*

THE INDIVIDUAL IN WORSHIP.

[Read by Edward A. Pennock, at the Annual Conference of Friends' Association, Philadelphia, Fifth month 10th, 1909.]

The wording of my subject does not seem to me to imply that worship can be anything else than an individual matter. Whether it be directed towards totem posts, brazen images, ancestors, the sun, moon and stars, or any external object whatsoever, or whether it be the silent search of the human spirit for the Infinite that haply we may find Him, worship is and always must be a personal act, an individual experience. Every system of religion recognizes it as such and provides for its exercise by the individual. But the very fact that so many different ways are provided is sufficient evidence that there are varying ideas of the nature and method of worship. So my province in this paper seems to resolve itself into a brief study of the purpose of worship, its effect upon the individual, some of its forms and especially that form which has been adopted by our own religious society.

For the present, to avoid confusion, when we say worship, let us think of and consider only collective public worship, that exercise for which we assemble in churches and meeting houses at certain stated times. If we ask the question then, "What is the purpose of worship?" we really ask, "Why do we go to meeting or church?" Can it be that God needs human adoration and praise, whatever external form it may take? Is it even to win the favor of God that we repair to a house of worship and engage in some form of devotional exercise? No, it requires no argument to prove that the end of worship is not the adoration and glorification of the Infinite God, but the expression of the highest in man as it enters into communion with the Divine. Its purpose is to produce a certain effect upon the individual, the effect that his innermost nature may be fed, strengthened and renewed. This is possible for all who approach the Father in the child-like spirit of gratitude, love and trust. For God does seek such to worship Him and, if I mistake not, He needs the conjunct life of a man as a response to His Love and to complete the Perfect Whole which is in the Divine purpose. It is hardly to be expected that this statement of the purpose of worship would be universally acceptable. But let it stand, if it may, as the one which we accept, and we will proceed to consider the method of worship.

All methods of worship may be roughly divided into two classes; those that offer external aids and artificial stimuli to the worshipful mood, and those which do not thus offer any assistance, but depend upon the spiritual initiative and resources of the man himself. It would be unreasonable to expect that any one method would be suited to all natures and temperaments. Habit and education go far to determine a man's choice in this, as in other particulars. But if we ask, which of the above methods is the most ideally spiritual, which one offers the best opportunity for self knowledge and the freest opportunity for the exercise of the human soul and the largest measure of possibility for that conscious communion with the Heavenly Father and Friend which is the central fact of religion; then surely it seems to me our choice must fall upon that method which offers no external aids, but depends upon the hunger and thirst of the man himself to find the way and the ever satisfying bread and water of Life to meet the need. Such worship is that conducted on a basis of silence by the Society of Friends and by them alone, so far as I know.

We invite people to attend our meetings for Divine worship and do not even guarantee that they will hear a word spoken. We supply them with none of the æsthetic surroundings that may be made to suggest holiness, virtue and peace. Sometimes we barely give them a comfortable place to sit. We say to no one, do thou go and preach the Gospel to these people to-day. We expect each individual present to learn for himself some measure of truth and some glad tidings from the source of all inspiration. These are high re-

quirements, but some of us believe that the supply is equal to every demand and in proportion to it; and that unless we do thus make great requests of God and of humanity, we shall never receive from either as we may and should. We fall short, it is true, and sometimes fail to achieve our ends; but is it not better to pursue the method in its purity? Perchance something is required of us that we have not yet done, from which may come better results.

One reason for our failures is, that even with all the generations of Quaker ancestry back of us, only a moderate percentage of our membership appreciate fully the possibilities of silent worship. We need definite suggestion and instruction on this line. It is somewhat a matter of concentration, of mental control, of knowing how to fix attention. There are some psychological principles involved. God does not force himself nor the spiritual world upon us. In every sphere of values, the best comes only in response to the best effort, and the spiritual values are no exception to the rule. It is wisely ordained for our growth that it requires effort on our part to develop the spiritual certainties.

Worship, therefore, should have the best preparation. It is unfortunate and fatal that any one should come to meeting so physically tired that the silence only induces sleep. A silent meeting in a warm room with a fairly comfortable place to sit is a very good place to rest; but that is not its chief value. The nap ought to be taken before going to meeting; and the air in the meeting house should be so pure that there will be no spirit of heaviness. We need freshness of feeling and vividness of perception to attain the best results in silent communion. We should go out from our periods of worship rested, no doubt, but also with a clear-cut idealism and a strong, masterful purpose to realize it, a purpose which we feel is in harmony with the Divine purpose.

The rest which we should get from worship is not the rest of inactivity. It is the rest which comes from the elimination of worry and nervous tension, by the substitution of that activity of thought and feeling which is poised and reposeful in the presence of the great realities of faith and the religious life. It is the peace which comes from the free and joyous use of our highest powers. A wise receptivity, a lofty meditation, the right use of the imagination, the uplifting activity of the spirit; all these things enter into the best form of worship. For religion, of which worship is the portal, is the creative activity of the human spirit.

The emotions play a part in true worship, but not the only nor the chief part. The form of worship which is induced or aided by external stimuli is very largely an appeal to feeling and this is one of the principal objections to it. The silent worship has its emotional dangers too, such as have constituted the excesses of mysticism, the abandonment of self to the sway of the feelings, to the exclusion of the intellect and the will. It is not mere accumulation of feelings that gives power and worth to life. It is the exercise of the intellect, the reason and the will. The warmth of a religious experience needs to be rationalized and systematized by the intellect, and above all, it needs to be vitalized by the will. Renewed consecration is the beginning of all fresh activity; and silent communion at its best is the consecration of the human will.

It is time for us now to come to the conclusion that the silence of our form of worship is not an end in itself, but only a means to a far larger end. It gives opportunity for ready and quick readjustment of life to the great verities which ought to be provided for every one through parental and First-day school instruction. It opens the way as no other form does for that fresh inspiration of the Spirit, which is the chief article of all vital faith. It is a rediscovery of the primal source of the spiritual life, where symbols and external stimuli fail. It is the natural expression of the self reliant soul, purely individual. Yet it is in the best sense social, for it goes to the root of brotherly love and unity in the recognized fatherhood and leadership of the Spirit. It is the best preparation for service, and its success or failure may be gauged by the signs that follow, the vocal ministry, the cordial hand grasp and heart touch, the dedicated lives, the growing power of the whole body that meets together week after week for the most sacred duty committed to man, "Ye therefore shall be perfect, as your heavenly Father is perfect."

Christian doctrine may still be a matter of the Church, but the spirit of the Christ has passed beyond its walls. His teaching of the true "Superman" has become the test of all true culture and the Christ belongs to him who loves his fellowmen. No matter, therefore, how far removed we may be from the faith of the fathers or of present-day orthodoxy, we still share in the joy and the deeper, wider meaning of Christians. We all feel our oneness with that wonderful spiritual movement of which the son of Mary is the head and heart. We would not remove one jot or one tittle from that beautiful, tender legend of Bethlehem, the shepherds and the heavenly host. Thus the Prince of Peace should have been born; thus

the poet of Nazareth should have entered the world; thus His spirit has entered into our hearts. No matter even if Jesus never were born, we may heartily join in the song of the angels. "Glory be to God in the highest and on earth peace, good will toward men," for the Christ is here.

—*G. R. Gebauer.*

NEW YORK YEARLY MEETING.

(*Concluded.*)

The report of the Committee on Education was received. The endeavor had been made to secure the proper instruction for the children of the Yearly Meeting. Those who had needed financial assistance had been helped.

A contribution of $75 had been made to the Teacher Training Department at Swarthmore College. For part tuition in Friends' schools and college of children of Friends unable to pay their own way, $395 had been paid. The committee also has disbursed money received from interested Friends to help educate other children.

On the afternoon of the winter session of Flushing Quarterly Meeting, Edward B. Rawson had addressed a conference on the need for trained Friends as teachers. Dean Balliett was to give an address on the need of religious education in the schools, on Third-day evening of Yearly Meeting week. The mid-year Conference of Friends' schools had been combined with the meeting of the American Purity Alliance, when two sessions were given to the subject, "Teachers and the Promotion of Purity among School Children."

The committee reported with regret that Chappaqua Mountain Institute, one of the four schools of the Yearly Meeting, had of necessity been closed.

The committee felt that too great emphasis cannot be placed on the need of increased interest of our members in educational matters. Even though the Friends' schools may not at times pay financially, and even though they do not add large numbers to our membership, they should, if possible, be maintained because of their power for the extension of Friends' principles. Also if we needed Friends' schools, we even more needed trained Friends as teachers—those who, both in Friends' schools and elsewhere, will reverently instruct the young. Friends were urged to support the normal course for the training of teachers at Swarthmore College, and personally to be interested in all schools where our children are educated. The usual appropriation of $500 was made for the committee's use the coming year.

In the consideration that followed the reading of this report, Friends of Purchase Quarterly Meeting explained that the funds received from the sale of the property of Chappaqua Mountain Institute were to be applied to education.

On Fourth-day there was no session of the Yearly Meeting. Public meeting for worship was held in the morning and conferences in the afternoon and evening.

On Fifth-day morning the queries were read through by the clerk. Then reports on the state of society, based upon the queries, but including also other matters not covered by them. To show the working of this manner of treating the queries three of the reports are given in full, as follows:

Westbury Quarterly Meeting.

The Queries were read and considered. The reports from the Monthly Meetings, setting forth the condition of the Society, based upon the Queries and Advices, were received and considered. A summary of the reports is as follows:—

Our regular meetings have all been held, with one or two exceptions at Manhasset, and the discontinuance of the Preparative meetings at Bethpage since Tenth month, 1908. Matinecock reports the mid-week sessions have been omitted since 12th month 1st, 1908, except those on the second Fifth-day of each month when the Preparative Meeting is held. This meeting reports the attendance of the pupils of Friends' Academy on First-days. New York shows concern over the irregularity of attendance and says the meetings are often in greater part made up of others than their own members. The Fourth-day meeting at Rutherfurd Place has been attended by the pupils from the schools. At Flushing and New York systematic arrangements are made to welcome strangers. Flushing also reports an increased interest in their meetings for Discipline and New York reports co-operation with other Religious Societies, for purposes they have in common.

Throughout our meetings there is the conviction of the importance of a free ministry. Special meetings have been held to foster the ministry and to encourage individual responsibility.

The meetings of Greater New York make no definite reference to the maintenance of love and unity, simplicity or moderation, the use of intoxicants or the selection of places of amusement. In the other meetings love and unity are reported eminent, the weekly hand clasp and kind inquiry showing that love and neighborly interest abide aboundantly. The spirit of real simplicity is not absent as measured by the standards of to-day, but the subject is one to which individual consideration is recommended. While most of the members are total abstainers, the use of intoxicants and tobacco continue subjects of concern.

There are very few members who cause fear that they are not careful in selecting the places of amusement they frequent. Flushing says they are not conversant with the business lives and conduct of their members. New York makes no reference to the matter and the other meetings report their members are conscientious in conducting their business and are persons respected in their communities Only one instance of assistance being rendered is noted.

Four marriages have taken place, two of them by Friends' ceremony.

New York feels that the appointment of an Assistant Correspondent has given a marked impulse to Friendly activities. They express a desire to extend that Christian fellowship which disregards diversity of opinion.

Though the meeting itself is not conducting any special religious or philanthropic work, its members serve on the charitable and educational boards of their communities and most of its members take an intelligent interest in the political phases of local and national life.

One Meeting says: "No doubt all our members are anxious to see the laws of our country changed to abolish the death penalty and all desire to exert an influence in favor of arbitration and for peace principles."

Universal among us is the horror of war, but some of our members believe that even the nations' great armaments have proved to be the messengers of peace to the world, carrying succor to the needy and good will to all peoples.

The two schools under care of the New York Monthly Meeting have an attendance of 160 boys and 149 girls, a total of 309 pupils, of whom 58 are children of Friends; 25 teachers are employed in this service, six of whom are Friends.

Two First-day Schools and one Mission School have been conducted during the season. The total number enrolled is 142 with an average attendance of 89. The Blachley Fund has been increased by the addition of two thousand dollars.

Purchase Quarterly Meeting.

The love that binds and unity that strengthens has enabled us to hold all our meetings with one exception at the times appointed. We are favored with an earnest desire on the part of our members to attend regularly unless sickness or other causes prevent.

The influence of the First-day School is reflected by the attendance of many children not only when the school is in session, but all through the year.

Let us approach the children with helpful earnest fellowship and love, which may stimulate a larger usefulness and inspiration through them to our beloved society.

The Young Friends' Association, the Successful Conference with the other Branch of Friends held at Amawalk in Seventh month, and the enthusiastic report of our members who attended the Winona Lake Conference have all been helpful and made us more conscious of our blessings and responsibilities. There has been one marriage performed in accordance with our discipline. Nothing is reported as having occurred in our business interests or manner of living that is detrimental to the best interest of the Society.

We endeavor to perform conscientiously all duties devolving upon us in accordance with our belief to do unto others as we would that they should do unto us. We have been frequently visited by Friends from other meetings and such visits have been of great value to us, in the realization of a love that is so general throughout our Society and brings us in such close relationship, although our homes may be far apart.

Easton and Granville Half Yearly Meeting.

Two of our Monthly Meetings report no meetings held the past year.

The other two report meetings held regularly, but with a very small attendance, only a portion of the members feeling it incumbent upon them to attend meeting.

One meeting reports two cases not free from use of intoxicants and says there has been a neglect in dealing with them. With above exceptions Friends unite with others in adding their testimony and influence against liquors and kindred vices, and in favor of all that stands for the uplifting of humanity individually, collectively and in our business concerns, and endeavor to conduct ourselves with the simplicity, truthfulness and uprightness which form the standard of Friends.

In the two meetings which have been held the past year there are no recorded ministers, but the few words spoken occasionally by some of our members seem to come from the right source.

While most of our members are living honorable upright lives, we feel that there is need on the part of some of greater spiritual life and increased interest in the welfare of our Society .

In the discussion following the reading of these reports, some attention was given to the lack in them of a clear, definite note; the condition was likened to that of a man submerged, struggling and just able to get his head above water. It was also noted that the attendance of our meetings indicates that either the people about these meetings do not know what they need, or those responsible for the meetings do not know how to minister to the needs. We are in one of those shifting periods as to the foundations of life. Being down in the valley now, we must not stay there. We must wake up to the new conditions and the new needs.

Aside from these observations the whole discussion turned on the good word spoken in Westbury's report for the nation's great armament as a messenger of peace to the world. Surprise was expressed that this sentiment should have come up. The insertion of the passage in the report was defended on the ground that while we might not believe in warships, it was right for us to acknowledge gratefully that good was done by and during their cruise around the world. This was met by the consideration that some excuse may be made for almost any evil; but that something may be said for it does not justify us in giving it our approval and support. It was also expressed that it is important to know the truth as to the state of society. It is a truth that some of our members do believe in battleships. The Society is made up of all of its members. We cannot get peace by simply smoothing over actual conditions. Things that really make for peace have got to be internal.

MINISTRY AND COUNSEL.

In accordance with the New York discipline, the meeting for Ministry and Counsel made its report to the Yearly Meeting. By reports received from the subordinate meetings for Ministry and Counsel the members had been diligent in attend-

ing meetings for worship and discipline and endeavor to impress others with the importance of the service. Those who speak in meetings are led by the spirit of truth and speak to the edification of those present, one report saying: "Our meetings are seldom without the spoken message and we have evidence at times that even the silence is not devoid of life." By another report it appeared that the subject of sharing in the experience of other meetings had been given much attention. To give best results, this must work both ways; there must be mutual interchange of experience. Friends from the smaller meetings must attend the larger and Friends from the larger must attend the smaller. A further means that could well be employed to advance this acquaintance is the suggested pilgrimage through the meetings around Albany and Saratoga, at the time of the Central Committee Meeting at Lake George next Eighth month, and the Fellowship Committee has undertaken to co-operate with this plan by making it known among the young people of the meetings. There has been an earnest consideration of the subjects referred to in the reports from the constituent meetings, especial emphasis being placed on the need of having our minds ready to receive enlarged views of truth, such as the founders of our Society had in their day. Religion implies a growth in the knowledge of truth and in service to the world, and we should keep our souls so under the control of the Divine Spirit that we shall be prepared to meet the new duties when the call to go forward is made. Much encouragement had been extended for the appointment of meetings in Friendly centers, people being found anxious and ready to learn of the faith of Friends; nor need there be any discouragement because of some meetings being held in silence. An earnest appeal was made to be true and faithful to individual duty and service in the ministry.

The Yearly Meeting closed with the session of Fifth-day afternoon.

In the light of modern science, the sacred text has been transformed. Out of the old chaos has come order. Out of the hopelessly conflicting statements in religion and morals has come the idea of a sacred literature which mirrors the most striking evolution of morals and religion in the history of our race. Of all the sacred writings of the world, our own is the most beautiful and the most precious. It exhibits to us the most complete religious development to which humanity has attained, and holds before us the loftiest ideals our race has known.—*Andrew D. White.*

SOWING GUNPOWDER.

[Address at the recent National Peace Congress in Chicago, by A. B. Farquhar, of York, Pa.]

It is a rare privilege to represent, at a gathering of this kind, the State of Pennsylvania. The principles of the Sermon on the Mount, whose actual application to the affairs of men is represented as a mere dream of chimerical fancy by many who value their own practical wisdom more highly than that sermon, were for more than half a century the fundamental law of Pennsylvania. Others may debate those principles on theoretical grounds, but it is the privilege of Pennsylvania to decide for them on the ground of experience. We may claim to know, for we have tried. The result of Penn's experiment, his "pattern of a Christian commonwealth," has again and again been characterized, in words more or less like these from Charles Sumner.

"The flowers of prosperity smile in the blessed footprints of William Penn. His people were unmolested and happy, while—sad contrast—those of four other colonies, acting upon the policy of the world, building forts and showing themselves in arms, not after receiving provocation, but merely in anticipation or from fear of danger, were harassed by perpetual alarm and pierced by the sharp arrows of savage war."

Historians assure us that during that entire period, from 1682 to 1756, "the Indians in Pennsylvania never took the life of a white man." Other colonies had their "King Philip's" wars, their Schenectady and Deerfield massacres, but none such was known in our State till the time of the revolution, twenty years after the abandonment of Penn's methods. It is no mere sentiment, but a deliberate judgment from the facts of history, which led Samuel Macpherson Janney, in his historical account of the early days of Pennsylvania, to conclude:

"It would not be difficult to point out a dangerous fallacy in the maxim so generally believed—that in time of peace nations should prepare for war. For as in the intercourse of individuals with each other it is found that those who habitually carry arms are more liable than others to be involved in deadly affrays, so in the intercourse of nations the hostile attitude assumed by their vast armaments, and the numerous officers employed, who are dependent for promotion and renown on actual hostilities, are rather incentives to war than sureties for peace."

Mr. Janney has here stated a truth, an unshaken truth, a deeply important truth. We reap what we sow; and men do not gather a harvest of peace and international concord and human

brotherhood by sowing gunpowder and fortifications and battleships.

The history of early Pennsylvania, therefore, declares for disarmament. Its voice, heard across a gulf of two centuries, is not loud, but it is perfectly clear. That voice it is our duty to echo today. Have we any difficulty in taking our part in doing so? We are conscious of the heavy weight of national taxation resting upon us, growing with every decade—war costs now fully three times the annual average from 1871 to 1897—naval expenditure twice as heavy in 1896 as in 1886, five times in 1906 what it was in 1896, and still soaring aloft—pensions in 1886 more than double their figure in 1876, for every year since 1891 more than double their 1886 figure, and in the last appropriation bills larger than ever, being now six times the amount believed ample (if not excessive) by General Garfield, chairman of the Appropriation Committee, shortly after the war, when pensions, of course, should of right have been much larger than they are now,—and yet we probably reconcile ourselves to this lavish outpouring of the public treasure by persuading ourselves that it is somehow conducive—perhaps necessary—to the country's welfare. It is not in the least degree necessary, or even conducive. To realize this, let us put the case to ourselves as individuals.

My nearest neighbor now happens to be a highly valued personal friend; but let us suppose that before we were acquainted we had acted on the principle that "if you wish peace prepare for war"—that "peace is secured by arming ourselves until too powerful to be attacked." Logically, we proceed to build high walls about our premises, and man them with powerful guards. We keep this up for years, each excited continually to further efforts by seeing what the other is doing. Our families are impoverished—perhaps starved. Neither of us suggests a parley, with a view to an understanding, for that might pass for a confession of weakness. But let us suppose that, after years of trying to make ourselves "too powerful to be attacked"—in a way that is rapidly bringing us to bankruptcy—an accidental meeting occurs; we find out that neither has any disposition to harm the other if not attacked by him, and so agree to pull down our fortifications, sell the cannon for scrap-metal, and spend what our armaments are costing us for the benefit of our families. Since nations are an aggregation of individuals, that is all there is to it, in principle. That is the question of disarmament, fairly stated.

But there is a little more that it seems proper to add. The proposition that it is as absurd in principle for nations as for individuals to impoverish themselves in arming against one another, does not need to be qualified; nor is there a particle of doubt that war is as monstrous an absurdity, as wasteful and barbarous, as incapable of really settling any question, on the one scale as on the other. Nevertheless, it is proper to give some attention to the reasons why this principle has so long remained unrecognized. There are two reasons. First, as has already been hinted in the parable above, nations do not know one another as neighbors do. That is a difficulty that can be cured. Increased international commerce will do much to cure it. Increased travel, and study of what can be learned in foreign lands, will do something. A greater number of international congresses, for the discussion of postage, the law of nations, standards of weights and measures, scientific nomenclature, missions to the heathen, the Balkan or the Morocco question,—anything and everything that needs to be settled by agreement and that may bring the wide-awake people of the world together,—these will do more. Peace will not come of any of these measures at once, but all will lead in that direction.

The second reason for the backwardness of the nations of the world in coming to a sense of their true best interest in this matter is the absence of any generally acknowledged alternative. They may be willing to admit that brute force is a bad way of deciding any point at issue, but they are convinced that it does decide something, and is in so far preferable to unending indefiniteness. The cure for that difficulty is to supply an alternative, as it is proposed to do by developing a court or code of arbitration.

Finally, let me exhort you, in the words of one of our revered leaders, Andrew Carnegie, "to urge in season and out of season the precious truth that lasting peace is only to be attained by an International League of Peace, prepared, if necessary, to enforce peace among erring nations, as we enforce obedience to law among erring men; this league finally to be perfected by an International Supreme Court."

Our days witness a recoil from the extreme inwardness of our forefathers' religion. Human affections warm us more. Human duties are nobler in our view. Social interests are of deeper moment, and the whole scene of man's visible life, no longer the mere vestibule of an invisible futurity, has a worth and dignity of its own, which philanthropy delights to honor, and only fanaticism can despise.—*James Martineau.*

THE GREAT TEACHER.

During the past few years the writer has been interested in the subject of Jesus as a teacher and the aim of this short paper is to outline very briefly some of the possible lines of study which one might profitably pursue in this direction.

Great movements are the result of great leaders and teachers. The greatest movement in history has been the development of Christianity, and the teacher who stands above and beyond all others on account of the nature of the teachings and their effective influence on the future generations is Jesus—The Great Teacher. As an ideal personality He stands before us a living example of what He taught; a great, good teacher who made the world infinitely better for having lived in it; a teacher of such an ideal character that no one has ever found anything the least objectionable in His life.

Incomparable as other teachings are to the Master, Socrates stands in a position interestingly similar. Each offers a life of curious contradictions; each possessed a knowledge of the world and of humanity but neither had ever traveled extensively; each taught the highest ideals in the simplest language of the time; each was a great teacher but neither had a school; each influenced the moral and religious progress of the world but neither published a word or ever spoke to large multitudes; each was despised, renounced, and condemned to death, one to drink the poisoned hemlock because he taught the truth, the other to die upon the cross because He lived the truth;—but truth had conquered and is growing more rapidly to-day than ever before.

Our interest in this paper is how Jesus taught rather than what He taught. This subject, strange to say, has been seriously neglected by teachers and is one which is seldom mentioned in our histories of education, the name of Jesus not appearing in the two largest and best books on this subject. What are the sources of His power? What are the principles on which His teaching is based? What are some of the methods and devices used?

One is immediately impressed with the great faith of Jesus as a teacher: faith in those taught, for His kind and gentle words, "Love one another as I have loved you," are always accompanied by a dominant note of sympathy, co-operation and love between the teacher and pupil; faith in what was taught, for "He taught as one having authority and not as the scribes"; faith in the ability to teach, ever believing "the spirit of the Lord was upon Him."

Simplicity characterized the methods of Jesus. The symmetrical form, the deep purpose and the progressive thought of the Lord's Prayer is wonderful,—the first three petitions referring to the Father, God's kingdom and God's will, the last four dealing with our relation with each other, our material needs and trespasses and temptations, reveal the clear and unselfish mind of the Ideal Teacher who was continually listening and talking to God.

Instruction is always individual in character. The starting point is, "The glory of God is within you.

An inductive method was used. The lesson most frequently was developed in the minds of those who listened by means of questions or by the inductive method of studying familiar and particular instances and then proceeding to the unknown and applying the particular principles to circumstances of a more general character. This was most effectively accomplished by short stories or parables, of which at least thirty-five may be found pertaining to various phases of home life, business, society, religion, the sea or the flocks in the fields. The same truth is often presented in different parables, the same expression is sometimes repeated in different connections. The applications are so apparent and so applicable to different people at different times that Jesus seldom interpreted the meaning of the lesson, except occasionally to the disciples. Each parable to have been so successful must in a measure have been original; all are true to human experience.

The lessons are short, except the Sermon on the Mount, which is apparently a compilation; each is adapted to the needs and understanding of those who are being taught, proceeding from the concrete to the abstract as is illustrated by the parables mentioned above. The teachings of Jesus follow the psychological principles of presenting the good rather than the evil, the correct rather than the incorrect, the positive rather than the negative, as is exemplified in the use of "Thou shalt" in place of "Thou shalt not" of the Commandments. Like all good teachers Jesus was quick to grasp the opportune time for presenting a moral lesson.

The master methods of Jesus demonstrate there is no substitute for an earnest, sincere effort on the part of a teacher, supplemented by thorough knowledge and faith in what is to be taught. No one can teach as He taught, but we may gain inspiration and material help from studying His example.

BIRD T. BALDWIN.

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 12, 1909.

THE BACCALAUREATE AT SWARTHMORE.

Commencement at Swarthmore is in progress as we go to press, and we are unable to give an account of it this week. The graduation exercises were on Fourth-day. The address was by Hamilton Wright Mabie, of the New York *Outlook*. Second-day was the day of the class exercises of the graduates. These were held in the afternoon, followed by the exercises in connection with the planting of the Class ivy. Later, toward evening, a beautiful presentation of "Much Ado About Nothing" was given among the trees on the Campus. Third-day was Alumni Day, the feature of which was the presentation of a gateway at the main entrance of the College grounds. This was the gift of Morris L. Clothier and was given in behalf of the Class of 1889. The presentation address was made by Alexander G. Cummins, Rector of Christ Church, Poughkeepsie, N. Y., a member of the Class of '89.

The Baccalaureate address on First-day morning of Commencement week to the Class of 1909 was notable in more than one way. For the first time in the history of the College it was made by a graduate, one who has taken a prominent place in the spiritual life of the denomination in which he was born and bred, Alexander G. Cummins, of the Class of 1889. The address was notable also in its presentation with clearness and simplicity of a message that would have been recognized by the founders of the College as one of the greatest importance to young people going out into the work of life.

Dr. Cummins referred at the start to the Friend who, at Swarthmore, had profoundly influenced him. He said: "Two decades ago Swarthmore graduated a small class of men and women, but before sending it forth to take up the manifold occupations of life, the college extended to the members of the Class of '89 the great privilege of sitting once again and for the last time in their college career in the little vine-clad meeting house on yonder hill. We listened to words of spiritual intensity spoken from the heart of a man; a specialist in education and a peer among the great because of his integrity of character, his singleness of life, and the simplicity of his faith. The doctrine which he so forcefully preached was that our spiritual heritage relates us inseparably to the world of men and women among whom we live; that the greater our endowment the larger is our responsibility to serve with constancy of purpose in that world. The high potentialities of the spiritual dynamic was his favorite theme. As I reflect upon his influence and the spirit of his teaching, I feel that Edward H. Magill was truly a man of God, most worthy of our respect and to be ever in loving remembrance; while, humanly speaking, he is absent from us, his spirit abides with us still.

"It is upon his theme that I wish to dwell for a few moments this morning: the value of the spiritual dynamic in you, and the obligation it imposes upon us in our relation to men and women. Out of the mist of confused voices and perplexed problems a new note has been sounded, and resounds more clearly day by day in the ears that are spiritually attuned. Let us listen to it.

"The external world may remain the same, but in the spiritual world, man's most real abiding place, those that have visions tell us that we must discern a change. The tremors of a vast movement have made themselves felt. A new vision of the eternal has been vouchsafed and man is brought face to face with God.

"Men are realizing so surely the meaning of the fatherhood of God, the brotherhood of man, and that the only wealth is life. Heed not too much the importunity of occasional or accumulative facts, but take into stricter account those ideals which direct and govern properly. Do not let your outlook be foreshortened by the advance or apparent retrogression of a year or of a decade, but take into account the accomplishment of men through the centuries; of how in the fullness of time the race has risen to higher levels and has acquired the art of acting collectively through the dictates of larger and freer principles.

"Read history for ideas and not statistics. The two fundamental ideas of the most potential religion the world has known, namely, that 'all men alike are God's children,' and, 'that all men are brothers,' are driving many superficial ideas from off the face of the earth. They discover to us that the current of history, past and present, is against them. The revelation of God in man is destroying them, the idea of the unity of the race hastens their doom. The victory is slow and dependent upon the combined efforts of succeeding generations. This gradual evolution toward

the heights is good for man and the surest sign of healthful development.

"I bid you consider for a moment some of those superficial ideas to which I have referred as passing from among us. In the catalogue I would include the divine right of kings; privileged classes; imperialism; social and industrial slavery; the bondage of women; dogmatism and intolerance in religion; political and papal infallibility; the inerrance of the scientists' weights and measures; and the godhead of capital.

"This happy wreckage can be traced to the growth and power of the religious consciousness, that composite of the individual spiritual dynamic that has become established in the heart of man because of his apprehension of the two ideas, the universal fatherhood and the universal brotherhood.

"The nations of the earth are marching forward, but too little do we realize the subtle and overwhelming power that our country has exercised in bringing about this wonder-working chain. The United States and its democratic form of government has made imperialism appear a matter of flimsy fibre. Our untrammeled institutions have extracted the sting from dogmatism. No privileged class will ever dare to nurse for a long time to its breast the darling maxim of tyrants, that "the world is made for us and not we for the world." Reforms, the displacement of old ideas that are outworn, and the general uplift must go on."

Word has come by cable that Milton Jackson, who was making a tour round the world with his wife, Caroline S. Jackson, died suddenly on the 5th of this month in Shanghai, China. His son, Arthur C. Jackson, received this sad news just after returning home from the hospital, where he was taken because of an attack of appendicitis during the week of Philadelphia Yearly Meeting.

Milton Jackson was a leading business man of Philadelphia, as well as a prominent Friend. His letters while on his travels have given much pleasure to the readers of the *Intelligencer*.

The body will be brought home for burial and it is expected that it will reach San Francisco on the 12 th.

FRIENDS AND POLITICS.

Under the heading "Friends and Politics" the *British Friend* has a series of interesting communications, and the editor comments as follows:

The arguments for the most part apply to any religious body equally with the Society of Friends, and the question is one of wide-reaching interest and importance. How far is a religious body in its right place in meddling with political matters, especially when these have entered the arena of party strife? We doubt whether any dogmatic answer is possible; but a few guiding principles seem to us true and worthy of general acceptance.

(1) The religious life, of individuals and of communities, is not intended to rule out the political, as if the latter were irreligious; but to inspire it with noble ideals and direct it to worthy ends. This is everywhere the teaching of the Hebrew Prophets.

(2) The devising of practical means by which a given ideal can be realized usually involves an amount of political knowledge and statesmanship which a religious body, as such, is not likely to possess.

(3) A religious body is always bound to strive for justice; but it must remember that our knowledge, and our degree of enlightenment, as to what constitutes justice, and how justice can be secured, is very imperfect.

Hence it seems to follow that a religious body will do well to confine itself, in the main, to the inculcation and announcement of principles, and to training its members in adherence thereto; leaving them free to criticize and improve from time to time the statement of these principles, and to carry them out in the ways that seem to them right and expedient. The body as a whole may be agreed that Slavery and the Opium Trade (for example) are wrong, and may work unitedly to get rid of both; it need express no opinion on the vexed question of compensating slave-owners, or on making good the Indian revenue. Whether it should give collective support to a measure vitally affecting the moral interests of the community, like the late Licensing Bill, must depend on how far its special provisions are generally approved by the members; and this (it may be) can only be ascertained by bringing forward a proposal for united action.

SPRING STREET SETTLEMENT.

Spring Street Settlement has issued a neat pamphlet containing a report of the work during the past year and a number of illustrations showing the appearance of the building, 1223-25 Spring Street, and the character of the work done. This is described as a "neighborhood work for colored boys and girls, and a civic center of good influence for their people." The keynote of the settlement is given in this quotation on the title page: "When you open one door to enjoyable work and healthful pleasure, you have closed a dozen avenues to sin and shame."

Anna M. Titus, colored, is the head worker and resides at the Settlement. Ellwood Heacock is the superintendent. The other workers during the past year have been: Ella R. Bicknell, Anna Z. Corkran, Henry Ferris, Cornelia Hancock, Harry Harding, Madge E. Heacock, Fletcher Hutchins, Fannie L. S. Jackson, Annie H. Reeve, Howard C. Roberts, William D. Robeson, Lucy L. Stayton, Edith Dudley Sheldon, Clarence W. Stocks, Ethel T. Walton, George H. Wilson, Richard R. Wright, Jr., Charles Fred White, Irene Yarborough.

The work includes gymnasium class, cobbling, chair caning, dressmaking, domestic science, mothers' meetings, social evenings, savings fund, library, First-day school, colored probation officer, colored trained nurse who "visits and assists daily or when necessary."

This work is carried on by voluntary contributions, and much better work could be done if more money were forthcoming. Contributions should be sent to the treasurer, Rowland Comly, 1431 Chestnut Street, Philadelphia.

SWARTHMORE SUMMER SCHOOL.

THE COLLEGE LIBRARY.

It is hoped the library will prove an attractive resort for all students and visitors at the School.

Whether for reading in connection with the lectures, or for independent study, our books on Sociology, Labor, Poverty, Socialism and Arbitration, form a fairly representative collection. A partial list is given herewith:

Carver, Sociology and Social Progress; Henderson, Social Spirit in America; Bagehot, Physics and Politics; Ross, Foundation of Sociology; Fairbanks, introduction to Sociology; Giddings, Principles of Sociology; Kidd, Social Evolution; Mallock, Aristocracy and Evolution; Molinari, Society of To-morrow; Patten, New Basis of Civilization; Ross, Social Control; Small, General Sociology, and Study of Society; Spencer, Sociology, and Social Statics; Sumner, Folkways; Larde, Social Laws; Ward, Psychic Factors of Civilization, and Dynamic Sociology, and Applied Sociology; Wright, Practical Sociology; Addams, Newer Ideals of Peace; Bosanquet, Aspects of the Social Problem; Jevons, Social Reform; Post, Ethics of Democracy; Lawson, American Industrial Problems; Adams and Sumner, Labor Problems; Drage, The Unemployed; Gilman, Industrial Peace; Mallock, Property and Progress; Marshall, Economics of Industry; Marx, Capital; Richmond, Friendly Visiting Among the Poor; Riis, Making of an American; Spahr, America's Working People; Wright, Battles of Labor; Wright, Ethical Phases of the Labor Question; Mallock, Classes and Masses; Spargo, Bitter Cry of the Children; Campbell, Prisoners of Poverty; Van Vorst, The Woman Who Toils; London, People of the Abyss; The Long Day; Riis, Children of the Poor, and Battle with the Slum; Woods, The City Wilderness; Henderson, Social Settlements; Mitchell, Organized Labor; Hall, Three Acres and Liberty; Works on Socialism by Ely, Hunter, Jaures, Kirkup, Rossignol, Ral, Spargo, Stirner, Wells, Woolsey and others; Bluntschli, Droit International; Grotius, Rights of War and Peace; Hull, The Two Hague Conferences; works on International Law by Bonfils, Davis, Hall, Rivier, Wheaton; Texts of the Peace Conferences at the Hague; and various sets of periodicals dealing with the above subjects.

J. RUSSELL HAYES, *College Librarian.*

PEACE DAY IN A NEW YORK SCHOOL.

It may be of interest to Friends to read how one of the large public schools of our city kept Peace Day, Fifth month 18th.

When the children assembled for the daily opening exercises they noticed the words "Let us have peace," which had been placed over the platform, between the two flags always standing there.

The scriptural reading for the day consisted of those portions of the Bible especially applicable to the subject of peace—a part of the Beatitudes, of the second chapter of Isaiah and other selections. After the school sang the opening hymn the principal, briefly and most impressively, told the children why Peace Day is now observed in the schools. She spoke of the object of the Hague Conference to discourage war and to promote peace. The study of history heretofore has been largely the study of wars and conquests of nations by force; but as civilization has advanced and we have learned better methods of settling disputes between nations, wars are waged less frequently and the great achievements of peace claim our atttention and study. While we may not live to see the day of universal peace, yet it is coming, because it is right that it should come.

The exercises were then in the hands of the children, who gave the following program of recitations and readings, varied by several musical numbers: "The Hague Conference," "Oh! Beautiful, My Country," "The Temple of Peace," "These Things Shall Be," "Achievements of Peace in the United States," "What Great Soldiers Have Said of Peace," "The Peace Monument" (Christ of the Andes), "The Angel of Peace," "The Cherry Festival of Naumburg."

The school then rose and gave the usual salute to the flag: I pledge allegiance to my flag and to the republic for which it stands—one nation indivisible, with liberty and justice for all.

When we think that similar exercises were held in thousands of schools in the land we may feel assured that the era of peace is dawning, and that the patriotism (?) which in the past has done so much to foster the war spirit in our children is far removed from "the only patriotism worthy of the name, which embraces every child born under the shining sun."

INDIANAPOLIS FRIENDS.

Each of our meetings has had at least one interesting and instructive talk or paper on deep subjects, well handled, with up-to-date considerations that were far-fetched and thoroughly explained. On Tenth month 11, 1908, Edith M. Winder, of Richmond, Ind., gave us a useful discourse from information she obtained while abroad in reference to Young Friends' Associations of England.

On Eleventh month 8th the association was favored with a devotional service, Sarah J. Bogue and Wilson L. Doan being the principal speakers.

On Twelfth month 13, 1908, the first annual election occurred, electing Robert O. James, president; Myra H. Doan vice-president; Wm. C. Pyle treasurer; Anna Taylor secretary, thereby re-electing preceding officers except Laura A. Boram, she being a student this winter at Swarthmore; her previous record as our secretary was highly spoken of. This meeting was addressed by Anna Taylor on the subject "Appropriate Work for the Friends' Association." She said in part: "Our association might with profit hold at times the deeply spiritual meetings possible and carry them into different neighborhoods; it might teach Friends' principles, the imminent Spirit as the universal guide of human life, drawing expressions of this truth from all sources and all times; and it might maintain, as a practical work of helpfulness, a house of rest in this city, where quiet and sympathetic care should restore tired, suffering or unhappy persons to vigorous health, sane living and peace." She also urged that we welcome (regardless of creed) from all sources whatever is good and true for its inspiration, and that it should especially seek to embody in the present more than Friends have in the past whatever is beautiful in practice and in the formal expressions of its ideas. Sarah J. Bogue spoke of the sympathetic personal touch in the communication of the higher life and restoration to peace.

First month 17, 1909, Dr. W. D. Haskins spoke on "The Basis of Union." He said in part that the basis of all religious unions was tolerance; for union among Friends to be possible, a distinct, definite and lasting interest must exist in the principles for which Friends have stood and still stand; and in order to have an organization of this kind accomplished we must solicit and enlist the co-operation of our young people. Psychology teaches that religious instinct develops and matures early in life, while interest in religious organization is apparently late in developing; therefore, in looking forward toward the development of the idea of union among Friends one element would be to keep an eye upon the young people. The development is necessarily slow, and it should be slow, because in this people follow a deep laid natural law. If we can get our people, old and young, of all divisions, to take a larger and broader view of Quakerism, then the idea of unity is started and it will work itself out; we can often accomplish a thing better by going about it indirectly, by suggestion in a tactful and delicate way. Then there is that in every person that rises to its assistance. Perhaps direct union is not essential yet; if we had a union comprising all the elements and broad enough to tolerate the minor differences, that would be the solution; we need never hope for an organization in which we shall all be united in belief, but we can be united in sympathy, harmonious in spirit, allowing the largest opportunity for individual variations; the basis of union is a spiritual and not a mechanical thing.

Rev. Morton C. Pearson, in discussing this subject, said one of the things that have kept Friends apart has been a lack of personal touch and personal knowledge of each other. He agreed with Dr. Haskins' statement that the basis of union is spiritual and not mechanical. He thought that union might be in the field of service and thought all might harmonize and agree on three fundamental propositions which Friends have always held—the Fatherhood of God, the Brotherhood of man and the Priesthood of believers. If conditions at that time had been as they are to-day Friends would still be one body. The spirit of tolerance is such to-day I believe they should be one body, letting the mantle of charity fall over all differences of opinion. I doubt very much whether Jesus ever thought of an idea of denominationalism or sectarianism; there is nothing after all in dogma or theology. I shall contend for the individual right to hold to those things which are truly essential and vital to me, but I see no reason why I should not let my friend at my right or my left do the same thing. There should be in the field of belief, tolerance, and in the field of service, unity. I could go in on a platform of that kind with all the denominations of the universe, and I think we are coming to just that thing.

Thomas Scott said that he long ago solved the union question when he was working along with other young people whom he afterwards discovered belonged to another branch of Friends. They never would have known it if their names had not been mentioned. They wished that the different branches would burn up or bury those names and all become "Friends."

Second month 7, 1909, Mary P. James read an

original production on Shakespeare's Garden, giving an exquisite picture of the Shakespeare country and a fine idea of the garden and forest scenes in the poet's plays. Myra H. Doan read selections from Washington Gladden. Mr. Bartram, of Philadelphia, expressed great pleasure in being present as a visitor to the Indianapolis Friends' Association.

The first Sabbath in the Third month was quarterly meeting at Greensboro, Ind.; therefore, our association postponed its regular meeting one week. Third month 14th the meeting was opened with a prayer from Sarah J. Bogue. The president stated that he had substituted Laura A. Boram, of Swarthmore College, as a delegate to attend the Federation of Friends' Associations that met in Pennsylvania. He also reported that the Greensboro Quarterly Meeting passed resolutions asking him to write to the House of Representatives or State Senate, now in session, expressing thanks and appreciation to those who voted to retain the county local option law on the books, and also thanking inidvidual voters that were casting their franchises to eliminate the saloons from their respective counties. It was greeted in both Houses by prolonged applause.

Thomas Scott spoke on the adult school movement in England, giving a history of its origin and growth.

Fourth month 4, 1909.—After the reading of a chapter by the president, Wilson S. Doan spoke on "Evidences of Immortality from a Lawyer's Standpoint." He said in part that his purpose was to seek evidences which existed aside from revelation; such evidence as would be competent in court before a jury. Death, he said, was coextensive with all animal and vegetable life and natural to both kingdoms; but only man is conscious that he will die. Indeed, the dawning of this consciousness might be taken as the beginning of humanity, and all men, with the knowledge of death, have the belief in and the desire for a life beyond death, and only mankind have this desire; in all nature there is no desire without its counterpart fulfilment; therefore, there is either a life beyond death or man is the only discord in the perfection of the universe. The universe is reasonable, man is its highest product. God is eternal because of His love. In so far as man has this attribute he is eternal. "I and my Father are one" is the grandest belief in immortality. Man can not be explained except on the theory that there is an element of the divine in him, and if the divine is eternal, to that extent he has inherited the attribute of everlasting life. In the past man thought this world was the only one, but science has discovered that it is only an atom in a universe of worlds. On this earth the grass grows, flowers bloom and the program of spring reaches up through the soil at the call of other worlds. The argument from analogy leads to the thought of man's spirit or soul being a part of the One everlasting spirit of the whole, and of a connection between the human spirit and the spiritual world without, and, therefore, that death is only a seeming. Another piece of evidence is found in the fact that the idea of existence beyond death is co-existent with the race, so universal that we may classify it with the universal, as man's intuitive desire to worship or as the homing instinct of the bee or the bird. The instinct of animals does not fail, so universal intuitive thought is possible as primarily true.

Fifth month 10th our meeting was postponed, as Wilson S. Doan was to give us a rehearsal of his Philadelphia visit, he having an earnest call to Bloomington, Ind., to speak on the "dry side" of county local option. On Fifth month 17th it was opened by a reading by the president on peace, published in the *Chautauqua Journal*, and a poem was read by Louisa Zell, entitled "Life—Is it Sunshine or Shadow?" A general discussion ensued upon the temperance question and many facts were presented on the "dry" side, but none upholding the "wets," as their side was not represented.

R. O. JAMES, *Pres. I. F. A.*

When the Turkish soldiers in Asia Minor sack and burn the schools, we are all horrified at their sad lack of civilization, but a French writer comes forward to remind us just at this time that the so-called civilized nations are robbing the schools to support their soldiers, which comes to about the same thing. If a man spent five times as much for guns as for his children's schooling, he would be considered a lunatic or a desperado, yet it appears that this is precisely what the powers of Europe are doing.—*Literary Digest.*

FRIENDS' ASSOCIATION.

HOPEWELL, VA.—On Fifth month 23, 1909, the association was held at Hopewell, with Lewis Pidgeon president for the day. Lydia W. Irish read a portion of Henry W. Wilbur's "Study in Doctrine and Discipline." Jonah L. Rees read an excellent paper. The importance of attending the Summer School at Swarthmore was pretty generally discussed. A committee was appointed to select of-

ficers for the next six months. Several persons took part in a short discussion on current topics.

BESSIE J. ROBINSON, *Secretary.*

OXFORD, PA.—The Association met at the Meeting-house on the 5th. It was opened by the President reading a part of the 5th chapter of St. Luke. Ruth Taylor and Raymond Martindell gave recitations. Mary H. Way and Clyde Mason discussed the question "What influence does a young man have in the neighborhood in which he lives?" Josephine Cope and Granvile Coates discussed "Does it encourage vagrancy to give food to tramps?" Ella and Harry Thomas related parts of Booker T. Washington's speech at Lincoln University. Current Events were prepared by Abby Passmore. Mary H. Way gave a Round Table Talk. The meeting adjourned to meet Sixth month 19th.

PHILENA THOMAS, *Pres.*

MERCY M. SMEDLEY, *Sec. pro tem.*

HORSHAM, PA.—The Association met on First-day, Fifth month 30th, at 2.45 p. m. In the absence of the President, J. Walter Green presided. Wm. F. Morgan read the 90th Psalm. Adella Gray gave a recitation which was followed by the reading of a sketch of the life of Charles Kirk by his granddaughter, Anna Davis Hallowell. He had been so well known and beloved in this neighborhood that this paper was much appreciated. George Walton, of George School, gave an instructive talk on the "Gospel of John." Under current topics the 90th birthday of Julia Ward Howe, author of "Battle Hymn of the Republic," was mentioned; also some facts relating to Memorial Day. Isaac Parry was appointed to attend the Summer School at Swarthmore.

ALICE M. J. WOOD,
Secretary for the day.

BIRTHS.

BAYNES.—At Salem, Ind., on Fourth month 25th, 1909, to Walter P. and Anna Baynes, a son, who is named Morris Baynes.

HARPER.—At Collingdale, Pa., Fifth month 29th, 1909, to John K. and Helen Eastwick Harper, a daughter who is named Natalie Harper.

JACKSON.—In Mauch Chunk, Pa., Fourth month 10th, 1909, to Halliday R. and Elizabeth Donald Jackson, a son, who is named Halliday Donald Jackson.

SEAMAN.—At New Durham, N. J., Fifth month 16th, 1909, to Charles F. and Lulu M. Seaman, a daughter, who is named Mildred.

WATTS.—Near Salem, Ind., on Fifth month 24th, 1909, to Carl and Anna Watts, a son, who is named Orley Fred Watts.

MARRIAGES.

CRAWFORD — WICKERSHAM. — In Ogontz, Pa., Sixth month 3rd, 1909, J. P. Wickersham Crawford, grandson of James Pyle Wickersham, former Superintendent of Public Instruction in Pennsylvania, and Florence May Wickersham, daughter of the late J. M. Keim and Florence Wickersham, formerly of Newtown, Pa.

DEATHS.

ANDREWS.—At his late residence, Wilmington, Del., Fifth month 14th, 1909, Edward Andrews, in his 71st year. He was a son of the late John H. Andrews, of Darby, Pa.

BROOKS.—Near Salem, Ind., Fifth month 28th, 1909, James S. Brooks, at the age of 70 years, 7 months and 4 days, of dropsical and chronic heart trouble. He was the son of the late Charles and Elizabeth S. Brooks and was born in Oxford Valley, Bucks County, Pa., Tenth month 24th, 1838. A member and long an elder of Blue River Monthly Meeting of Friends.

HAINES.—In Los Angeles, Cal., on Fifth month 1st, 1909, Thornton G. Haines, formerly of West Chester, Pa., in his 75th year.

JACKSON.—Suddenly, on Sixth month 5th, 1909, at Shanghai, China, Milton Jackson, of Oak Lane, Philadelphia, in his 65th year. A member of Philadelphia Monthy Meeting of Friends, held at Race Street.

WILSON.—In West Chester, Pa., on Fifth month 5th, 1909, Henrietta Wilson, in the 83rd year of her age. Funeral from the Friends' Home on Seventh-day, the 8th. Interment at Longwood Cemetery.

NOTES AND ANNOUNCEMENTS.

The suggestion has been made that Friends going from Philadelphia on the "pilgrimage" to Gwynedd on Seventh-day, the 12th, might meet at about 1 o'clock at 8th and Chestnut Streets, there to take trolley car for Chestnut Hill. Another method for making the trip to Gwynedd in addition to those already mentioned is to go by train to Chestnut Hill, thence by trolley. The event will take place without fail, unless there is a severe storm, and it is hoped that Friends will not remain away in the event of a little rain. It would be a satisfaction to Friends in outlying meetings for as many visitors as possible to remain over for meetings on First-day.

A. W. Nicholson, the principal of Bettis Academy, S. C., conducted entirely by colored people for colored people, in a letter to Ellwood Heacock, expresses his joy over receiving an unexpected check for $100 and then says: "I am working to pay debt off on my new building and praying that God may enable me to complete the schoolhouse for my dear children by next term. If my school rooms had desks and my chapel seats, with walls of chapel and school room plastered, I would be so happy."

Gertrude Breslau Hunt will lecture on "What we may expect when women vote," on Fifth-day evening, Sixth

month 17th, at 8 p. m., at the Church of the Advent, York Avenue above Buttonwood Street (near 5th and Buttonwood). Jane Campbell, President of the Woman's Suffrage Society of Philadelphia, will preside.

William J. MacWatters, of West Philadelphia, visited Woodbury, N. J., meeting on First-day, Sixth month 6th. His message was "The Power of God in man the inspiration to activity." This field presents opportunity for active service.

THE SUMMER SCHOOL PROGRAM.

The Friends' School for Social and Religious Study will be held at Swarthmore College, Sixth-month 14th to 28th, 1909.

The First Period will begin each morning at 9 o'clock, Second Period at 10 and the Third Period at 11. Each period will last 45 minutes, with an intermission of 15 minutes between the First and Second Periods. The Seminar Periods may be subject to change or enlargement to suit convenience and need. The afternoons will be devoted to excursions, athletics, social features, etc.

PROGRAM.

Second-day, Sixth Month 14th.—Evening, Song Service and Social.

Third-day, Sixth Month 15th.—Morning, First Period, Opening Exercises and Announcements. Second Period, Lecture, Prof, W. W. Fenn, Professor of Systematic Theology in Harvard Divinity School, "The Idea of the Kingdom of God in Biblical Literature." Third Period, Seminar Work. J. Barnard Walton, Class in Settlement Work. R. Barclay Spicer, Class in Teaching the Lessons on Paul. Evening, Lecture, Dr. Wilbur P. Thirkield, President Howard University, "The Industrial and Higher Education of the Negro."

Fourth-day, Sixth Month 16th.—Morning, First Period, Prof. Fenn, continuing the topic of the 15th. Second Period, Dr. Thirkield, "The Relation of Trained Physicians and Ministers to the Moral, Social and Economic Future of the Negro Race." Third Period, Seminar Work, Kindergarten Teaching, conducted by Annie Hilborn. Lessons on the Pentateuch, Dr. Jesse H. Holmes. Evening, Lecture, Prof. Fenn, "The Idea of the Kingdom of God in Christian Thought."

Fifth-day, Sixth Month 17th.—Morning, First Period, Question Box on Race Problem, conducted by Dr. Thirkield. Second Period, Rufus M. Jones, intruducing a "First-hand Religion." Third Period, Seminar Work, J. Barnard Walton, Class in Settlement Work. Dr. Holmes continuing the Pentateuch. R. Barclay Spicer, Lessons on Paul. Evening, Lecture, Prof. Fenn, "The Idea of the Kingdom of God as a Constructive Principle."

Sixth-day, Sixth Month 18th.—Morning, First Period, Rufus M. Jones, continuing "First-hand Religion." Second Period, Society Extension Work, E. Maria Bishop. Third Period, Seminar Work, George A. Walton, "Study of the Gospels." Prison Reform Work, Percival Roberts. Kindergarten Teaching, Annie Hilborn. Evening, Lecture, A. Edward Kelsey, "Life in Palestine."

Seventh-day, Sixth Month 19th.—Morning, First Period, Rufus M. Jones, "Quakerism a Type of First-hand Religion." Second Period, A. Edward Kelsey, "Geography of the Holy Land." Third Period, Seminar Work, George A. Walton, "Study of the Gospels." J. Barnard Walton, Settlement Work. Dr. Holmes continuing the Pentateuch. Evening, Guion Miller, "The Indian Question."

Second-day, Sixth Month 21st.—Morning, First Period, Lecture, Joseph S. Walton, "Quaker Democracy, as illustrated in the Lives of Fox and Woolman." Second Period, Lecture, Rufus M. Jones, "Quakerism a Type of First-hand Religion." Third Period, Guion Miller, "The Indian Situation." R. Barclay Spicer, Lessons on Paul. Evening, Lecture, Dr. A. C. McGiffert, of Union Theological Seminary, "The Protestant Reformation."

Third-day, Sixth Month 22nd.—Morning, First Period, Dr. George A. Barton, "The Second Isaiah." Second Period, Dr. McGiffert, "The Period of Protestant Scholasticism." Third Period, Seminar Work, Kindergarten Class, Annie Hilborn. Dr. Holmes, Class in the Pentateuch. J. Barnard Walton, Class on System in a Meeting's Business. Evening, Lecture, Joseph S. Walton, "Civic Rights and Obligations as Illustrated in the Life of Penn."

Fourth-day, Sixth Month 23rd.—Morning, First Period, Dr. McGiffert, "The Rise of Protestant Liberalism." Second Period, Dr. Barton, continuing "The Second Isaiah." Third Period, Joseph S. Walton, "The Indwelling Spirit, as illustrated in the writings of Penington." Evening, Lecture, Rev. Henry E. Jackson, "Building a Religion."

Fifth-day, Sixth Month 24th.—Morning, First Period, Harris R. Cooley, "The Slums of Our Great Cities." Second Period, Dr. McGiffert, "Theological Reconstruction in the Nineteenth Century." Third Period, Dr. Barton, concluding "The Second Isaiah." Evening, Lecture (illustrated), Mr. Cooley, "A City's Treatment of Its Wayward Boys."

Sixth-day, Sixth Month 25th.—Morning, First Period, Mr. Cooley, "The Poor and Criminal of a Great City." or the Mission Spirit illustrated in the Records of Traveling Friends." At 10, lecture by Joseph S. Walton, "The Spread of Truth." Third Period, Mrs. Louise Seymour Houghton, "Bible Stories and the God Consciousness of Children." Evening, Lecture, Mrs. Houghton, "The Use of the Bible Story in Moral Education."

Seventh-day, Sixth Month 26th.—Morning, First Period, Mrs. Houghton, "Bible Stories for Older Children." Second Period, Jenkin Lloyd Jones, "The Church and Social Service." Third Period, Seminar Work. Guion Miller, "The Indian Question." George A. Walton, Study of the Gospels, Percival Roberts, Prison Reform. Evening, Lecture, Jenkin Lloyd Jones, "The Power of Poetry."

Second-day, Sixth Month 28th.—Morning, First Period, Jenkin Lloyd Jones, Lecture, "The Three R's." Second Period, Mrs. Houghton, "The Woman's Work in the Church." Third Period, closing exercises.

PROGRAM OF GENESEE YEARLY MEETING.

Seventh-day, Sixth month 12th, 1909, Select Meeting.

First-day, the 13th, 11 a. m.—Meeting for Divine Worship. 2.30 p. m., The Message of Quakerism to: (a) The Individual Quaker, by H. Perkins; (b) The Community, by F. A. Belcher; (c) The Church at Large, by W. G. Brown; (d) The Man in the Street, by Edgar Zavitz and Elizabeth Stover. 7 p. m., Meeting for Divine Worship.

Second-day, the 14th.—9 a. m., Meeting of the Representative Committee. 10 a. m., Devotional Period, followed by Business Session; Reports and Committee Appointment. 2 p. m., First-day School Association Session. 8 p. m., Public Meeting of the Canadian Peace and Arbitration Society, President, Sir Wm. Mulock; Secretary, Rev. Dr. Eby.

Third-day, the 15th.—10 a. m., Devotional Period, followed by Business Session, Reports, Epistles, Queries and Answers. 2.30 p. m., Philanthropic Committee's Session. Isaac Wilson, Chairman.

Fourth-day, the 16th.—11 a. m., Meeting for Divine Worship. Afternoon for Committee Meetings, Recreation, etc. 8 p. m., Platform Meeting, under the auspices of the Yearly Meeting's Purity Department, Charlotte Talcott, Chairman. Addresses by Dr. O. Edward Janney, Baltimore, Md., President of the American Purity Alliance, on "The Nation and the Traffic in Women"; Dr. Albert D. Watson, Toronto, President of the Canadian Purity-Education Association, on "The Aims of the Canadian Association"; Elizabeth Stover, New York, Secretary of the National Vigilance Committee; M. F. Langton, Toronto, Field Secretary, Canadian Purity-Education Association.

Fifth-day, the 17th.—10 a. m., Business Session; Committee Reports and concluding Business, followed by a Devotional and Farewell Meeting.

NOTES.

Carlton and College cars pass Zion Church at corner of Elizabeth Street.

At the Union Station or at North Toronto, take a Yonge Street car and change at corner of College.

Mid-day meals provided for all Friends at the church, without charge. It is desirable to make this occasion a social feature, each day.

Resting room, committee rooms, telephone and all conveniences.

Literature for free distribution on hand.

All meetings to be held at Zion Church, and open to the public.

Rev. Dr. Eby and his congregation kindly give up their services, First-day (Sunday), and join in Friends' Meetings.

Friends arriving without assignment of accommodation, come direct to Zion Church.

Rooms with partial board, convenient to the church, may be had if required at $1.00 per day.

Clerks of the meeting, Samuel P. Zavitz, Coldstream, Ont.; Charlotte C. Talcott, Bloomfield, Ont. Treasurer, Samuel Noxon, Picton, Ont.

SWARTHMORE COLLEGE NOTES.

On First-day morning, Sixth month 6th, Dr. Alexander Cummings, of the Class of '89, delivered the Baccalaureate Sermon. He spoke on "The Value of the Spiritual Dynamic in the Individual."

The elections for next year's Student Government Committee were held this spring, instead of waiting till the fall, as formerly. They resulted as follows: T. Jay Sproul, '09; Conrad A. Wickham, '10; John Johnson, '10; Arthur Robinson, '11; Emmor Roberts, '11.

Sixth-day evening, Sixth month 4th, the Class of 1909 held their banquet and dance at Strathaven Inn, Swarthmore. Henry C. Fields was toastmaster. Many interesting speeches and toasts were given.

Seventh-day afternoon, at 1.30 p. m., the Senior Class had a luncheon in the Library.

At eight o'clock, Seventh-day evening, the members of the Faculty gave a reception for the Class of 1909 in the men's gymnasium.

First-day evening, the 6th, after the usual singing of hymns, the last collection was held in Parrish Hall.

The baseball game that was to have been played last Seventh-day with Bucknell University, was cancelled on account of the condition of the grounds.

Hundreds of Japanese lanterns have been strung over the walks and in various places about the college. They were all lighted Seventh-day night until eleven o'clock, making the grounds look very beautiful.

W. L. F., '10.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 Orange Grove Ave., is by the N. Los Robles-Washington car line.

SIXTH MONTH 12TH (7TH-DAY).

—Genesee Yearly Meeting in Zion Church, Toronto, Canada. See program.

—Burlington Quarterly Meeting's First-day School Union, at Crosswicks, N. J., at 10.30 a. m. Carriages will meet all friends at the P. R. R. station at Bordentown, at 10 a. m.

—Pilgrimage of Young Friends of Philadelphia and others to Gwynedd Meeting House, arriving there at 2.30 p. m. From Philadelphia take trolley to Chestnut Hill, thence Allentown line to meeting house. Trains from Reading Terminal to Ambler, thence

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C. BODANSKY
Merchant Tailors
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trolley; or to Gwynedd, then pleasant walk of about a mile.

—New York Monthly Meeting at 2.30 p. m., at 110 Schermerhorn St., Brooklyn, New York.

SIXTH MONTH 13TH (1ST-DAY).

—Appointed Meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under care of Gwynedd Meeting.

—At Valley Meeting, at 10 a. m., Henry W. Wilbur is expected in attendance. At the close of the meeting for worship, he will give an address on Temperance.

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffen, No. 39 S. Lexington Ave., at 11 a. m.

—Circular Meeting at Marlborough, Pa., at 3 p. m., under care of Western Quarterly Meeting.

SIXTH MONTH 14TH (2ND-DAY).

—SUMMER SCHOOL AT SWARTHMORE, continuing to the 28th.

—Baltimore Quarterly Meeting at Sandy Spring, Md., at 10 a. m. Meeting of Ministers and Elders the Seventh-day preceding at 3 p. m. Visitors are invited. Any one wishing accommodations will be cared for on application to Rebecca Miller, Ashton, Md., who will also give directions for reaching Sandy Spring. Sarah B. Flitcraft expects to attend the meeting.

—Harrisburg Friends will meet at the home of Wm. Smallwood, in Paxtang, in the evening.

SIXTH MONTH 17TH (5TH DAY).

—Haddonfield Quarterly Meeting at Medford, N. J., at 10 a. m. Ministers and Elders day before at 3 p. m.

—George School Commencement. Professor Fenn of Harvard will give the address. Special train from Philadelphia at 9.15 a. m., stopping at Columbia Ave., Wayne Junction, Olney, Fox Chase, Woodmont, Southampton, Churchville. Returning, leave George School at 2 p. m., stopping at any station on notice.

SIXTH MONTH 19TH (7TH-DAY).

—Oxford, Pa., Friends' Association.

SIXTH MONTH 20TH (1ST-DAY).

—Valley Meeting, Pa., 10 a. m., visited by Philadelphia Quarterly Meeting's Visiting Committee.

—Birmingham, Pa., Meeting attended by Joel Borton.

—At Birmingham, Pa., at 2.30 p. m., Conference addressed by Joel Borton on local option.

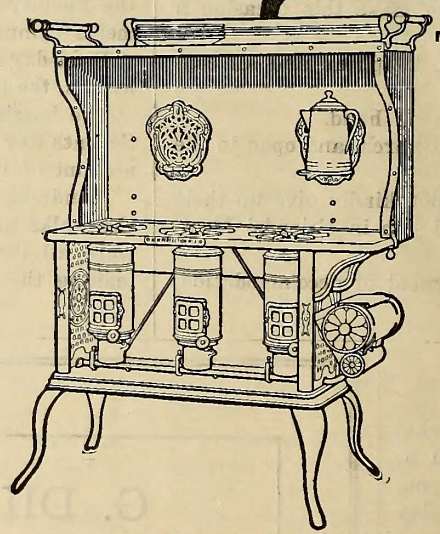
For Our Mutual Benefit.

WE will send *Friends' Intelligencer* the rest of this year and OLD MEETING-HOUSES by John Russell Hayes, to any new subscriber for One Dollar.

The *Intelligencer* hopes in this way to get a number of subscribers who will find by the end of the year that they cannot do without it.

As the regular price of the paper to a new subscriber for seven months would be 87 cents, and the retail price of the book is 75 cents, the benefit to the subscriber is obvious.

See Advertisement of Old Meeting-Houses.



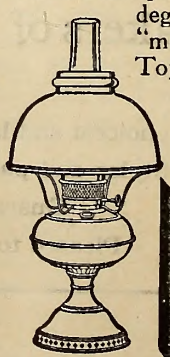
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The New Perfection Wick Blue Flame Oil Cook-Stove differs from all other oil stoves.—*It has a CABINET TOP.* This means you can keep dishes and utensils within easy reach while cooking, *and can keep food hot after removing it from the blaze.*

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NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is without equal. Its principle of concentrated heat means that the work can be done quickly and without the kitchen being heated to an unbearable degree. Can be lighted instantly and turned "high," "low" or "medium" at will. Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The **Rayo Lamp** comes as near lamp perfection as it's possible to get. Gives a clear, bright light that reaches the farthest corner of a good-sized living-room. Well made throughout of nickeled brass; perfectly safe and very ornamental. If not with your dealer, write our nearest agency.

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SIXTH MONTH 24TH (5TH DAY).

—Fishing Creek Half-Yearly Meeting, at Millville, Pa., at 10 a. m. Ministers and Elders the day before at 3 p. m. Sarah B. Flitcraft expects to attend.

SIXTH MONTH 26TH (7TH-DAY).

—Excursion of First-day Schools of New York and Brooklyn to Roton Point, Conn. Leave South 5th Street, Brooklyn, 9 a. m.; Recreation Pier, East 24th Street, Manhattan, 9.30 a. m.

"Canning Vegetables in the Home" is the title of the last bulletin, No. 359, from the Department of Agriculture—a very practical lot of advice about Mason jars and vegetables. The preaching instinct of *Unity* would like to suggest that the canning business is profitable with the fruits of the spirit, saving the bounties of summer for the more meager Winter days. The problem of character building is someway allied to the canning business, is it not?—*Unity.*

WANTED—A HOME FOR AN ELDERLY, refined woman in good health, slightly childish, not needing nursing or special care. Will pay $10 per week. Address W. G. this office.

WANTED—BY A WOMAN FRIEND, OF several years experience, a position as nurse or companion, after the middle of Sixth month in or near Phila. References furnished. Address S. M. Mendenhall, 235 Winona Ave., Gtn., Phila.

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ROOMS, PERMANENT OR TRANSIENT. 150 North 15th Street, Philadelphia, adjoining Friends' Meeting House. Address, Benjamin Walton.

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PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters. 1827 "I" Street, N. W., Washington, D. C.

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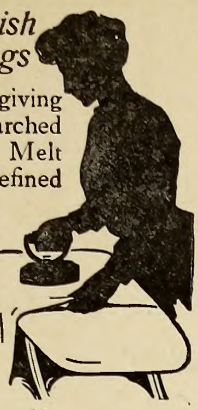
SWARTHMORE, PA.
FOR RENT—Housekeeping apartment, near station, shade, extensive grounds, unfurnished, six rooms and bath; janitor. Box 242, Swarthmore.

NEAR LANGHORNE, PA., 38 Minutes to Phila. FOR SALE—33½ acres of excellent soil near golf links of Bucks County Country Club. Stone dwelling; frame barn; trolley; six acres of meadow with stream; 125 fruit trees in bearing; young apple orchard; telephone; 1½ miles from George School; good water; entire property has Southern exposure. For terms write,
Arthur P. Townsend, *Real Estate,*
Langhorne, Penna.

OCEAN CITY, N. J. For rent, furnished 12 roomed modern cottage, all conveniences, 49th and Central Ave. Address Joseph D. Bartram, Lansdowne, Pa.

FOR RENT—At Laurel, Pa., six miles south of Coatesville, three or four cottages. Pleasant summer homes. Five dollars per week. Address William Barton, Embreeville, Chester County, Pa.

Gives a Fine Finish to Starched Things



Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.

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PARAFFINE

applied hot is the *surest* way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

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THE ATLANTIC REFINING COMPANY
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Great Values in White Goods

If you could see their snowy beauty you would rejoice still more as you noted these prices. They are so pretty and they cost so little, happy the women who secure them!

15c White Linene, 11c—The weave, the soft French finish almost persuade both eyes and fingers it is all-linen. A most remarkable *imitation of linen.*

35c White Irish Linen, 25c—A firm, close weave and medium weight. Excellent for tailored waists and skirts.

25c Mercerized Batiste, 12½c—Sheer, fine, silky; 39 inches wide.

25c Figured Pique, 12½c—Tiny dots, little figures and for background the fine corded weave.

25c Dotted Swiss, 12½c—Crisp, snowy; choice of dots in three sizes. It makes waists and skirts that are pictures of coolness.

25c Suitings, 12½c—A firm weave with the linen finish, scattered with little Jacquard figures. They wear and wash excellently.

25c White Plaid Swiss, 12½c—It conjures at once visions of crisp, cool dresses and waists. A tiny cord forms the plaid, with wee embroidered figures at the intersections.

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BY LAKE AND SEASHORE.

"GLENBURNIE INN."

Glenburnie on Lake George, N. Y., offers its patrons a rare combination of water and mountain scenery, recreation and pleasure. Beautiful mountain walks, delightful drives, boating, fishing, etc. Excellent cuisine and service, under the management of Friends. For rates and further information, address, E. H. Garwood, Media, Pa. After June 1st, address, Glenburnie, on Lake George, N. Y.

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Always open; every hotel appointment and comfort; rooms en suite with bath; free garage.
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Arborton 7 Sea View Avenue, OCEAN GROVE, N. J.

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Pleasantly located, Home comforts.
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The MARLBOROUGH 17 Sea View Avenue OCEAN GROVE, N. J.

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Acts as Executor, Administrator, Trustee, Guardian or Agent. Aims at perfect service and perfect security. Wills prepared and kept free of charge where this Company is named as Executor. Either the Franklin National Bank or the Girard National Bank will receive deposits for this Company.

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Near GEORGE SCHOOL.

FOR SALE—117 acre farm in Middletown Township, Bucks County; stone and frame dwelling suitable for two families; stone and frame barn, wagon-house and other outbuildings, springhouse, large meadow bordering on Neshaminy Creek, just South of George School; land is productive, springs and running water; plenty of fruit; trolley passes the farm.

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A Religio[illegible]urnal

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Friends' Books a Specialty.

The following prepared by JANE JOHNSON for First-day School use:

Primary Lessons, Part 1st, 8 c.
Primary Lessons, Part, 2nd, 12 c.
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Talks with the Children, Part 2nd, 25 c.
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Old Meeting-Houses
JOHN RUSSELL HAYES
Paper covers, 75c., Cloth, $1 postpaid

THE Suffolk County News says concerning Old Meeting-Houses:

"There has come to our desk in the past few days a wonderfully attractive little book * * * *. It is entitled 'Old Meeting-Houses' and its author, John Russell Hayes, the poet-librarian of Swarthmore College, has performed a service which all Friends and those of Quaker ancestry will deeply appreciate, in paying poetic tribute to the many beloved old houses of worship; more than half a hundred of which are beautifully pictured in this little volume * * * *. The ancient meeting-house at 'Old Westbury' has a page, evidently reproduced from an old photograph, showing a goodly company of Friends, quaintly garbed in the fashion of half a century ago, and grouped about the the plain old structure, even then surrounded by giant oaks.

"The book is in every way a credit to the typographic art and its publishers."

The Biddle Press
Printers and Publishers
1010 Cherry St., Philadelphia, Pa.

Advertisements in this column five cents a line. No insertion for less than 20 cents

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WANTED—Every reader of the *Intelligencer* to send us orders for engraving, invitations, cards, printing, diplomas, certificates, etc. Best work, prices always lower than Chestnut St.
FRIEND'S BOOK ASSO'N, 15th and Race Sts.

AGENTS WANTED TO SELL OLD MEETING HOUSES by John Russell Hayes; 100 pages 52 illustrations of our old meeting-houses; paper covers, 75c; cloth, $1,00; liberal commission. The Biddle Press, 1010 Cherry Street, Philadelphia, Pa.

WANTED—AT COTTAGE AT BUCK HILL Falls from the middle of June to the middle of September a reliable woman to do plain cooking and some housework. Address M. C. J., care Box 1632, Philadelphia, Penn.

QUAKER POST CARDS—SIX SUBJECTS: Knitting, In the Garden, Quilting, On the Way to Meeting, At the Meeting House Door, By the Fireside. Printed in sepia ink on cameo plated stock. The set of six mailed, postpaid, for 15c. The Biddle Press, 1010 Cherry St., Philadelphia.

WANTED—BY YOUNG MAN, POSITION AS Chauffeur during the summer. Experience and references. Medium wages. Address A. S. R., 126 N. Warren St., Trenton, N. J.

MIDDLE-AGED WOMAN WANTS POSITION as housekeeper or care of house. 5609 Market Street, Philadelphia.

PRIVATE SECRETARY, DESIRES POSITION in office. Correspondence with or without dictation. Will do summer substituting work. Address R. L., 66 N. 34th St., Philadelphia.

WANTED—A YOUNG MARRIED MAN, with a little capital to take an interest and manage a butter dairy and farm. Apply to Box 182, Newtown, Pa.

WANTED—POSITION AS HOUSEKEEPER, trustworthy, reliable and neat. Best references. Address, 62 this office.

WANTED—AS TRAVELING COMPANION, or managing house keeper by refined, well educated young lady who is reliable, and a good cook. Address, A. G, W. 456 Locust Aveuue. Germantown.

WANTED—BY MATRON WITH SEVEN years experience, position after Sept. 1st, either in school or Home for children—can furnish best references. Address L. D., this office.

WANTED—MAN AND WIFE, NO CHILdren, to take care of house near Philadelphia, from middle July to Oct. 1st. Vegetables from garden, milk from one cow. Wages twenty per month. Gardener on place to do the work. Address with reference. Josiah White, Cardington, Pa.

WANTED—POSITION BY NURSE, EXPErienced expert with infants or old people. Terms $50.00 a month. Address, H. M. S. this office.

WANTED—BY AN EXPERIENCED YOUNG woman, a position as mother's helper or companion with a family going to the seashore for the summer. Address, N. this office.

Continued on page iii

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INSURANCE
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FIRE, BURGLARY, ACCIDENT, LIABILITY, AUTOMOBILE

BUCK HILL FALLS

Perhaps no one improvement at Buck Hill Falls has given satisfaction to more people than the electric light. It has taken away the feeling on the part of a great many city people who were afraid of the lamps, and of course there always was the danger of a blowing curtain or children upsetting a lamp. The new plant is quiet and so far satisfactory.

The age of automobiles has come, and to keep up with it we have secured an automobile for the Inn livery. It is a five passenger car and will accommodate many people who want to take longer trips than are possible with the mountain teams.

We have secured as teacher of swimming for the swimming pool, a woman who has been connected for many years with the natatorium in Philadelphia. She is to be on hand Seventh Mo. 1st, and it is expected the swimming pool will be formally opened with appropriate ceremonies on the Fourth of Seventh Mo.

The Pennsylvania Forestry Association is to meet at Pocono Inn, Mt. Pocono, this month. It will be recalled that several years ago they held their meeting at Buck Hill Falls. Those interested in forestry will be glad to know the five acre field of White Pines which we planted out several years ago have now reached a stage where they make a good show, and it will not be long before the bare hillside has a wooded effect. Some of our cottagers who did not know we had planted these trees out were delighted to find "such a nice lot of Pine trees all ready for transplanting." It made no particular difference if they helped themselves, because the trees are too thick and will have to be thinned out some day anyhow.

The automobile maps mentioned in this column as being in course of preparation have been delayed. Any one desiring to take the trip and not knowing the route should communicate with "Filbert 3658."

BUCK HILL FALLS CO.
Buck Hill Falls, Pennsylvania

FOR SALE—Buck Hill Falls
LOT 242 ON BUCK HILL
Bounded by three streets. We are of the opinion that it is the largest and best lot that can be bought on Buck Hill. Moderate price for quick sale.

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CHESTNUT AND THIRTEENTH STS.

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E. BINDER
1734 Columbia Ave., Phila.

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Friends' Intelligencer Association

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

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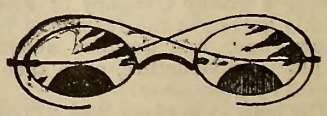
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PHILADELPHIA, SIXTH MONTH 26, 1909.

Volume LXVI. Number 26.

THE NAMELESS SAINTS.

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end without memorial died.
No blaring trumpets sounded out his fame,
He lived—he died,—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a cheerful city stands
Builded by his hardened hands.
Only ten thousand homes
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument, and these alone.
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rocks for me to break;
Some handful of thy corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—*Edward Everett Hale.*

SWARTHMORE COMMENCEMENT.

SIXTH MONTH 9TH.

(*Concluded*)

PORTRAIT OF DR. APPLETON.

A portrait of Dr. William Hyde Appleton, painted by Violet Oakley, was presented by the Alumni. The address of presentation was made by A. Mitchell Palmer, of the Class of 1891, member of the United States House of Representatives from the Stroudsburg District, Pennsylvania, who said:

Mr. President, and friends of Swarthmore College: I am here to-day to perform a labor of love. On behalf of a large number of former students of the College, who esteem it a high privilege to be known as the donors of this gift, I present to Swarthmore College the portrait of William Hyde Appleton.

We think it appropriate that this picture, which is to hang in the halls of a college which is no less a woman's than a man's college, is the work of a woman, Violet Oakley, whose recognized ability as an artist is a sufficient guaranty that we shall find upon this enduring canvas a faithful representation of the face we shall always love to remember, and whose monumental work, in picturing the life and character of William Penn in the capital of the great Commonwealth founded by him, makes it particularly appropriate that such a worthy example of her art should adorn the walls of this Quaker College.

In this presence it would be a work of supererogation to say who Dr. Appleton is, or why his likeness should have a permanent place in a gallery filled with portraits of the friends of Swarthmore. His long and invaluable service is known to all Swarthmoreans, yet it seems a fitting time to put upon record as it were, in this public way, some expression of the grateful appreciation and loving devotion which to-day abide in the hearts of every loyal son and daughter of Swarthmore, as a discharge, however inadequate, of the debt we all acknowledge we owe to him.

For nearly four decades Dr. Appleton has been a teacher in this institution. Thirty-seven classes of Swarthmore students have had the priceless benefit of not alone sitting under him in the classroom, but of association with him in every activity of college life; and this association has not been of that formal and intermittent character which students of larger colleges are permitted to have with men of his scholarly attainments and faultless culture, who occupy similar chairs in the great seats of learning of the country, but of that informal, intimate, and constant kind which is possible as an attribute of attendance at a small college.

While Dr. Appleton would have filled with conspicuous ability a chair in his department in any of the great universities, where his name would doubtless have been more widely heard and his work perhaps more liberally compensated in a material sense, he has voluntarily kept his place here, thus granting to the smaller number of his students all the advantages of association with

him, which in a larger place would have been distributed in a less degree among a greater number. In the certain knowledge that he has thus been of more essential service in shaping the aims and moulding the character of the several thousand men and women who have known him here than he could have been in a larger institution, where he would have met the student less closely, he has his compensation for spending his life in what at times must have seemed to him to be "the pent up Utica" of his powers.

While Dr. Appleton will be remembered by most Swarthmore students as a teacher, his work as President of the College, during the two years of service as Acting President and President marked an epoch in the history of Swarthmore. In the early days of the College conditions were such as required its management somewhat on the high school plan. There were many rules, and though some of them had come to be honored more in the breach than in the observance, they were still in force when Dr. Appleton was chosen president. There was a system of espionage and surveillance which, however necessary in the beginning, had become as distasteful to us then as it would be obnoxious to men now who have never known it. When the announcement was made that Dr. Appleton had been prevailed upon to act temporarily as President, he called the students together and made what I might call his inaugural address. It was brief and to the point, and it worked a revolution. He announced that all rules were on that day abolished; that every student knew within him what was right and he would be expected to follow that knowledge. With the mere statement of that rather experimental but withal Friendly policy, he dismissed his first meeting of the students, and they who had entered it as boys went out as men. By a similar liberal policy in every direction in college work he gave to the structure, built upon the firm foundation so firmly laid by President Magill, the opportunity which it required, to expand and enlarge and broaden into the great institution it has since become under the able management of his distinguished successors in that office.

Without any doubt the best loved man who ever filled a chair at Swarthmore, Dr. Appleton holds a secure place in the affections of all Swarthmoreans, unenvied therein by any other Swarthmore teacher, for his associates on the College faculty respect him as highly as scholar, poet and true gentleman, as his students love him as teacher, friend and a manly man.

Future generations of Swarthmore will from this day forth miss the boon of his active work in their interest; and in presenting this portrait to the College, we express a hope that it may remind the coming men and women of Swarthmore of the lofty ideals of scholarship and character for which he stands, and be an inspiration for them to strive for their attainment.

In response to this address Isaac H. Clothier, Chairman of the Board said:

CONGRESSMAN PALMER:

On behalf of the governing bodies, the Board of Managers, and the Faculty, I gratefully accept from you, as representing the generous and ever loyal Alumni, this excellent portrait by the accomplished Philadelphia artist you have named, in whom all Pennsylvanians have a pardonable pride—the portrait of one of the most prominent, devoted and picturesque figures in the history of Swarthmore College.

You have successfully performed on this occasion a difficult task, to thus briefly but almost adequately voice the admiration and appreciation in which Dr. Appleton is held by every friend of Swarthmore; and officially and personally confirm your estimate of the beloved Dean of our whole Swarthmore organization.

I entered the work in 1873, almost the youngest member of the Board of Managers, now the oldest in length of service. Dr. Appleton had preceded me one year, and our careers may be said to be almost coincident—he, as leading in all the College stands for—its scholarship, its culture, and refining influences, I in the tributary capacity of a member of the Board.

It seems sad to think his personal connection with the College is about to close, but it is in the eternal order and fitness of human affairs, and mingled with the sadness there must be thanksgiving that this beneficent influence has been ours for more than a full generation, and must ever remain a tradition of the College and an inspiring influence in its life.

I remember a number of years ago going to a lecture in Philadelphia by Dr. Appleton. In the extreme rear part of the hall sat an aged Friend of scholarly attainment, whom I knew to be almost stone-deaf. He sat there the entire evening, his face lighting up at times with interest and appreciation; and after the lecture, as I took him by the hand, knowing he had not heard one word, he said to me: "I came here just to sit and look at Professor Appleton."

This memory has been with me to-day, and I now congratulate all friends of Swarthmore, that through the generosity of the Alumni, though like our dear aged Friend, we cannot *hear* his voice,

yet we too and our descendants in the coming years can all *look* at Professor Appleton.

THE NEW GATEWAY.

A gateway, simple and beautiful, at the main driveway entrance to the grounds had been erected by Morris L. Clothier, who presented it in the name of the Class of 1889, of which he had been a member. The presentation took place the day before Commencement, which was Alumni Day, being the twentieth anniversary of the Class. The address was made by Alexander G. Cummins on behalf of his Class. He said:

Twenty years have sped by; with these years there have ever streamed through our lives undercurrents of increasing affection for our Alma Mater.

The Class of '89 returns to-day to pledge again with the vigor of mature manhood and womanhood her allegiance to Swarthmore. We rejoice for the College in the many and great accomplishments that have filled the intervening years with a larger usefulness, outlook and life.

How much more satisfying are the refined processes of time when they give to our particular world some concrete, esthetic expression:—a something which may with beauty of outline and as an outward symbol be the shadowing forth of our inward sentiments of allegiance and loyalty.

On this account the sons of '89 take just pride in the gift that has been made to the College of this beautiful gateway. The donor, Mr. Morris L. Clothier, a former member of our class, and one who has on several occasions heretofore given a good account of his stewardship to the great benefit of Swarthmore, gladdens our hearts by granting to us the privilege of dedicating the same. The sucessful artist,—architect in this instance—Mr. Frederick B. Pyle, is also a member of the Class of '89. This gateway is for the future adornment and beautifying of these grounds, which are so fair to look upon and so worthy of having grace added unto grace.

It is a practical creation. It is likewise a most suggestive symbol. The utilitarian aspects are tempered, as all structures of a material and useful sort should be, with lines which heighten and endow it with grace and comeliness. But I wish to dwell for a moment upon the significance of its symbolism.

In the early history of man the gateway had a three-fold significance. When the State, as was not infrequently the case, was an aggregation of people living within the walls of a great city, the gateway was not only the point of exit and entry, but the place where the ranks were rallied for defence and against which the enemy hurled his legions in desperate attack. The battle was at the gate. It was the place of weakness or of strength. In all Oriental countries the ruler or his representative meted out justice at what was called the sublime porte, located in the city or at the entrance of the palace. In Oriental religions and in the early Christian Church, the test of the convert was made at the gate of the temple, or house of worship. The history of art, literature, and religion reveals this symbolism of the gate as being associated with the sublime efforts, the hopes, the expectations of men, their ideals of justice, and with the deep mysteries of the universe. All nations have commemorated the victories of their great captains by the erection of imposing gateways and high curving arches, a constant reminder of the deeds of the past to the men, women and little children who pass along the highways which they adorn. Learning and religion have delighted in building majestic portals and wondrously carved gateways. Thus the artist is commanded to use his utmost skill and perpetuate in this lasting form the deeds of the great, the victories and hopes of individuals and nations.

Looking out over the world of men and toil and in anticipation of the dawning of another day the great epic poet of England speaks of it in this wise:

> "Morn
> Waked by the circling hours, with rosy hand
> Unbarred the gates of light."

No one who has read Kipling's story of "The Gate of an Hundred Sorrows" can help feeling how, with this symbol in mind, he was able to interweave in masterly fashion the elements of realism and romanticism in the telling of this story of the tragedy of human failure.

The experience of that early pioneer of human hope far away on the high plains of Haran is typical; dreaming and wrestling in the night watches for his spiritual consciousness and winning it in such an unlikely place, he exclaims that that barren refuge was none other than the gate of Heaven. Through a long line of prophets and sages man's spiritual opportunity is linked with the symbol of the gate. So firm a hold had this figure of speech held upon the human modes of thought and expression for numberless ages that the greatest of all teachers, Jesus, demanded that his disciples who would learn of the fatherhood of God and the brotherhood of man should strive to enter in at the straight gate.

There is a beauty of symbolism builded into this gateway. It inspires because of that within toward which its highway leads us, and because

of the environment without which makes more eloquent our approach to it. Euclid, having established a school of mathematics at Alexandria, was asked by King Ptolemy if he could not explain his art to him in a more brief, concise manner, upon which Euclid replied, "There is no royal road to learning." How aptly appropriate in this instance is the motto of the class which is most interested in these dedicatory exercises. We were rallied in our college days by the Greek motto, which freely translated means, "Through toil to glory." This is both a truism and a romance, for until we have affection for this ideal we fall short of the prize which it promises.

Many pass within those gates which lead to halls of learning wherever they may be builded in this or in other lands. Only those who work, who think, who apply themselves and learn to use the subtlest of all instruments, the processes of the mind, with integrity of purpose and persistence of will, hope to win when they come again to the gates and pass out into the larger world to wrestle for its hopes and rewards.

Looking here within we see noble halls of learning, buildings of various kinds for the pursuit of those specialties which work together for the social betterment of mankind through furnishing youth with a larger intelligence and capacity. Looking without we see symbolized the destiny of the men and women of the future in the co-operative society of a work-a-day world. On the heart side is the house of God, the place of spiritual repose and refreshment; and beyond this is Whittier field—place of friendly rivalry and for the athletic development of the body; to the right a line of homes, the stronghold of the family. So in the broad expanse of our view from this point of vantage we have symbolized for us the greater segment of the circle of life.

Mr. President, we consider it a high honor and a great privilege as men of this Class of '89 to dedicate in an informal way this gate through you, sir, to the College which graduated us and fitted us to take advantage of the opportunities which life offers to men. In conclusion may I read the inscription which bears record of this dedication:

1889—1909.
TO OUR ALMA MATER.
THIS GATEWAY IS AFFECTIONATELY
dedicated
BY THE LOYAL SONS OF
THE CLASS OF '89
IN THE TWENTIETH YEAR OF
THEIR GRADUATION.

AN INTRODUCTION TO GEORGE FOX.

We are indebted to Prof. Wernle for some very suggestive criticism in his introduction to the new German edition of George Fox's journal. Following his review of the popular estimates of Fox by his contemporaries, some of whom thought him a "lunatic" with magical power, and others a "spirit" speaking glorious things from God, Prof. Wernle cites an indirect compliment from the great French infidel, Voltaire, who compares Fox with Jesus.

The compromise was invented to vilify Christ. Voltaire thought that the preaching of the English pulpit orator, Tillotson, far surpassed that of Christ; and in order to find a right analogy for the level of the culture of Jesus he compares him with an uneducated enthusiast and mad-man of modern times, with George Fox.

While Voltaire's intentions were derogatory, Prof. Wernle thinks the comparison a happy one, and concludes: "In all that Voltaire has to say of Jesus, this comparison with Fox is about the best."

But what led Prof. Wernle to such a conclusion? Wherein does Fox resemble Jesus? First, "both are laymen," compelled by "an immediate inward call or illumination," and second, their profound mysticism is seasoned with "sound common sense." This last quality, according to Prof. Wernle, is the redeeming trait of Fox. Religious sanity, combined with a free abandonment of individuals to the "Spirit alone," he finds at once the marvel of early Quakerism and the virtue that made it endure. The doctrine of the "inner light," so he tells us, did not originate with the Friends. It was already a familiar story in England before the Society arose. And, in so far as they took up the war cry, "not the Bible, not profession, not the Churches, but the Spirit alone," they were not unlike the Ranters, with whom they were often confused. To use the words of Prof. Wernle, "It was a very dangerous watchword that Fox adopted—the watchword of all visionaries and fanatics, which has from century to century given rise to the most miserable and terrible excesses in the history of religion." But "in the tornado of zeal" that made and unmade governments, and shook the very foundations of English Society, the Friends remained "temperate" and "morally sound." They acted as a great balance-wheel on the Ranter spirit of an unsettled age.

Fox was no mere enthusiast, although the truth recognized by him took possession of him as a profound enthusiasm. Not for a moment in his life did he lose his clear sense of right and wrong, good and evil. This saved him on the verge of the abyss from all the liability to religious mania to

which many of his companions succumbed. He was perhaps never master of the movement which he initiated, but he was always master of himself. This is the one ground of his taking no harm from the Spirit idea: his complete moral stability and sanity.

According to this analysis, early Quakerism gravitated about two great centres—"the light within," and "moral sanity." On the one hand Quakerism was subjective, personal, mystical; on the other it was objective, social, practical. Most scholars have emphasized the first aspect as its peculiar contribution to religious life. Prof. Wernle thinks this a mistake. He says of Fox: "I do not by any means see his peculiarity in his enthusiasm, but in his moral sanity and downright honesty. He seems to me the uprightest and purest man of his time." His unique contribution was not the discovery of Christ within, the source of life, but a demonstration in everyday conduct that a life thus centered could be practical and safe.

Whether we agree with Prof. Wernle's contention or not, we are much obliged for his suggestion. Possibly our present mission in the world would be better filled if we paid more attention to the aspect he emphasizes. It is a great *work* to point men to the "inner light" as the fountain of life, but it would be a great *accomplishment* to get them to live by it.—*American Friend.*

A YOUNG MAN'S SOLILOQUY.

[Published under the title "To Smoke or not to Smoke," for free distribution by Philadelphia Yearly Meeting's Committee on Philanthropic Labor.]

Nearly all the young men that I go with are smokers, and so are most of the business and professional men that I know. Smoking is the common thing when men come together socially, and they seem to get a great deal of pleasure out of their pipes and cigars. Shall I too become a smoker?

I have talked with eminent physicians, several of whom are themselves smokers, and these are some of the things they have told me:

A noted oculist says there are many cases of tabacco blindness caused by excessive use of tobacco. When asked what he meant by "excessive use" he replied: "That depends on the individual; one cigar a day is too much for some men; the safe thing is to let it alone altogether."

A railroad surgeon told me that the use of tobacco is a common cause of color blindness; and when men meet with serious accidents their chances of recovery are much better if their blood has not been poisoned by alcoholic liquors or tobacco.

Other physicians have told me that smoking frequently causes throat diseases, including cancer of the throat, and that the use of tobacco often brings on dyspepsia.

At the time of the Spanish-American War many young men who wanted to enter the army were rejected because they had the "tobacco heart."

I have a friend who finds smoking an inconvenient habit. He says there are often times when, if he refrains from smoking, he is uncomfortable himself, while if he smokes he makes others uncomfortable who do not enjoy "the smell of a good cigar."

Experiments in the laboratory show that the use of tobacco retards the development of those who are not fully grown, lessens the muscular power of those who use it, and tends to make the nerves unsteady.

When our men are training for athletics they let tobacco alone because they know that they will be stronger and better able to win if they abstain from it.

I think it is just as important to be in good training for the work of life as for the athletic field. If smoking, on the whole, is more injurious than beneficial (and I believe it is), some of us must have courage to start the new fashion of not smoking. I have thought it over and have made up my mind to join the ranks of the non-smokers.

GERMAN ARMAMENTS.

[From *The Friend* (Lond.).]

It is encouraging to note all signs of the spread of the spirit of international friendship in other countries than our own. Accordingly, a recent artical of the *Vorwarts*, the central organ of the German Social Democrats, is a signal of hope. In the course of an article on the question of naval rivalry, the subject is approached from the British point of view. The *Vorwarts* thinks that there are now but three alternatives before the British nation:—

"1. To abandon the programme of social and political reform, in order to continue the sacrifice of millions to the Moloch of naval armaments.

"2. To seize a favorable moment for an attempt to annihilate its adversary.

"3. To arrive at an understanding with Germany by which the problem of captures of private property at sea would also be solved."

To us the second alternative, under any imaginable Government in the near future, is incon-

ceivable. It is ours to show the unwisdom of the first. The third is the line of progress and hope. In his great speech but gloomy forecast of the future, the other day, the one ray of hope cast by Sir Edward Grey was his acknowledgment that "the hopes and aspirations of the best men in the leading countries are devoted to trying to find some means of checking this expenditure." And however great the difficulties before us, they are there to be surmounted. The *Vorwarts*, anticipating a possible conflict between the two Powers, declares that in such a case, upon the German Government and the present majority in the Reichstag would rest the responsibility. We cannot thus isolate responsibility. Our own Government, Parliament, and people are likewise responsible for the cultivation and maintenance of good relations, and for providing a way of escape from the crushing burden under which the nations of Europe are groaning. Not only from the extreme Radical wing in Germany comes the plea for an understanding, but only the other day the most important Conservative newspaper, the *Kreuz Zeitung*, recognized that "the best defence of our interests oversea would be a treaty with England." This journal spoke of "a growing hope and expectation that our diplomacy will enter into such an agreement." To read some of our British journals alone it would be supposed that such hopes, instead of growing, were a mere will-o'-the-wisp. It remains for the friends of humanity at home, by all the means in their power, to encourage such movements abroad.

THE CHRIST OF THE FOURTH GOSPEL.

By the last decade of the [first] century when the next gospel [to that by Mark] appeared, all these suggestions of human limitation were pruned away, while, in the still later gospel of John, the human Jesus had disappeared, except for some few incidents such as that of the woman of Samaria, or that of the woman taken in adultery.—*Friends' Intelligencer*, Fourth Month 17th, 1909.

The above quotation is from an able article, the sixth of a series on "Christian Doctrine," from the pen of Dr. Jesse H. Holmes, Professor of Philosophy in Swarthmore College, U. S. A. The judgment they express is that of an influential school of critics, which includes the Abbé Loisy and the majority of the more radical students of the New Testament in Germany. Thus Loisy says:—

It is quite otherwise with the Fourth Gospel, in which, from the very first, the Christ astonishes Galilee, and especially Jerusalem, by the most astounding prodigies, whilst at the same time overwhelming them by a doctrine which no one can comprehend. The Johannine Christ is presented as a transcendent Being who is not of this earth, and who seems to speak and to act only to satisfy the terms of His definition, to prove that He is God and one with God. (*Autour d'un petit Livre*, Ed. I., pp. 90, 91.)

Now, it is of no use to meet statements of this kind with dogmatic assertions, on one side or the other. The question is one of evidence simply, and, if the facts are so, all we can do is to accept them and adjust our ideas accordingly. What I wish to do in these few lines is to subject them to historical investigation, that we may see what the facts really are.

I do not propose to examine the assertions that the Gospels that bear the names of Luke and Matthew did not appear till the last decade of the first century, and the Fourth Gospel later still; nor the curious assumption (which is apparently made) that the story of the woman taken in adultery is really part of the Fourth Gospel. I will content myself with attempting to show the reasons which convince me that the Christ of the Fourth Gospel is not so far removed from the Jesus of Mark as is stated by these students.

In the first place Rendel Harris has just shown that some of the "Johannine" beliefs concerning Christ made their appearance very early, and were held among Christian communities where there is no evidence that the teaching of Paul had entered. In Psalm xxxi. of the newly-discovered "Odes of Solomon," believed to be hymns composed by Judæo-Christians, and dating apparently from about the time of the destruction of Jerusalem in 70 A. D., the pre-existence of Christ as Messiah is clearly stated.*

Secondly, it is remarkable that if the Christ of the Fourth Gospel is really a transcendent and non-human figure, the early Arians, who denied that Jesus was "of one substance" with the Father, should have defended their position mainly by quotations from this very Gospel,—notably by such passages as John xiv. 28 ("the Father is greater than I"); v. 19, 30 ("the Son can do nothing of himself"); xx. 17 ("my God and your God"). They were shrewd enough to see the worth for their argument of admissions found in a writer who was believed by their opponents and themselves to be a first-hand authority, and whose Christology was certainly not of a low order.

Thirdly, it is by no means the fact that "all suggestions of human limitation have been pruned away," except in the story of the woman of Samaria. Not only in that story does Jesus feel weariness and thirst; on the cross also he is thirsty (xix. 28); by the grave of Lazarus he weeps (xi.

* Contemporary Review, April 1909, p. 426.

35), and "groans in himself" in the intensity of his human agitation (xi. 33, 38); he prays to God to be delivered from the hour of darkness which is coming upon him and which "troubles" his soul (xii. 27); he speaks of himself simply as "a man" (viii. 40), and allows people to talk of his father and mother (vi. 42); he fears to be taken for a revolutionary leader (vi. 15); he has his "brethren" (vii. 3, etc.) and his special friends (xi. 5, xiii. 23, etc.); he shows solicitude for his mother when on the Cross (xix.25). These are among many indications that should surely give us pause before we conclude that from this Gospel "the human Jesus has entirely disappeared."

Those who are inclined to agree with Loisy that the Johannine Christ is a "transcendent Being, not of this earth," astonishing people "by the most astounding prodigies," might with advantage remember that less than half as many miracles are recorded in this Gospel as in that of Mark; that Jesus is constantly faced with failure, and with unbelief on the part of others, even his nearest of kin; that he does not trust the half-belief of those who are simply astonished at his "signs" (ii. 23-25). These facts do not fit the theory very well.

But the omissions of this writer are of no less significance than his admissions. If he really wishes to present One from whom all human limitations have disappeared, why does he make no allusion to the events that would exactly favor that view—such as the miraculous birth, the transfiguration, the healing of the man whose ear Peter cut off, the curing of demoniacs?

The truth is that the writer has indeed a plan, and a great part of that plan is to present Jesus as "the Christ, the Son of God" (xx. 31); but it is no less a part of his deliberate purpose to present him as "a man with men." There were, by the time he wrote, many who professed a spiritual Christianity that denied the real humanity of Jesus, but he was not one of them. Indeed, it was a part of his purpose to counteract their teaching. Few, if any (I suppose) doubt that the first Epistle attributed to John is by the same writer as the Gospel; and it is obvious that he attached supreme importance to the coming of Jesus *in the flesh* (1 John i. 1-3, iv. 1-3, compare John i. 14),—that is, to his complete humanity. According to Prof. F. C. Burkitt this is the significance of his solemn attestation that out of the side of Jesus there appeared to flow blood and water (John xix. 34, 35), which he emphasizes again in his Epistle (1 John v. 6). According to the physiology of his day, "water" and "blood" presented the double and essential evidence of an actual human body like our own.* Prof. Burkitt says:—

> In no early Christian document is the real humanity of Jesus so emphasized as in the Fourth Gospel. . . . Other thinkers, more spiritual (as they would consider) than he [the writer], are saying that the Son of God was not a real man at all, for flesh and blood cannot inherit the Kingdom of God. This to the Evangelist was the greatest error: to deny the coming of Jesus Christ in the flesh was the doctrine of Antichrist. The Fourth Gospel was written to prove the reality of Jesus Christ. But the Evangelist was no historian; ideas, not events, were to him the true realities, and, if we go to his work to learn the course of events, we shall only be disappointed in our search.

That seems to me a fairly judicial summary of the actual evidence. That the writer tried to portray the Master exactly as he appeared to his contemporaries I could not assert; the picture is doubtless *an interpretation* both of Christ's person and his teaching, in the light of a long Christian experience lived in contact with, and by the power of, "the Lord who is the Spirit." But I cannot doubt, either, that it is built upon a basis of remembered fact.

It may be no easy thing for us to fuse in our thoughts, as simply and as completely as he does, the human and the divine sides of the Master's person; we constantly tend, whether our inclinations are "orthodox" or otherwise, to the dilemma "if divine, then not human; if human, then not divine." It may be that, if we are to reach his thought, we shall have to revise our preconceptions both of the divine and the human, that we may be able to say, at last,

> Jesus, divinest when thou most art man.

In The British Friend. —*Edward Grubb.*

"Religion is not only consciousness of God, not only a social conscience toward our neighbor; but is a Godlike attitude, a Godlike temper of mind toward the whole world of men. The correct training of religious instincts leads to results wider than patriotism, a larger citizenship of the world, in view of which there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but only manhood with its rights and its wrongs. The respect for man as man is the supreme end of Religious Education." "Is there shortly to be a new interpretation of the mission of Christianity to the world? Is there to be a fresh manifestation of Christ to the Gentiles through some nation that has come out of the blind, evolutionary struggle of sectarian strife into the simplicity that is in Christ? If so, can we be that nation?"—*President's Address at Religous Education Convention, 1905.*

**The Gospel History and its Transmission*, p. 233, note.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 26, 1909.

THE SWARTHMORE SUMMER SCHOOL.

The school at Swarthmore for social and religious study is now in its second week, with an enrollment of about 150 students who are staying in the College. In addition to these a number of Friends living in the vicinity come for the morning or evening lectures. The program has been carefully arranged and all the sessions are full of interest. Besides what is on the printed program there is a morning devotional meeting every day at half-past eight. This is felt to be a helpful spiritual opportunity and few are willing to miss it. It is a real Friends' meeting for worship, where there are many messages full of life, and also intervals for silent communion.

While the formal lectures or addresses give fresh inspiration and contain valuable instruction concerning the Bible, the Society of Friends, social problems, etc., the class work in the third morning period has been found especially helpful, as there is an interchange of thought between the teacher and the members of the Class, and new light is thrown upon many of the everyday problems that arise in First-day school and meeting. In addition to the morning classes, at the solicitation of a number of young people, George Walton conducts a class for the study of the life of Jesus at seven o'clock in the evening.

No mere enumeration of the various activities can convey to one who has not been there the atmosphere that pervades the school. One feels that those who are gathered there have come because they are hungry for the higher things of life. When a little group of students get together, the conversation rises above the ordinary level of personal and society talk and touches upon ways and means of arousing individuals and neighborhoods, and of enriching the spiritual influence of our meetings. On several occasions group meetings of twenty or thirty have been held for a more general interchange of helpful thought. In these some of the Woodbrookers may always be found and thus the seed sown by our Friends over the water is beginning to bring forth fruit after its kind here on American soil.

On last First-day morning the students attended a number of meetings in the vicinity instead of all going to Swarthmore Meeting; twenty-seven went to Middletown Meeting, six to Newtown Square, twelve to Lansdowne, ten to Providence Meeting near Media, six to West Chester, fourteen to Chester, eight to Darby. In some of these meetings all the visitors were silent and the vocal ministry came from those who usually attend the meeting; in some there was no ministry except from one or more of the visiting Friends; in others there were messages both from some of the visitors and from some who belonged in the meeting. One of the visitors to West Chester was an isolated Friend from Ohio who wanted to go where there would not be so many visitors as to change the usual character of the meeting; she found the "real Friends' Meeting" she was seeking and even had the pleasure of seeing a Friend with a plaited-crown bonnet at the head of the women's gallery.

As the school will not close until noon of Second-day, the 28th, there will still be opportunity for some who read this to attend a session or two and get into the spirit of the school. There will be again a meeting for worship on First-day evening, when those who have been scattered during the day all come together for the refreshing of their spirits. On last First-day evening prayers were offered by the English Friend, E. Maria Bishop, and Rufus M. Jones, and messages followed from La Vergne Gardner, Charles Paxson, Rufus M. Jones, Joel Borton and Dr. Hannah Thompson.

The thought was advanced that the Summer School will be a success in proportion as it helps us to make our lives and our meetings more dynamic; and that the way to put more power into our lives is to know God and feel that we are one with Him and that He is in us and working through us.

While the papers generally are reminding us that Edward Everett Hale, the venerable Unitarian minister whose life on earth is ended, was the author of that widely read American classic, "The Man without a Country," it is well to remember that he was the author, also, of two books that have caused numbers of Christians to put more emphasis on the second great commandment. The first of these, "Ten Times One Is

Ten," gave to the world his oft-quoted motto, "Look forward and not back, look up and not down, look out and not in, and lend a hand," and the impulse that started "Lend a Hand" societies all over our country. The second, "In His Name," gave the watchword for the King's Daughters, an organization that began with the multiplication idea so happily worked out in the first. Thus in thousands of minds this well-known minister and writer strengthened the conviction that faith, to be of value, must manifest itself in works and character.

GEORGE SCHOOL COMMENCEMENT.

The fifteenth annual commencement of George School was held on Fifth-day of this week in the auditorium of the school. The audience that assembled on the occasion, some a long time in advance of the hour, comfortably filled the large room. While many were people of Newtown and vicinity, a special train which left the Terminal at 9.15 brought up a goodly number of people from a distance. These included personal friends of the graduates and others interested in the welfare of the school. The committee in charge of the school was not very largely represented on the platform, less than a dozen of the forty-three members thereof occupying seats of prominence. The seniors entered the auditorium two by two, proceeded up the aisle and took their places on the platform. They were seventeen in number, as follows:

D. Watson Atkinson, Newtown, Pa.
Robert E. Atkinson, Newtown, Pa.
Malcolm A. Brosius, Wilmington, Del.
J. Augustus Cadwallader, Yardley, Pa.
Beulah T. Elliott, West Liberty, Ia.
W. Henry Gillam, Jr., Langhorne, Pa.
Hannah B. Kelty, Salem, N. J.
Emma D. Kinsey, Willow Grove, Pa.
E. Roy Mercer, Kennett Square, Pa.
Sarah L. Parry, Riverton, N. J.
Mary E. Pidgeon, Wadesville, Va.
Helen L. Ryan, Doylestown, Pa.
Ethel M. Shreiner, Lansdowne, Pa.
Barbara Lou Stover, New Brunswick, N. J.
Elizabeth Supplee, Malvern, Pa.
J. Walker Williams, Riverton, N. J.
Rebecca T. Wilson, Bridgeport, Pa.

The exercises were opened by the principal of the school, Joseph S. Walton, whose Scripture reading was from the book of Isaiah.

The four graduates who gave orations, with the subjects of their addresses, were: Barbara Lou Stover, "The Silent Workers"; Robert E. Atkinson, "The Commonwealth of Nations"; Beulah T. Elliott, "The Misdirected Use of Power"; E. Roy Mercer, "The Negro's Chance."

The annual address was delivered by Professor W. W. Fenn, of the Harvard Divinity School, on "The Non-Academic Education." At the conclusion of Professor Fenn's talk, Principal Walton arose, and after some fitting allusions to the work of the class and the aim of the school, handed to each his or her diploma, and then, after some announcements, at 12.15 o'clock, declared the Commencement at an end.

All were invited to a luncheon spread in the dining-room, those expecting to leave on the special train at 2 o'clock to be first accommodated.

At 2.30 p. m. a meeting of the alumni of the school was held in the auditorium, and in the evening the annual alumni banquet was enjoyed.

CLASS DAY EXERCISES.

At 2.30 o'clock, Fourth-day afternoon, the 16th, the graduating class held the customary ivy exercises. After planting the ivy, there was an oration by J. Augustus Cadwallader and an ode by Elizabeth B. Supplee.

That evening at 8 o'clock the class day program was rendered before a large audience. It was taken to be one of the best and most original class day evenings ever held at George School. All of the program was excellent, but the prophecy is especially to be commended for its originality. The following program was given:

President's Address .....W. Henry Gillam
Class History .....Sara L. Parry
Class Poem .....Emma D. Kinsey
Statistics.....Mary E. Pidgeon, Malcolm A. Brosius
Vocal Duet .....B. Lou Stover, Rebecca T. Wilson
Will .....D. Watson Atkinson
Presentations.....Rebecca T. Wilson, J. Walker Williams
Presentations to Presenters.....Ethel M. Shreiner
Prophecy.....Helen L. Ryan, Hannah B. Kelty
Class Song.....Written by M. Corinne Hibberd

FLUSHING MONTHLY MEETING.

This little meeting seems worthy of a few lines in its praise because of its brave and persevering efforts to regain its former flourishing condition. Though its membership is small, it has proven that quality, not quantity, counts most in this as in other cases.

For two years Flushing has maintained a First-day School, with an attendance of about ten. There are two classes, an infant class and an intermediate class. The intermediate class has completed an outline "Life of Jesus." A Bible class has also been attempted, but not yet regularly

formed. Despite the smallness of the First-day School, it was represented at the First-day School Union of New York Yearly Meeting in 1908 and again in 1909.

The meeting for ministry and counsel has made a number of changes for the better this past year. Many felt that more people would attend meeting if it were not always a silent one, so, since it is impossible to have speakers often, a reader was appointed for each month. This plan has been followed for the past year.

Another change which has lately been made, to the great satisfaction of all, is that of having the facing seats occupied. Notices of the meeting have also been regularly inserted in the local newspapers.

A new committee was appointed last year to promote sociability among the members of the meeting. This Social Duty Committee, as it is called, arranged a series of Sociables for the winter. These Sociables were held once a month, Seventh-day evenings, at the homes of the members. The program usually consisted of a discussion on topics of common interest, followed by an hour of entertainment provided by the hostess of the occasion. These Sociables have been regularly held during the past winter, and have been pronounced a great success by those who attended.

At our last monthly meeting the Social Duty Committee was instructed to arrange for the entertainment of mission children, for whom our meeting house is to be opened.

Although the meeting house stands in a well-known part of the town, a number of people have been found who either did not know that a meeting house was here at all, or thought that it was no longer in use and that the Society was practically dead in Flushing. When this state of affairs was brought to the notice of the monthly meeting it was decided to mark the meeting house in some way. Accordingly, a tablet has been placed on one corner of the building, extending an invitation to all interested to attend meeting First-day morning at eleven o'clock.

G. L. H.

FRIENDS AT PROVIDENCE.

The ancient meeting house at Providence, nine miles above Norristown, opened for public worship on First-day afternoon, the 13th inst., it being one of the two meetings in each year which are held there since the old building, erected in 1828, was put in order four or five years ago. The meeting was early established, but, owing to the removal of Friends from the neighborhood and other causes, it was finally laid down in 1868, the few remaining members being attached to Norristown Meeting. The old graveyard is now kept in good order, and, although the house is rather inaccessible, except by private conveyance, more than a hundred worshippers gathered, notwithstanding the rain, most of them from Norristown and vicinity, or from the immediate neighborhood.

The impressive silence in which the meeting gathered was broken by Ellwood Roberts, who alluded to the query arising in a practically disused place of worship, "What of Quakerism in the centuries to come?" He was less concerned as to that, he said, than that the principles for which Quakerism stands shall be generally accepted by the religious world. The Society's mission is to labor for the uplift of ourselves and humanity. We meet thus that the Divine in our nature may be nourished and strengthened by spiritual communion, and any word, any aspiration, any instrumentality that contributes to such spiritual growth, is valuable.

Charles A. Livezey, of Gwynedd, spoke on the necessity of right thinking and pure living, earnestly urging all to obedience to the Light within the heart.

Nathaniel Richardson, of Byberry, dwelt on the universality of the love of God, quoting many instances and passages from Scripture to show how effective is its operation on the human heart. It was this Divine Love, he said, which dwelt in its fullness in Jesus, and enabled him in the hour of supreme suffering to say of his enemies, "Father, forgive them, they know not what they do."

Dr. Tomlinson, of Germantown, a member of the other branch of Friends, spoke briefly, in a similar vein, and closed the very satisfactory meeting with an appropriate prayer. The opportunity for the renewal of old acquaintance was improved by many before the dispersal of those gathered.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Fishertown, Bedford County, Pa., Sixth month 5th to 7th, 1909.

The First-day School Association convened at 2 p. m. Seventh-day. Reports were read from three schools now in operation, then a discussion upon the vital questions of school management, lesson leaves, etc., after which we were entertained by an excellent literary program, arranged by Dunnings Creek School, representatives from other schools taking part.

The meeting for ministers and elders met at 3.30 p. m., with the usual representatives from subordinate meetings. We were also favored upon this occasion with the company of O. Edward Janney, Chairman of Baltimore Yearly Meeting's Visiting Committee, whose presence and ministry in the First-day School Association and all the sessions of the Quarterly Meeting were most helpful and greatly appreciated by all.

Dr. Janney also delivered a lecture in the meeting house on Seventh-day evening, upon the subject, "Our Boys and Girls," and in this service he was ably assisted by Reuben P. Kester, of Grampian, Pa.—making three meetings for Seventh-day.

Three meetings were held on First-day, and notwithstanding the inclement weather the house was well filled upon each occasion. Dr. O. Edward Janney, of Baltimore, Md., and Reuben P. Kester, of Grampian, Clearfield County, Pa., both recorded and highly-esteemed ministers with us, sat in the gallery at all the sessions; both were at their best and were clear and convincing in their extended ministry on these occasions.

The meeting for business convened at 10 a. m. on Second-day. After a devotional period of one half hour, reports were read from the three monthly meetings comprising the Quarterly Meeting. The queries were answered in this meeting and summaries adopted. After expressions that this had been an unusually good quarterly meeting, full of inspiration, both to the visitors and the visited Friends, adjourned to meet at Centre, Pa., in Ninth month.

CHARLES L. FUSSELL.

This descendant of Quaker ancestors was best known as an American artist of note, but to his friends as one of the kindliest and most lovable of gentlemen. His career on earth closed on June 2d, at his residence in Media, in the 69th year of his age, after an illness of four weeks' duration. After the funeral, which occurred on the 5th inst., he was privately laid to rest in Providence Friends' Burial Ground, Media, with the kindred who had preceded him.

The son of the early abolitionists, Dr. Edwin and Rebecca Lewis Fussell, he was endowed by birth with the principles of justice, and with a broad humanity which included every human being. Upright in conduct, pure in heart and beneficent in deed throughout his life, he won only the devotion of those nearest to him and the admiration and respect of all who knew him. Always on the side of Right, he stood in the community in which he lived as an uplifting moral power, helping to make his neighborhood a better place of residence and diffusing in it a spirit of helpfulness and kindness. One of his strong characteristics was his remarkable love of children and his marvelous influence over them. He did not charm his little friends by any special arts, but simply by what he was to them. The secret of his power over them was in the love they intuitively recognized. Everywhere he went there was the same story. The children flocked to him, drawn by a magic which they perhaps understood least of all. They delighted in him, made him their confidant, walked and talked with him, and loved him as their own, while his gentleness and patience never wearied of them. He set these little ones in the midst of his life and gave them no offence.

To their elders he was a man of broad and varied interests. Clear, strong and dependable, in every direction, he impressed others far more by his kindliness and worth than by arguments or personal appeals. Quiet, thoughtful and unassuming, he was yet a natural leader of men, exercising an influence in proportion to the weight of his character.

A fine Shakespearian scholar, he rarely indulged in quotations, but when he did they were the most effective possible. In instrumental music his choice was for the violin. In his own home of evenings he sometimes played with exquisite tenderness, and those who have heard him can never forget the benefaction.

He gave much attention to Genealogy, omitting no opportunity of consulting the best authorities. For the Foulke family, of which he was a lineal descendant, he availed himself of the exhaustive labors of Howard M. Jenkins. But for other converging lines which interested him he employed sufficient time to construct an admirable chart which led him into the dim, historic past of England, Wales, Holland and France. This chart remains unpublished, but it must be of inestimable value to every member of the families similarly related with himself. However strong was his interest in Genealogy and in family ties, his own immediate friends were the best persons he knew, without regard to consanguinity. He loved excellence for its own sake wherever he found it.

Of course, his life work was that of the artist. In his youth he studied under P. F. Rothermel, but early developed an originality which proved him a student of Nature. Here he was no trifler. He has been known to spend an entire summer on two pictures, one for the morning, the other for the afternoon light. He would take with him his simple mid-day meal and cup for water to drink,

spending the whole day in the woods where he was painting. At other times he worked more rapidly, but always with the same religious truthfulness to his own ideal. His artist friends recognized in him a love of each twig and flower he painted, just as he loved the little children he bound to him. He could offer no disrespect to either by carelessness or indifference. He painted with his soul as well as his brush. Hence his productions are the record of the human artist working in harmony with the Divine. Belonging to no school, his paintings are unique, and by the best of his brother artists are appreciated as those which, in time, will be accorded their full value as above praise. He has made the woods and vales of Delaware County, where he spent so many years of his life, consecrated ground, and such they must remain as long as his paintings will endure.

We cannot doubt that his whole life here has been a fitting preparation for the expansion of eternity; nor that whatever the future has to reveal it will be in accordance with the wisdom and love of his and our Father.



"Penn's Grave in Jordans Yard."

JORDANS.

A history of Jordans, by Anna L. Littleboy, has been published in a neat pamphlet (price sixpence) by Headley Brothers, London. From it we learn that in 1671 William Russell sold about a quarter of an acre of land, situated in the angle formed by lanes from Chalfont St. Giles and Chalfont St. Peters, to Thomas Ellwood and others for the sum of £4 2s. 6d. This plot was bought for the purpose of a burial ground, and forms the greater part of the present graveyard. Jordans Meeting House was built in 1688. After its completion John Penington conveyed the four acres of land adjoining the graveyard, on which the house was built, and for which he had paid 40 pounds, to six Friends, including Thomas Ellwood and Peter Prince, for five shillings paid to himself "and a peppercorn rent if demanded." The deed states that this was " not for private use, profit or advantage," but in trust "for faithful Friends of Chalfont Meeting." It was as "Chalfont Meeting" that Friends first assembled in the new house, but the local name proved too strong to be dislodged and the meeting was soon known as Jordans. At first meetings were held alternately at Jordans and Tyler's Green, but from the spring of 1693 meetings were held regularly at Jordans every First-day and Fourth-day.

After the lapse of a hundred years the neighborhood had so changed that two American Friends, David Sands and Thomas Scattergood, who visited Jordans in 1797, found the meeting very small indeed. David Sands wrote concerning it: "Though there is a very convenient meeting house at Jordans, and a beautiful burying ground....there are now but two ancient men who attend and keep up the meeting." Monthly meetings continued to be held at Jordans till 1799, when they were discontinued. In 1851, however, a monthly meeting was again held there, and the practice of holding one such gathering in the year has been kept up with little exception to the present time.

It is chiefly to the names of William Penn and

Isaac Penington that the interest of Jordans is due. In the burial ground small headstones mark the graves of William Penn and his two wives, his sons Springett and John, his daughters, Letitia Aubrey and Margaret Freame, and of five children who died in infancy. The original stones were probably removed about a hundred years earlier, when we find that the Yearly Meeting's advice against the use of gravestones as a departure from simplicity, was being considered in the Monthly Meeting.

The little volume, which is very interesting throughout, contains the following full page illustrations: Jordans Meeting House and Burial Ground; Interior of Meeting House, The Stables, Jordans; Jordans Burial Ground (which we reproduce); King's Farm, Chorley Wood, where William Penn was married; Bury Farm, Amersham, for some years the residence of Isaac and Mary Penington; Stone Dean, the home of Peter Prince, and a folded map of the country round about Jordans.

"THE LIGHT WITHIN."

[Editorial comment in *The Evangelical Friend.*]

Under the above caption the *London Friend* publishes the following communication which should be read carefully by Friends on this side who seem to be indifferent to the danger growing out of the use of such an unscriptural phrase.

In using it we are aiding those who teach Unitarianism for the term is warmly approved by them.

Dear Friend.—In the *Friend* of the 23rd ult., there is a thoughtful and candid expostulation against the growing tendency to an indifference to the importance of sound New Testament doctrine. As one who feels strongly that to have correct views of Holy Scripture teaching on those points which are held to be of vital importance in forming or influencing the Christian character of each professing Christian, I think the subject has not received the deep consideration which its importance calls for. When we reflect on the basis of our membership, more especially as to birthright, and on the great liberty enjoyed by each member, and which we rightly value highly, we must be aware of the dangers to the harmony so dear to every rightly gathered Christian Church.

What I had mostly in mind, however, when I took my pen in hand, was a feeling of regret at seeing such frequent allusions to the "Light Within," or to be more correct, the terms used in expressing it. To prevent misunderstanding, may I say that I hold the views of our Society,—that our Lord Jesus Christ, as one with the Father, is the true light which lighteth every man that cometh into the world, to guide, to warn, and comfort, and to help His obedient followers. At the rise of our Society this view appeared almost lost sight of by the professors of Christianity, and Friends had a special mission to call attention to the inward teaching of Christ which would and did lead many to sanctified lives and holiness of heart. We may feel thankful that we are now no longer singular in holding and setting forth our belief in the guidance of the Holy Spirit, and that we see others, notably the Salvation Army, boldly proclaiming it. We must hope that it will always have a front place in our teaching and preaching.

But the reason of the regret felt with this phrase is that it leads to a mistaken view of our beliefs. For example, I noticed lately that a Roman Catholic priest alluded thus to Friends: "Then there are the Quakers, with their light from within." I thought he could not have said: "Then there are the Quakers, with their belief in the guidance of the Holy Spirit, or the Spirit of Truth, or the Spirit of Christ." The advances of sacerdotalism furnish a loud call to us to be faithful in our testimony to the simple Gospel as we believe it was sent forth; and I fear that the misunderstanding of the views of Friends, except amongst a few intelligent, thoughtful people who have taken the trouble to acquaint themselves with our writings, is increased by this unguarded phrase. Whilst ever valuing highly the gift of the Holy Spirit, may we always, along with our appreciation, remember that we owe it to Him who, though He was rich, yet for our sakes He became poor, and that our spiritual riches have reached us through His poverty—Thy friend truly,

Alfred Brayshaw.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The Sixth month meeting of the association took place at the meeting house on the 6th inst., with more than the usual number in attendance. Chas. Edgerton presided and the Scripture reading was given by Ida R. B. Edgerton. The only item of business claiming attention was the discussion of an appropriation from the funds to aid the Chair of Pedagogy at Swarthmore. A small sum was thus appropriated with the expressed hope that individual contributions to the fund would swell the amount. Henry W. Wilbur gave an address on "True Successful Life," which was followed by words of commendation. The next meeting, falling on Seventh month 4th, will be given to discussion of the theme, "Why we celebrate the Fourth of July." Papers on sub-topics will be given by members, and recitations and selections appropriate to the day. A. C.

HOBART, TASMANIA.—The Friends' Association met at the home of Gilbert and Bertha Rowntree, 3 Poet Road, Hobart, on First-day, the 28th of Third month, 1909. The opening Scripture reading was given by a visitor, M. C. Butler, of Birmingham, England, whose participation in the proceedings was very acceptable. After the usual period for worship and the reading of one of Whittier's devotional poems by Gilbert Rowntree, the topic "The Mennonite Movement" was fully

discussed. The acting secretary agreed to reply to letters received from Arabella Carter, secretary of the General Conference Committee, also from the New York and Brooklyn Association, and the secretary of the Langhorne Conference.

GILBERT ROWNTREE, *Acting Sec'y.*

It is religion, the love of God and neighbor, which gives life a meaning; knowledge cannot do it.....Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it. But to the question, Where whither and for what purpose, it gives an answer to-day as little as it did two or three thousand years ago.—*Harnack.*

THE LOWER FALLS OF BUCK HILL.

O thou wild and beautiful scene,
Which in constant grandeur doth appear
Revealing truly of the unseen power
Of Nature's glory and the Master's will;
And in thy glen below thee,
Brought by forces good and true,
The raindrop and the sunbeam
With Nature's verdure too,
Have wrought more beauty ever
In silence, yet in might,
Than Man's potential struggle
In teaching us the right.

Sixth Month 11th, 1909. ELLWOOD HEACOCK.

MARRIAGES.

MACGREGOR—NEWLIN.—At the home of the bride's parents, Chalkley and Hannah Hatton, Fifth month 27, 1909, Donald MacGregor and Sara Julia Newlin, under the care of the Monthly Meeting of Friends of Philadelphia.

PATTERSON—THOMAS.—At Riverton, N. J., on Sixth month 6, 1909, John Paul Patterson, Jr., of Long Island, and Helen Maxfield, daughter of William M. and Blanche C. Thomas, of Riverton, N. J.

SHOEMAKER—GREEN.—In Friends' Meeting House, 17th Street and Girard Avenue, Philadelphia, on Seventh-day morning, Sixth month 12th, 1909, under care of Horsham Monthly Meeting, Harry J. Shoemaker, of Doylestown, Pa., and Anna M. Green, of Horsham township, Montgomery County, Pa.

SHREVE—BELLAMY.—At the home of the bride's parents, Sixth month 17th, 1909, Forrest Shreve, son of Henry and Helen C. Shreve, of Easton, Md., a member of Third Haven Monthly Meeting, and Edith Coffin, daughter of Dr. and Mrs. A. D. Bellamy, of Florence, Alabama.

SPRINGER—NEWLIN.—At the home of Emmor and Elizabeth F. Newlin, under the care of Darby Monthly Meeting of Friends, Anna May, daughter of Emmor and Elizabeth F., to Harry Theodore, son of James T. and Annie M. Springer, of Hillcrest, Delaware, Sixth month 15, 1909.

VAUGHAN—THOMAS.—At Riverton, N. J., Sixth month 15, 1909, Charles Zimmerman Vaughan, of Haddonfield, N. J., to Anna Waln, daughter of William M. and Blanche C. Thomas, of Riverton, N. J.

DEATHS.

SMITH.—At Mound City, Kansas, on Fifth month 29th, 1909, Fanny J. Smith, widow of Edwin Smith, and daughter of the late Robert and Martha Simpson, of Solebury township, Bucks County, Pa., aged about 84 years.

NOTES AND ANNOUNCEMENTS.

"A private letter," says *The Friend* (Phila.), "speaks of Cyrus W. Harvey having a minute to attend meetings in North Carolina, including the Yearly Meeting at Woodland.

The following comment on the National Congress of Religious "Liberals" is from the *British Friend:*

The first Congress of the "National Federation of Religious Liberals" was held at the Race Street Meeting-house (of the "Hicksite" branch) in Philadelphia from April 27th to 30th. It was largely organised, we understand, by the labours of Henry W. Wilbur. organising secretary of the Association for the Advancement of Friends' Principles, who presided. (He is expecting very shortly to pay a visit to Friends in this country.) The subject of "Religious Toleration and Good Citizenship" was introduced by a Roman Catholic and a Baptist, and was spoken to by Booker T. Washington and by a Jew. The question "What is Religious Liberalism?" was introduced in a notable address by William C. Gannett, and spoken to by several other leading men. Other subjects considered were "Jesus Christ in Modern Life," introduced by a Baptist, and "The Bible in Modern Life," on which an address was given by a Jewish Rabbi; "Religion and the Social Question"; The Peace Movement" (by Prof. William I. Hull); "Religion and the Social Conscience" (by Prof. F. G. Peabody); "Marriage and Divorce," and "Temperance Reform." Resolutions were adopted urging the American Government to act as peacemaker among the nations; in favour of political equality as between men and women; against child labour and sweating, and in favour of a "living wage"; and expressing the desire for a second congress at such time as may be arranged by the Executive Committee.

It is difficult for anyone not privileged to be present at such a Congress to judge how far it is likely to be instrumental in banding together religious people of various creeds for practical work towards the furtherance of the Kingdom of God among men; but we earnestly trust that such may be its effect. We note that an address was given by Isaac H. Clothier, which is reported in full in the *Friends' Intelligencer* of the 8th ult., urging that in work of this kind the object should be to unite *all* religious minds, and not only those who are prepared to adopt the designation of "Liberal." He suggested that the title should be "The National Congress of all Religions"; and with this view, so far as we understand it, we are in full sympathy,—though, as he admitted, the difficulty of uniting for such a purpose people of all creeds seems at present to be insuperable.

Bristol and Somerset Quarterly Meeting's Extension and Visitation Committee (of which E. Maria Bishop is

Secretary) has issued a printed Report, which we commend to all who are interested in extension work. (E. M. Bishop is at present in America, but copies can, we believe, be obtained from R. Christie Burn, M.A., Sidcot, Winscombe, Somerset.) The Report mentions the Week-end School held a year ago at Weston-super-Mare, and a great deal of other educational work (chiefly by courses of local lectures at numerous centres in the Quarterly Meeting), in which a number of Friends have taken part. Books and pamphlets have been placed on sale on various occasions, and have been bought to the value of £11.—*British Friend.*

The West Chester Young Friends' Association and the Friends' Reading Circle (of the other branch) have for many years arranged annually for a joint excursion, and this year are planning for a sail down the Delaware River to Woodland Beach, on Sixth-day, the 25th of this month, for which day the "Thomas Clyde" has been chartered for their exclusive use. The boat will leave the Arch Street Wharf at 9 o'clock in the morning, tickets costing seventy-five cents, and all Friends are cordially invited to join the party.

There was a very interesting gathering of the children of Diana W., widow, of William Sheward, on Sixth month 11th, at the home of her son-in-law, Robert G. Smith, and wife, at Unionville, Chester County, Pa., to celebrate the one hundredth anniversary of their mother's birthday. They all rejoiced to find her in her usual excellent health, with fine prospects of passing a few mile-stones of another century. She has been an earnest reader of the Scriptures of Truths, and the *Intelligencer* has been for forty years a weekly guest highly appreciated. She is the mother of Thomas W. Sheward, of Wilmington, Del., and has eight grandchildren living and eleven great-grandchildren.

I trust that William Penn's remains will not be disturbed or removed to this country. It seems to me that to bring the remains here and place an elaborate monument over them would be decidedly inconsistent with the well-known testimony of Friends regarding such matters. In fact, it would seem that very many of the early Friends preferred that there should be no stone or mark whatever placed over their remains, and that their desire was to leave a record of true and noble lives as their monument. ALBERT A. MERRITT.

New York.

A Friend who is at Buck Hill Falls writes on the 20th: "We had a large meeting this morning, with an impressive silence, followed by an acceptable short sermon and a prayer. The weather is fine and warm, following the cold spell, when frost was seen on the lowlands."

ON THINKING GLAD.

Never mind a change of scene—
Try a change of thinking.
What if things seem sordid, mean,
What's the use of blinking?
Life's not always storm and cloud,
Somewhere stars are shining.
Try to think your joys out loud,
Silence all repining.

By degrees, by thinking light,
Thinking glad and sweetly,
You'll escape this stress of night,
Worry gone completely.
Get the habit looking for
Sunbeams pirouetting,
Tapping gaily at your door—
Surest cure for fretting.

—*John Kendrick Bangs.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

SIXTH MONTH 25TH (6TH-DAY).

—Swarthmore Summer School—9 a. m.—H. R. Cooley, "The Poor and Criminals of a Great City." 10 a. m.—Jos. S. Walton, "The Spread of Truth." 11 a. m.—Louise Seymour Houghton, "Bible Stories and the God Consciousness of Children." 8 p. m.—L. S. Houghton, "The Use of the Bible Story in Moral Education."

SIXTH MONTH 26TH (7TH-DAY).

—Excursion of First-day Schools of New York and Brooklyn to Roton Point, Conn. Leave South 5th Street, Brooklyn, 9 a. m.; Recreation Pier, East 24th Street, Manhattan, 9.30 a. m.

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—Scipio Quarterly Meeting, at North Street, N. Y., at 11 a. m. Ministers and Elders the day before at 2 p. m.

—Swarthmore Summer School—9 a. m.—L. S. Houghton, "Bible Stories for Older Children." 10 a. m.—Jenkin Lloyd Jones, "The Church and Social Service." 8 p. m.—J. L. Jones, "The Power of Poetry."

SIXTH MONTH 27TH (1ST-DAY).

—Friends attending the Summer School at Swarthmore will visit meetings within reach by train or trolley, including Race St., West Philadelphia, Girard Ave., Green St., Germantown, Frankford and Fairhill.

—London Grove, Pa., Friends' Association at home of Arthur P. and Jennie D. Yeatman, at 2.30 p. m. Life of Thomas Ellwood, Anna L. Pusey. The Marriage System of Friends and Its Results, Amy Walton.

—Friends' Meeting for worship in Harrisburg, Pa., at 119 S. Second street

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank street, at 11 a. m.

SIXTH MONTH 28TH (2ND-DAY).

—Swarthmore Summer School—9 a. m.—Jenkin Lloyd Jones, "The Three R's." 10 a. m.—L. S. Houghton, "Woman's Work in the Church." 11 a. m.—Closing Exercises.

SIXTH MONTH 30TH (4TH-DAY)

—La Vergne Gardner and Dr. O. Edward Janney expect to attend a special meeting of Young Friends' Association, to be held in Oxford, Pa., Meeting House, at 8 p. m. They will attend Oxford Preparative Meeting the next day at 10 a. m.

SEVENTH MO. 1ST (5TH-DAY)

—Mt. Holly Young Friends' Association, at the home of Caleb Dudley, Medford, N. J.

SEVENTH MO. 4TH (1ST-DAY)

—At Malvern, Chester Co., Pa., in "Warren Hall," at 2.30 p. m., a circular meeting (within the limits of Willistown and Goshen), appointed by a committee of Concord Quarterly Meeting. Trains from West Chester 12.56 p. m., Broad Street Station, Philadelphia, 1.15 p. m.

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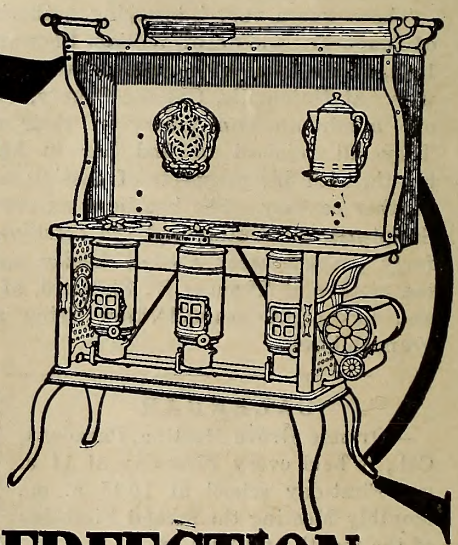
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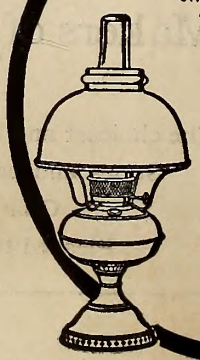


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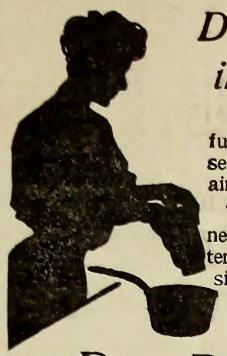
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A Religious and Family Journal

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Continued on page iii

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PHILADELPHIA, SEVENTH MONTH 3, 1909.

Volume LXVI. Number 27.

ABIDING LOVE.

As mountain streams from sudden sources run
And calmer grow ere yet they blend in one,
Then deeper flowing and more reverently
Yield all their treasure to the parent sea;
So holy love in kindred hearts awakes
And swift, from many lands, one channel takes,
Whose currents blending deep in silence move
Toward that great ocean of Abiding Love,
Our common Father's heart,
where space and time are not,
And each for each may plead,
all selfish ends forgot.

EDITH M. WINDER.

(*Quoted in "Old Meeting-Houses."*)

GENESEE YEARLY MEETING IN TORONTO.

So many Conferences had been and were engaging the attention of the people and the press, the coming of the Woman's National Quinquennial was being so well advertised, that we rather despaired of our little Yearly Meeting getting any notice whatever upon its first visit to Toronto, and any chance of extending its wholesome influence beyond our own borders. However, for the most part we look back over it with no little satisfaction. For the first time in Genesee Yearly Meeting a program was gotten out and distributed, which in itself contained a message—indicating those things in which the Society is specially interested, and that the Society regards itself as important with an important message, and prepared to stand forth among the Christian bodies, and lose its faint heart. The Toronto papers briefly referred to the coming of the Conference—a little advertising was done, and during each day there appeared to be enough of public interest, that most of the papers gave the Yearly Meeting more or less prominence.

On Seventh-day the 12th, at 3 p. m., the meeting of Ministers and Elders was held, at which 22 were present. Joel Borton and C. M. Buzby, of Philadelphia Yearly Meeting were warmly welcomed.

On First-day, the 13th, the day was bright, and at 11 a. m., the meeting gathered to the number of nearly 300. Isaac Wilson prayed the Father for his blessing and presence in connection with the Yearly Meeting. Eliza Cooper, Joel Borton, Robert Cockerill, Elizabeth Stover, Samuel P. Zavitz, and Isaac Wilson had loving helpful messages that seemed to strengthen the spirit of worship and unity in the meeting.

Mr. Joselyn, in the absence of Dr. Eby, the pastor of Zion Church, on behalf of the congregation gave a few words of kindly welcome. Announcements were made, and after a few moments of inspiring silence, the meeting closed and visiting commenced.

A good luncheon was served upstairs, at which 100 sat down. The parlors of the church were furnished with rocking chairs, couches, benches, etc., and served a pleasant and useful purpose throughout. In fact some of the meetings were held therein instead of in the church auditorium. The mid-day meal held each day helped very much the social side of the meeting. It brought Friends together in a way which otherwise would have been impossible.

At 2.30 p. m., Wm. G. Brown took the chair and the Message of Quakerism received attention at the hands of H. Perkins in respect to the "Individual Quaker"; F. A. Belcher, to "The Community"; W. G. Brown and Edgar Zavitz, to "The Church at Large"; and Elizabeth Stover to "The Man on the Street." These brought out the fundamental principle of Friends in relation to the dignifying of the individual, to the ameloriation of economic and moral conditions, the freedom of the Quaker mind in relation to Higher Criticism, the Bible, ordinances, etc., and its call to the man in the street to rise to the dignity of Service and to a realization of his need in society.

At 7 p. m., a meeting for divine worship evidenced the same fervent spirit and uplift as seemed to characterize the morning meeting. Good common sense, good diction, a feeling of strong fellowship marked the meeting. Rev. Dr. Eby and his congregation joined in our meeting. It may not be of particular value to go into those details with which Friends are so familiar, and which are sometimes carried out in a perfunctory way—though in the meetings for business at this time there appeared to be an unusual amount of earnest inquiring expression. It was evident that new blood and new spirit had been introduced to the Society which, with a little more experience, will mean much added strength.

To the writer our method of conducting business in meeting, while unique, deliberate and considerate, is a great time destroyer. As actual live interests need discussion, the clerk surely, for the most part, may be depended upon to record the sense of the meeting without keeping Friends

waiting while he writes it down. Is it not getting past the time when the important function of the meeting is to assist in writing up minutes?

On Second-day the Representative Committee again met and proposed that a Nominating Committee be constituted. This was accepted by the meeting and acted upon at once. The epistles from other Yearly Meetings were read, which aroused a genuine feeling of interest and loving unity.

The First-day School Association disclosed a weakness in respect to schools. It is claimed Friends' children are so few in some localities that it is useless to have schools. The question arises, "Does this condition not make it all the more imperative to have schools and why are not the majority of Friends engaged in conducting schools where there are other children requiring attention?" One reporter of one of the papers wrote rather prettily of the Friends at this session—their calm dignified manner,—referred to Whittier and his counterpart at the meeting in the person of Wm. Greene, of Macedon, N. Y.,—and really the similarity became quite noted.

The Canadian Peace and Arbitration Society had a fine meeting in the evening, at which Joel Borton represented Friends.

On Third-day morning the Queries and Epistles claimed attention; much business was left over till Fifth-day morning.

In the afternoon the Philanthropic session was held, at which reports were received on Purity and Demoralizing Publications, Peace and Arbitration, Temperance and Tobacco, Colored Schools of the South. The one on Peace and Arbitration recommended a contribution to the Canadian Peace and Arbitration Society, a protest against compulsory drill in schools—and preparation for celebrating in 1914, a century of peace between Canada and the United States—that this is something which might engage the attention of the committee appointed to act with the joint committee of the two branches of Friends in New York. A committee was named to prepare a memorial for the government in respect to Militarism in Schools and Lord Strathcona's gift.

An encouraging amount of assistance has been given by Friends of Northern New York to colored schools, according to the report. A lively discussion took place over the requirement of a three-fifths majority vote for local option in Ontario. Nearly all the Church Conferences have protested against this, claiming the right of decision on a bare majority vote. It was stated that a principle of justice was involved; while on the other side effectiveness rather than sentiment should weigh with us—that the seeming or real injustice was an incentive. The matter dropped.

On Fourth-day meeting for worship was held, 11 a. m., at which Dr. Janney spoke very effectively along the line of aggressive, positive and concrete work and Joel Borton on the "One Life," "The Life Worth While"; Isaac Wilson, Dr. Eby, Elizabeth Stover and Samuel Zavitz contributed acceptably to a very impressive meeting. Thos. Davidson, of Fritchley, Derby, England, was present and spoke appreciatively, though "I am Orthodox," he said, "and narrowly so." Jesse McKeel, of Ithaca, N. Y., accompanied him. A visit in the afternoon was made to Centre Island Park.

In the evening a splendid meeting was held under the auspices of the Purity Branch of the Meeting, the chairman of which is Charlotte Talcott, who in well-chosen language referred to the "White Slave Traffic," and gracefully invited Rev. Dr. Eby to take the chair for the evening.

Dr. Janney's address on "The Nation and the Traffic in Women," was full of warning and a strong appeal to the chivalry of men, to the spirit of Christian people and to the governments of nations.

The occasion afforded an opportunity for Dr. Janney, as President of the American Purity Alliance, to meet Dr. Watson, President of The Canadian Purity-Education Association, and encourage extensive work in Canada and promote cooperation of international character. After Dr. Watson addressed the meeting, Elizabeth Stover of The Vigilance Committee and Miss Langton, of Toronto, also gave admirable addresses.

Fifth-day morning saw the meeting settle down to work at 9.30 o'clock and continue until 1 p. m. The following from the *Globe* indicates part of what was done.

At the closing session of the Genesee yearly meeting of "Friends" the establishment of a "Friends'" residence and headquarters in Toronto was discussed and was in a general way approved, but it was not felt that as a conference the society could be committed as yet to the proposal, and the committee was continued.

The conference commended the Government of Canada for not contributing any Dreadnought to the British navy in imitation of another colony in connection "with the recent hysteria in the empire," but regretted the acceptance of Lord Strathcona's gift for military drill in schools, and protested against any compulsory feature in connection therewith, believing it to be inimical to the best interests of the country and to a condition of high moral patriotism. It entered a vigorous protest against educational efforts based on the presumptive enmity and wickedness of other people, and recommended instead the cultivation of a spirit of justice and consideration towards our national neighbors as best conducive to amity and a brotherhood worthy of a Christian civilization.

The members regarded with favor the action by the "Friends' Association" in offering ten prizes of $10 each and one of $25 for the best essays by pupils of the high

schools and Collegiate Institutes in Ontario. The meeting made a contribution of $25 to the Canadian Peace and Arbitration Society. The conference also placed itself on record in respect to the gambling habit by the adoption of the following resolution:—"This meeting desires to again place on record its unfeigned regret that, notwithstanding the earnest pronouncement made by many influential church meetings during the last year, there appears little abatement of the gambling habit. It continues to receive the support of a class of citizens, having influence, but not sufficiently impressed with the responsibility of being 'our brother's keeper.' The Province of Ontario still presents the spectacle of class legislation and of legalizing upon the race tracks of the Province that which is a crime elsewhere, and apparently without reason other than that Judges, people in authority and society desire it for their own gratification unmoved by the lamentable consequences to so many of our citizens. It is some evidence at least that there does not exist a spirit quite true to the principle of equal rights so long as this special privilege is permitted. This we feel a self-respecting democracy cannot long tolerate. We regret the countenance apparently given to an iniquitous condition by the attendance of the Governor-General of Canada at the Woodbine races. We view with great satisfaction the recent protests of the Grand Jury and a number of church conferences, and hope these will have an effect upon those who bear responsibility in the continuance of the evil and the anomaly referred to."

After an expression of thankfulness for the service of visiting friends, the spirit manifested by Dr. Eby and his church, the generous attention on the part of the press and others, and for encouraging work being done, a prayer was uttered which voiced the prayer of all, and a solemn silence redolent with sweet perfume of devotion and fellowship ended the meeting, as the clerk read the closing minute of adjournment to meet again next year at Coldstream, Ont., if so permitted.

"B."

You are created for association. Association centuples your strength. It makes the thoughts of others, and the progress of others, your own, while it elevates and sanctifies your nature through the affections and the growing sentiment of the unity of the human family. In proportion as your association with your fellow men is extended, in proportion as it is intimate and comprehensive, will you advance on the path of individual improvement. Progress and association are inseparably linked.—*Mazzini.*

Profession of Christianity does not necessarily bind the individual to a dogma—neither to the old nor the new, reformatory nor modern—but to a life in accordance with the gospel.—*Dr. Max Fischer, Berlin.*

WHAT IS RELIGIOUS LIBERALISM?

[An Address by William C. Gannett at the First Congress of the National Federation of Religious Liberals, in Philadelphia, 1909.]

I like not that *ism* in our subject. The implications of an *ism* are not generous. The term may slip in as I speak, but let us word our question more simply,—What is it to be a Liberal in religion?

To answer the question, shall I try to define, to describe, or to illustrate?

If to define,—the Liberal is he who emphasizes four things in religion: Freedom, Fellowship, Character, Service. Those four words indicate more of his characteristics than any others I know. It is the *emphasis* on these four things that distinguishes him: the Liberal makes them the Supreme things in religion.

If I try to describe, the description but enlarges upon this definition.

First, *the Freedom.* Freedom rather than what? Rather than authority of any kind asserting itself as master of souls. Liberalism is not a position in thought, but a posture of the one thinking; the attitude of a mind that may greatly value tradition, and greatly the wisdom of teachers, and greatly the consensus of more competent judges than itself, but that holds,—In religion I must be judge for myself of all this wisdom of others: whatever the source of my knowledge in things scientific, and whatever my deference there, in things ethical and spiritual truth *can* be "truth" to me only as I see for myself it is truth. So the Liberal in religion seeks to be open-minded and reverent to facts wherever he meets them in old or in new; expectant of truth in gleams and glimmers of old, expectant of clearing and widening truth as the yesterdays grow towards to-days, expectant in morrows of truth brighter and surer and larger than seen to-day. The Liberal believes in the Soul of man—his reason, his conscience, his spiritual apprehension—as the organ of all truth-seeking and finding; and an organ whose powers grow in the individual and in the race. Whose powers *grow;* therefore he ever more and more trusts in the Soul itself as a seeker and finder. Whose powers *grow;* therefore he can never trust his own findings as final. The findings are "truth" in the sense that they are on the way to be truer. This is one of his tests; is his "truth" truer to-day than it was yesterday? In other words, he knows that his "truth" is an error, and he even wants it to be. But he also knows that his errors, and all mankind's errors, are fore-shadows and symbols of truth. And with this kind of truth he is more than content,—he is inspired! The foundation on which every-

thing rests is the nature of the Soul. He believes in the Soul,—he is a Soul—he believes in himself.

The Liberal has his fears. He is not afraid of his doubts, but he *is* afraid of his prejudices; and more afraid of his own than of anyone's else. He does not love, but he is not afraid of, the hard names in religion. As commonly used, he recognizes them as titles of honor: "agnostic," as naming a noble modesty and honesty of mind; "infidelity" as consisting not in believing, nor in disbelieving, but in professing to believe what one does not believe,—as Thomas Paine said: "heresy," as to-day's name for to-morrow's probable orthodoxy; non-Christian, as often the name of one who believes with Christ in the things which *he* emphasizes, though not in the theories about Christ which reverent men have devised; "atheist," as usually meaning one who believes more in God than those who fling the word as a stone. He is not afraid of these hard names, then; but he has seen so many "liberal" bigots, and has caught himself in so many bigotries, that he *is* much afraid of his own self-satisfaction in religion, in his own sense of orthodoxy, of intellectual rightness and superiority to others. When comparing opinions and faiths with another, he is on his guard therefore; he seeks to put himself in the other's place, to look at the other's reverence from the inside, to allow for the personal equation both in himself and the other, to hail the well-put objection to views that he cherishes, and, as Emerson counselled, to welcome his own overthrow in an argument; in a word, to avoid dogmatism and arrogance; and this for his own sake as much as in justice to others,—for his own sake, lest he fail to recognize angels of thought in unlovely forms.

Such self-reliance and such self-distrust, such range in the truth-quest and such caution as these in the quest, may serve to indicate the Freedom of the Liberal in religion.

Next, what is the Fellowship that he emphasizes? Fellowship rather than what? Fellowship in place of the spirit of sect. From freedom as the attitude of the mind in relation to truth, almost of necessity the spirit of fellowship follows as the attitude of the heart towards all other seekers and lovers of truth. For as we realize that the best of us has not attained, and that we are all on the road together, this fact of *togetherness* becomes more important than our own particular place in the procession. Even if we think, as so many of us do, that our place is at the head of the procession, "difference from us is no longer measure of absurdity"—Emerson's phrase again —and we cannot help knowing that these comrades trailing behind us are where we were but yesterday; and that those others hidden still farther back in the dust are where we, or our fathers, were the day before yesterday; and also that on roads all out of sight are many other travelers hasting along with heads as high and faces as joyous, or as puzzled, as ours,—and, being out of sight over the mountains and over the seas—say in Buddha land—who really knows but that some of them may be well in advance of us on their parallel roads?

Then, too, as the spirit of fellowship grows and we are better acquainted with our fellow-travelers, the *kinship* in ideas, in ideals, in reverences, in aims, becomes so apparent that it begins to seem folly to insist on camping so carefully apart as men of a different blood in religion. We recognize the fact that, in spite of our different names and ancestries, we are more like than unlike in religion; and that the things which unite us are far more important to religion than the things which divide us; that "religions are many, but religion is one." And at last we realize two other humbling, and therefore exalting, facts: (1) that, whatever our fancied vantage in truth of ideas, not a few of these comrades of ours are our sure superiors in the reality of religion—some of them by a truer thought, some by a deeper experience of soul-life, some by closer loyalty to their vision; and (2) that almost every band of them, that is, every "sect," has something of truth, some rightful emphasis that we lack, and that we had better try to assimilate, if we would be perfect. As we realize this, that dream about being the head of the procession fades out, and we wake to move on humble and grateful, and therefore faster than ever.

Something like this is the experience of the individual Liberal, as he goes on his thought-road; and the experience of the race as it moves on the thought-roads of history is but this written large. "Toleration in religion, the best fruit of the last four centuries," President Eliot wrote as inscription for one of the Water-Gate tablets at the Columbian Exposition. But during these centuries, in the nations that best deserve the adjective "civilized," that fruit has itself greatly bettered. *"Toleration,"* a cause which had its own martyrs in the Reformation time, has become a word of *in*tolerance to-day. There are horrors still of anti-Semitic persecution in Russia, and horrors of anti-Christian persecution going on at this very moment in Asia Minor; but who in England, or who in America, to-day asks to be "tolerated," and who claims the right to "tolerate?" Toleration has given way to equality, and equality is now giving way to sympathy.

Actual sympathy with ideas that our own minds have to reject,—reverence for reverences that we cannot share—this is to-day the ripening fruit of the centuries in the Liberal circles of our happier lands. It implies a closer brotherhood than even the noble old motto, "In essentials unity, in non-essentials liberty, in all things charity"; for that left unsettled the perilous question, What *are* "essentials?" and in non-essentials it prescribes, at most, charity; but this new spirit of Fellowship is passing beyond charity into actual sympathy. It means that men are acquiring power to see the soul of truth in what they deem error, and to value the unities as more really vital than the differences of faith, and to think of the varying Churches not as "sects," but as "branches" growing out of one stock of religion. Speed the day when millions shall see these things and be glad! But meanwhile this is only the *Liberal's* spirit of Fellowship in religion.

To illustrate this point, may I venture to tell a dream that I had not long ago about Phillips Brooks? A mere dream, not a story; but even a dream may have parable-power. I had been working on hymns over-night, and woke in the morning to find myself wishing that I had Phillips Brooks' permission to change just one word in the last line of his beautiful Christmas hymn, "O Little Town of Bethlehem,"—the hymn that ends, "O, Come to Us, Abide With Us, Our Lord Emmanuel." I wanted permission to print it "Our *heart's* Emmanuel," to make it still more poetical, but mainly to make it more honest for personal use. After wishing my wish, I must have fallen asleep again; for the next thing I knew I was in the presence of Phillips Brooks up in heaven, the request on my lips. "May I alter the one word?" I pleaded, and explained my Puritan motive. "O yes, if you wish to," he heartily answered, and beamed a great smile. So encouraged, I ventured further and said, "You all sing the same words up here, I suppose?" "O, *never!*" he answered quickly, "O, never! We *never* sing the same words up here. But we all *mean* the same things *by* what we sing. It's the *meanings* that make the song here." A little abashed, like Abou ben Adhem, I spoke more low, but cheerly still,—"Down there we have to think of the words to get them honest to the meanings." "Yes, *down there!*" he replied, and beamed another great smile, as if by and by I, too, would know better. Then I awoke. My dream was like that,—we cannot vouch for the words of a dream; and far be it from me to claim that I have quoted the good Bishop aright! Yet I believe that what I seemed to hear is what he would say up there in his light,—that it's the meaning that makes the song, and the heart's meaning at that; that these meanings are necessarily rendered in varying words by varying minds; and that while the rule for "down here" is, "Let each mind be true to itself in its utterance," the best of our heart's truth is actually missed by us if we fancy that our own form of words or of thought is *essential* to the utterance.

Time does not allow me to describe at this length the other two emphases of the Liberal,—his emphasis on Character and on Service as supreme in religion. Character is his *test*, Service is his *aim*, in religion. Not so has it been in the past. Has Character been the test of religion? Speaking through the fifth-century Greeks, Christianity's answer was, "My test is *Creed*,—it is what you believe about the persons of God and the natures of Christ." Speaking through the great Roman Church, for a thousand years her answer was, "My test is *Ritual*,—the prayer, the confession, the penance, the baptism, the attendance at Mass." Speaking through Protestants, until very lately, and still speaking through many, her word has again been, "My test is a *Creed*,—it is what you believe about the salvation through Christ." And these men have often slurred goodness as "mere morality," and called righteousness "filthy rags," and character set to God's will "deadly doing." The *stress* and the actual test as applied, have been thus; yet theory has always included goodness as a needful part of religion, and there have always been thousands of humble souls, Jew, Greek, Roman, Puritan, living their will-life in God.

But Religion, speaking from age to age through those most truly religious in many a faith, and now strenuously and steadily speaking through the Liberal, says, "Character is my test. I give men thoughts, the largest they think; I give men faiths, the deepest they trust; I give feelings, the strongest that move; but I *measure* by none of these. It is not what you believe, nor feel, nor do with your hand, nor what you see to be right,—it is how much you *will* of the right that you see and do that I care for. The actual intent and endeavor—in great or in little, and whether success come or failure—are all that I look at. So far as a man's will is set on the right as he sees the right, it allies him to God: so far as it is set on the wrong as he sees the wrong, it parts him from God. This, nothing less, and no more, is my *test*." And in the new Christianity, the new Judaism, the new religions of all names flowering to-day, the old tests of religion are being transformed into this nobler test established by prophet and poet and saint.

So, too, the *aim* in religion in transfiguring itself

under the liberalizing trend of the age. Not for self-expression, as some say; not for self-culture, as others say; not for self-salvation, as it has been so long said in the past, are we here in the world, says the Liberal; but for the expression, the culture, the salvation of others; for the self-culture only as means to the greater service of others than self. We are here to grow, but to grow to the end that we may *make* grow; and as means to that end, the self-growth also is hallowed. We are learning to apply the secret of Jesus: He that would save his life loseth it, but whoso loseth his life for others is saving it. The soul that in trying to save others forgets that it needs to be saved, does *not* need to be,—it *is* saved already, the Liberal holds. Many with Whittier see it to-day,—

"That to be saved is only this—
Salvation from our selfishness."

Our Quaker poet, with his stress all *against* creed and ritual, and all *for* character and love, is more and more accepted as the psalmist of our day.

Moreover, as the others can only be saved by us here, the *scene* of salvation is shifting from heaven to the earth. Look *out*, and not in; look neither forward nor back, but *around*,—is the new pointing. The two "great commandments" are growing "liker" than ever, and virtually one. Within the old Christ a new Christ is emerging, the human within the divine,—Christ the All-Manly, Christ the All-Brotherly. "All-manly" means Character; "All-brotherly," Service. And more than ever his true worship is felt to be imitation. "*Be* a Christ! Everything is summed up in that." The ideal which Christendom worships, and the aim which Christendom seeks, are ceasing to contradict one another.

And what is the "Church" of men who are trying to be Christs and finish his work? Mr. Stead answers: "It is the Union of All who Love in the Service of All who Suffer." To serve in this Church the young ministers to-day are grappling with social science,— a new study for theological students. To serve in this Church the Salvation Army, the King's Daughters, the Christian Endeavorers, the College and Social Settlements, the Rescue Missions, and other like life-saving bands, are mustering and multiplying. It is an efflorescence of Service! The "social conscience," the "social consciousness,"—these are the great new watchwords to-day. And the new song is—

"Love for every unloved creature,
Lonely, poor or small."

In the creed sung in that song, in that creed lived out by fortunate folk homing among the less fortunate, and sharing culture, brightness, beauty, happiness with them, and in the expanding ideals of social justice that break out from the love dreams in which they first come, the Liberal in religion believes the final solution of social problems lies.

I have so far been speaking of Principles, of *Ideals*. What are likely to be the characteristic *Ideas* of this coming Liberal religion? Do the signs begin to tell that?

I am sure it is a religion that will hold the Ideals above the Ideas; value spirit, attitude, method in religion above doctrines; experience of religion above the best creed or the most cogently beautiful ritual; freedom and fellowship and character and service in religion above even the great and dear thoughts of God and Immortality. But will this coming religion have a *theology* at all? Indeed it will. Men are not yet done wondering what is behind the visible universe, what is the nature of the Power in which and by which the universe lives, what we are in essence ourselves, whence we have come, why we are here, and whither we go, and the wherefore of all the hardness and the glory of the journey of life; and our answers to our own wonders about these things constitute "theology." As long as a man lasts, theology lasts. But I think there will be less emphasis on all these questions in the coming religion; at least, less need felt of certain and definite and elaborate answers. There will be a humbler sense of mystery in the coming theology, just because the growing recognition is Unity. Is the Trinity mystery? Unity—One in All and All in One—is a greater mystery than One-in-Three and Three-in-One. There is no mystery like Unity. There will be more content with the Unknown, though less of that presumption of knowledge that calls anything Unknowable. There will be no conflict between Science and Faith, but Faith will look to Science for enlargements without, while Science will look to Faith for deepenings within. There will be more of Faith,—not less of Faith, but more of Faith, in the coming religion than in the most faith-full Churches to-day; that is, a more simple, happy, all-day, every-day trust in the Universe and in Goodness at the heart of the Universe.

But can we be more specific than this about the Liberal's theology? Yes, there are heralds even of its specific tenets, I think.

The Soul will be its first tenet,—the Soul of Man as the seat of Religion. Everything in religion will base on the Soul. Theology will be frankly confessed to be Psychology read into the heavens,—the Soul of Man spelling the Soul of Nature in large.

God will be conceived as the Immanent Power, the Immanent Reason, the Immanent Goodness in all things. His name, Law,—Law physical, Law

psychical. His name, Reason in self-revelation. His name, Righteousness in tendency. His name, Love,—Love in the courses of the stars, Love in the courses of history, Love in the courses of one little human life. The one Living Reality and Presence and Power and Help; joining itself to all that does the will of the Right, and conducting each life, to that will obedient, into beatitude; frustrating, overcoming, and so joining itself also to, all that does *not* do the will of the Right. Personal God, in the sense in which "Person" sums up and names all such forces of Reason and Righteousness as these; impersonal, for any who can call such forces as these impersonal; God, the Infinite Mystery of Existence,—God the Best Known of all Existence in the intimacies of Self.

Jesus, however we rank him among those whom he himself called his "brethren" because they do that will of the Right, will be correlated among his brother-prophets, those other spokesmen for God, —even as Jews on the one hand, Evangelicals on the other, are correlating him to-day.

The *Bible*, however we rank it among national scriptures, will be correlated among the other scriptures of man,—records, all, of man's search for the better and best. It will be honored and loved, as it is being recognized, honored and loved to-day, as the spiritual auto-biography of a people gifted with the apprehension of righteousness and unity,—the thousand years' record of that people's mind-growth, conscience-growth, heart-growth, as it rose from its savagery towards heights, not of to-days, but of ancient civilization.

Salvation, though that word may not be used, will be recognized as synonymous with just such growths as these,—growths in the individual, growths in the race.

I cannot go on: this will suffice as a hint of the coming Liberal theology.

But one closing question ought to be noted from its interest as well as its importance: What will be the relation of this coming theology to the theology of the past?

Its mission, I think, will be less to refute than to interpret that of the past. True interpretation is at once justification and refutation. True interpretation explains how the old dogmas rose in the minds and hearts and consciences of men, —that they were, for the time, the best translations men could make of the universe in terms of ideas and ideals,—that they were germinal statements of truth, germs that must needs grow and expand as the human mind grew. So the story of a faith is in itself its justification, and in itself its refutation at last. Especially will the coming Liberal theology, if I mistake not, be glad to maintain that the old dogmas of Christianity, now in their decay, are each and all forecasts of great truths which the religion of to-day is recognizing with awe and delight; that those dogmas of Orthodoxy, framed in the fourth and fifth centuries, and elaborated in the sixteenth by Protestantism, are early, concrete, dramatic, *kindergarten* forms of the very truths that you and I are trying to shape in vastly enlarged forms before our own minds to-day. "Incarnation," for example, conceived then as a single expression in history, conceived now as a Universe Law,—"Evolution" simply meaning Incarnation progressive. "Vicarious Atonement," conceived then as a wholly unique and divine illustration of sacrifice, conceived now as another Universe Law,—the law which affirms that no one lives and no one dies to himself, and that by this solidarity of life all crosses and sufferings and tragedies, even and *sins*, all joys, successes, beatitudes, also, work together for the uplift of all. "Inspiration," then conceived as a whispered "Thus saith the Lord" to a prophet, now conceived as a Universe Law of communion and influx between Soul and all souls. And so of the other Orthodox dogmas,—each one the germ of what you and I are rejoicing over in blossom.

And now to sum up. What makes a Liberal in religion? To hold Freedom, Fellowship, Character, Service *supreme* in religion. Whoever holds these supreme, whether he call himself Jew, Roman Catholic or Episcopalian, or Presbyterian, or Baptist, or Methodist, or Universalist, or Unitarian, or Friend—or anything else,—*he* is a Liberal in religion. Whoever holds these ideals supreme, he and we are of one religious fellowship. Whoever loves and lives these ideas better than we is our teacher, whatever Church or age he belong to. Doctrines must needs differ, reflecting the difference in minds—and better they should, since all minds see more than one mind, though that one be best. Names must needs differ, therefore. But no doctrine, however true and important, ranks with these supreme things. In these, and only in these, things lies the hope of religious unity; and only in this sense is such unity desirable. On these four principles, Freedom, Fellowship, Character and Service in Religion, as on corner-stones, slowly uprises the One Catholic Church of Man.

Public worship is very commendable, if well performed. We owe it to God and good example. But we must know that God is not tied to time or place, who is *everywhere* at the same time: And this we shall know, as far as we are capable, if wherever we are, our desires are to be with Him. —*William Penn.*

From "Some Fruits of Solitude."

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 3, 1909.

REVIEWING THE SUMMER SCHOOL.

The statistics of the Summer School which closed its two weeks of labor at Swarthmore last Second-day, make the following showing: Ninety people purchased the two-week's scholarship tickets, fifty-six had one-week scholarship tickets, while forty secured the course tickets which admitted to all of the morning periods and evening lectures. The transients, who took meals and lodged at the College for periods of less than a week, swell the number of different persons who in this way came in touch with the school to about 250. About 700 single admission tickets were sold for all the sessions, an average of about thirty for each morning and evening. Some of these count in the general estimate with the transients. The rather meagre number of patrons for the day-time periods and evening lectures from the communities and Friendly neighborhoods nearby Swarthmore, constituted about the only disappointment in connection with the School. All of the Yearly Meetings except Genesee were represented, Friends being in attendance from fourteen states, the District of Columbia, the Island of Porto Rico and England.

No just comparison can be made between the School in 1907, held at George School, and the one which just closed its sessions at Swarthmore. In fact no such comparison is necessary. Both served important ends in the forward movement in our Society, and both furnished impulse, inspiration and equipment for service. It may be said, however, that the gathering at Swarthmore undoubtedly carried the Summer School movement beyond the experimental stage, and made it a fixture in our activities and concerns.

Without attempting to make specific mention of the different teachers and lecturers, it may be said that there was a united effort to represent the modern spirit. That was as true of those who sought to impart definite knowledge touching the Bible, church history and the development of the religious ideas, as it was of those who sought to interpret certain phases of practical philanthropy. The distinct gospel message of the School was "doing." The unity of man was affirmed, and the need for unity of purpose for man's betterment was urged.

It was a good thing to sit at the feet of wise men, who affirmed touching the things either of time or of eternity, that conduct primarily impelled by hope of reward or fear of punishment was not essentially moral. The "bargain counter" type of ethics was not commended, no matter how it may be bound up in venerable theological doctrines.

The essential value of culture, as an equipment for service, found strong emphasis. There may have been some floundering on the part of those who attended the Summer School in an attempt to define and interpret the spiritual life. But in the main the best word of teacher and lecturer touching these vital matters, was a rational word having a present-worth value. Whatever the spiritual life may be, it was firmly affirmed that it must be lived in connection with our bodies and our brains, and not apart from them.

We feel quite sure that much knowledge as to ways, means and methods in connection with our activities, was imparted to those who desired to learn. But possibly more important than that was the spirit of service and comradeship which characterized the School.

It is scarcely possible to conceive that any one could listen to the wise words impelling unselfishness, and be just the same as he was before, unless he was already in touch with the better things, and even then he must have been confirmed in the truths of modern altruism and in the thirst for righteousness.

It is impossible not to believe that the School of 1909, with its uplift and inspiration, was simply the forerunner of a larger and better one in 1911.

PRESIDENT ELIOT AND JOHN WOOLMAN.

The author of the article in *The Times* of Thursday, June 17, regarding Prof. Eliot's five-foot book-shelf, is in error when he confounds John Woolman's Journal with the same author's "Considerations on Pure Wisdom." The latter work was published in 1768; the Journal was not published till 1775, nearly three years after the author's death. With the "Considerations of Pure Wisdom" we are not therefore concerned, but no one acquainted with the Journal will deny its right to a place upon Prof. Eliot's list. That list is not, we take it, composed of books remarkable for liter-

ary quality alone, but rather of what may be called influential books, books meant to be many times re-read, absorbed, even apparently forgotten, but surviving, nevertheless, in the reader's greater strength of mind and soul. The Journal, never intended for general circulation, and written from "A motion of love to leave some hints in writing of my experience of the goodness of God," is a work not unworthy to stand beside "The Pilgrim's Progress" in completeness of self-revelation, elevation of thought, and beauty of style. Jonathan Edwards' "Sermons" reveal but one side, and that the least lovable, of the spiritual life of the Colonies. The Journal, the record of the pure and gentle soul of the humble Quaker tailor, is a fitting antithesis to the fire, scorching alike the just and the unjust, of the New England Puritan. As Edwards was the ascetic so was Woolman the mystic of the Colonies; his was no intellectual hardness, no moral narrowness. "He fastened instinctively on Love," it has been said of him, "as the essential characteristic of Divinity, and understood that the worship of God must find expression, not only in love for Him, but for all His manifestations in the world of Nature."

Woolman's influence upon the history of the United States has never been acknowledged. It will, however, be some day understood that upon a day in 1742, when he was called upon to make out a bill of sale for a negro woman, there was born that spirit of hatred for human slavery which was foreshadowed by George Fox, on his visit to Barbados, and which undoubtedly became the parent of the abolitionists of the middle of the nineteenth century.

"I was so afflicted in my mind," he wrote, "that I said * * * that I believed slavekeeping to be a practice inconsistent with the Christian religion."

The early America Quakers held slaves, but in 1771 a committee, in consequence of an epistle from the Philadelphia Yearly Meeting, visited those who held slaves and advised with them relative to emancipation. In 1782 no slaves were known to be held by those attending the New England Yearly Meeting and those among whom Woolman's influence had been most strongly felt. As early as 1790 memorials against slavery from the Society of Friends were laid before the first Congress of the United States. One of the earliest of the class known as modern abolitionists was Benjamin Lundy, a Pennsylvania disciple of Woolman, and by whose influence William Lloyd Garrison became interested in the mighty cause to which his life was nobly consecrated. As an unselfish sympathizer with the wretchedness of humanity, Woolman was, in an age of materialism, not less remarkable. "The larger portion of Woolman's Journal," says Whittier, "is devoted to the subjects of slavery, uncompensated labor, and the excessive toil and suffering of many to support the luxury of a few."

From a merely literary standpoint, Woolman's writings are not less worthy of attention. "Get the writings of John Woolman by heart," says Charles Lamb. Henry Crabb Robinson calls Woolman "a beautiful soul." "An illiterate tailor, he writes in a style of the most exquisite beauty and grace." It is moral qualities which are transferred to his writings. It may, in fine, be said of John Woolman, that as, of the two pieces of Colonial literature which have come down to us, Benjamin Franklin's Autobiography interprets the shrewdness, the practicability, and the resourcefulness of the American people, so does John Woolman's Journal voice its spirituality, its deep sense of the dignity of man, and its tenderness of heart.

Of the editions of the Journal we are informed of but two; that lovingly edited by John Greenleaf Whittier, published in 1871, and all afire with the spirit of the Great Conflict, and a small, conveniently shaped, low-priced, but carelessly edited issue dated 1903. The article in The New International Encyclopedia for some esoteric reason makes no mention of Woolman's attitude toward slavery. He is twice alluded to in the Encyclopaedia Britannica, in the articles on Quakers and Slavery. —*Gertrude King.*

In New York Times.

AROUND SADSBURY.

It may be presumptious for one so remote from the scenes and events described to write this article, but in the absence of written description and the presence of some personal knowledge and gained information the writer feels justified in giving forth this paper to a Friendly public.

Within the limits of Sadsbury Meeting is a section of note, whether taken in ways topographic, historic, religious, philanthropic or social. Side by side, at intervals, the old "King's Highway," laid out in Colonial times, the later built and historic Lancaster Pike, and the still more recent Pennsylvania Railroad, wind and stretch across a ridge which thwarts the line of western travel, whose lowest depression was once known as Sadsbury Gap and is now accented by the name of The Gap, which nominates a considerable town. Here, through a deep cut, taking the place of what was intended for a tunnel but which was abandoned on account of the treacherous condition of the ground, trains "volley and thunder"

at all hours of the day and night, while at the nearby lateral turnpike, once lively

"With the wains of Conestoga
And their merry strings of bells,"

is the silence of a dead highway. As I came on this in the dusk of one evening, unimpressive by the narrowness of the encroaching herbage, and saw a lone Amishman, riding behind a slowly moving horse, I thought the accompaniment fitting and consistent, and so different from "the good days of old," the unities emphasized by the ruined hostelries met at intervals, where once were lively scenes and sounds at the mid-day and night-time halts.

In Penn's western travels it is shown by his letters that he got as far west as the Susquehanna, and even across that river into what was afterwards York County. Whether on this journey, or on one made especially, he was at The Gap about the year 1700, when he came to meet the head men of the Shawnee Nation on some real estate business. Here, if traditions are to be believed, some scenes were enacted inconsistent with the preacher and statesman as we love to know and revere him, the great exponent of truth and righeousness and martyr to the Quaker faith, whom jails and the abuse outside their walls could not make depart from the line which his conscience had laid down. For here the episode occurred wherein Penn partook of a great feast along with hundreds of the red men who loved him so well as the embodiment of all that was good in the white men, where forty deer were barbecued in a pit of live coals with an appropriate quantity of ears of green corn, and where, after resting from this gastronomic feast, foot races were run and dancing practiced, wherein the good Friend took part. But Penn had been a rather gay young man, and the old nature was simply breaking out, but as Homer once nodded, why bring this jovial lapse against the sponsor of our State.

Compared with present modes of travel what a trialsome journey Penn had in his horseback ride to The Gap, the whole of the way a dense wilderness after he had got outside the Friends' settlements west of Merion, just beyond the Schuylkill, and over unbridged streams. We can see him now journeying with his few white companions and Indian friends. Think of the Cavaliers of Virginia, the Dutch of New York, or the New England Puritans going out into their western wildernesses with their lurking red men. Surely this Penn of ours was mightier than the swords of his compeer colonials. It is said that, when come to his destination he was so pleased with his surroundings he expressed a wish that he might bring his family here, where some of his friends, notably James Logan and Thomas Story, had located lands. He said that he would rather live in this peaceful country with a small income than with his Proprietary emoluments and their incidental troubles. Far more agreeable to him than the nagging emissaries of Lord Baltimore and his own Philadelphia malcontents were the wild Indians who looked upon the Quakers as the only just white people they had come across, and Penn as their beloved head and representative, and so with a sigh he turned from this peaceful wilderness to the cares and worriments he found on the banks of the Delaware and the shores of the seas beyond.

In the arrangements Penn made on this journey he set aside 1,000 acres south of The Gap to himself, as he had a right to, and adjoining this to the eastward he reserved as much more to be divided into 50-acre lots for emigrants of small means; also 500 acres for the use of such Friends' meeting as should be established in these parts. His commissioners, however, ignored his wishes and sold the lands to outsiders. This disregard of Penn's conveyances not only included Logan's and Story's lands, but tracts devised to his friends, William Clayton, Isaac Taylor and Rebecca Shaw (daughter of Robert Barrows, an eminent Quaker minister), and the meeting house reservation seems to have gone with the rest.

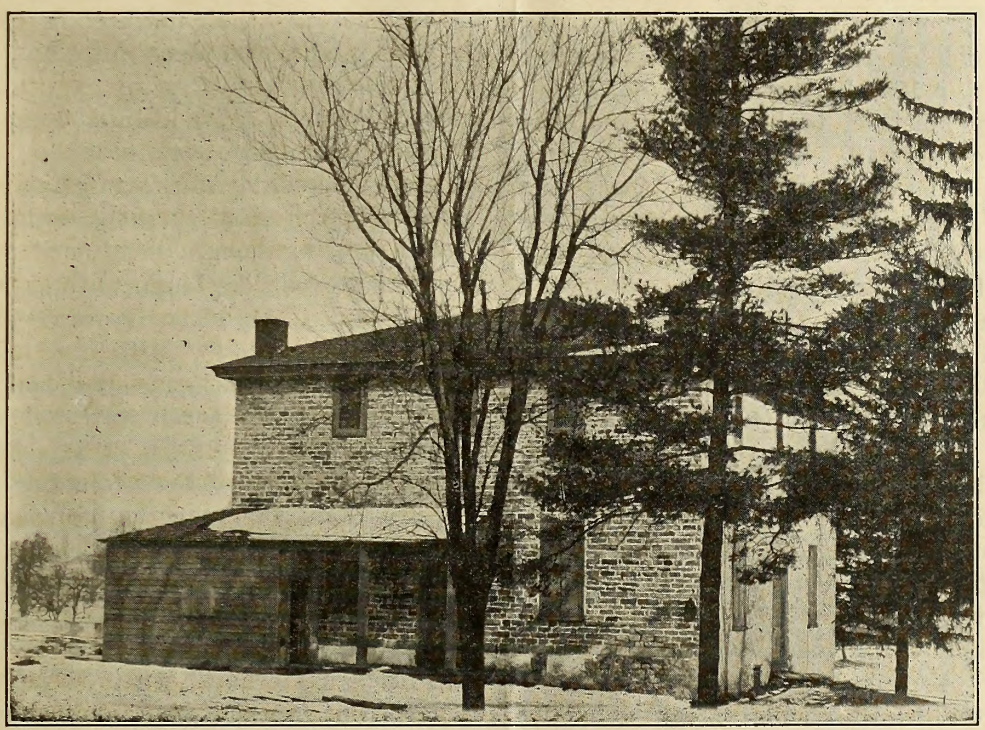
In the mountains north of The Gap a generation ago lived a band of outlaws, headed by Abe Buzzard, who levied heavy toll on friend and foe in the Pequea Valley. But the jail at Lancaster at last got its own, and henroosts and corncribs are no longer raided by these Robin Hoods of the Welsh Mountains. There was a comic strain in the roguery of these highlanders. One of these who was an artist in colors once made his trade practical by changing the complexion of a stolen horse so that he afterwards sold him to his owner. It is pleasant to think that the ancestry of these Buzzards was never laid to Friends.

Three miles southeast of The Gap occurred on the 11th of September, 1851, an event of national importance, for here came the first armed resistance to the enforcement of the Fugitive Slave Law, and ending in a tragedy and accompanying excitement, which, had the times been riper, might have started the Civil War as easily as did the John Brown Raid eight years later. From a mob of blacks, who on an arranged signal resisted the expected slavecatchers, a dozen were

arrested after the robbers were driven away, and, with four prominent white abolitionists of the neighborhood, who at most had only taken part in the affair in endeavoring to restrain the blacks, were indicted before a United States Grand Jury for high treason. Two of the whites were imprisoned, the others let out on bail. At the trial the "treason" of the latter was shown to be in refusing to respond to the call for aid from the United States Marshal in storming the house from which the blacks shot down their assailants. Had the blacks been the proper color they would have gone down the generations as heroes for defending their companions; as it was they were simply thought lucky in getting clear from lack of proof of guilt during the excitement, and went back to their homes in the underling state they had left them, despite their philanthropic surroundings. The curse of Canaan, then as now, and in the far back age when it was uttered, seems onto Ham's descendants "for keeps." The whites who were implicated, Passmore Williamson, Elijah Lewis, Castner Hanway, and James Jackson, were prominent conductors of the underground railroad, and had thereby incurred the wrath of the slaveholders and their northern sympathizers who wished to make them victims of governmental wrath. The trial took place before Judge Kane, no friend to the abolitionists, and in Philadelphia, then a city of cold-blooded commercialism as it is now of other attributes, one of which is contentment. The prisoners were all acquitted, and the negroes who shot down the slavecatchers escaped to Canada. A feature of the trial was the presence of Lucretia Mott, who sat with her knitting beside the prisoners.

From Chester County, where large families of Friends were growing, the surplus made their way up by Sadsbury Gap till finally they spread ten miles to the north and as far west as the Susquehanna. Another party moved north and as far east as the Schuylkill River until there was eventually a Friendly territory of 25 miles long by 10 miles wide. The start of this emigration was in 1718, but a decade before this the German Mennonites and Dunkers had preceded them, so that they found scattered settlements of a people not unlike them in many ways. But these pioneers of our faith little thought that these gentle-mannered Germans in less than two centuries would by their quiet and persistent ways and incidental advantages push them gradually south. The Mennonites and their affiliations are raising large families who are content to remain at home, while with the Friends the reverse is the case. The German plain people were thrifty, and with their gains they bought out the farm holdings of the Friends, whose boys, few at best, grew tired of farming, and the obvious results came. The few homesteads occupied by our people are in the ownership of the aged, most of whose children have wandered afar to beckoning towns and cities.

The earlier settlers around Sadsbury of course



Sadsbury Meeting House, near Christiana, Pa.

came from lower Chester County, such as the Brintons, Millers, Williams, Jacksons and Moores, but after the Revolution there was quite an incoming from Bucks County, notably from the Township of Solebury. This was composed of the Whitsons, Pownalls, Paxsons and Pettits, fifty people, old and young. Joseph Paxson, grandfather of William L., of Parkersburg, soon after his arrival, married Phoebe Cooper. As signers of the marriage certificate were 12 Coopers, 10 Paxsons, 6 Williams, and others, 55 in all. The grandparents of Mark Penn Cooper, of Christiana, were two of the signers.

Sadsbury is a part of Caln Quarter, and with Bart forms a constituent of a monthly meeting, which in turn makes the Quarter numerically a single ending of what were once four monthly meetings and seventeen particular meetings, the history of which is of interest. Caln Quarter was established in 1840 by the authority of Philadelphia Yearly Meeting, to be composed of the Monthly Meetings of Bradford, Sadsbury, Uwchlan and Robeson. The first of these was set up in 1737, and comprised Bradford and Caln Meetings. Bradford Particular Meeting was, with East Caln, the first established within the limits of Caln Quarter, and was then known as "The Forks of Brandywine." Bradford was laid down before 1856, and East Caln is out of existence except as a place to hold Quarterly Meetings once a year. Romansville, once a part of this Monthly Meeting, was set up in 1846, and was a section of Bradford with which it alternated as a combined Monthly Meeting. It is no more, as are its constituents. These were West Caln, set up in 1756, Downingtown, in 1811, and laid down before 1856, and Cambridge, 1811-1852. Sadsbury Monthly Meeting was set up in 1737 by Concord Quarter, the Particular Meeting by the same Quarter in 1724, Samuel Miller and Andrew Moore heading the application. It was the largest of the Monthly Meetings and was composed besides of East Sadsbury, 1820-1858; Bart, 1820; Columbia, 1728, laid down after 1856; Lancaster, 1755-1852; Leacock, now Lampeter, 1732-1851; East Sadsbury, 1820-1858; Sadsbury as a Particular and Monthly Meeting still remains. Columbia was once known as Hempfield from its township.

Uwchlan Monthly Meeting, in northwest Chester County, was established by Concord Quarterly Meeting in 1763, and was composed of Uwchlan, 1720; Nantmeal, 1750; Kimberton, (formerly Pikeland), 1762-1857. There was an indulged meeting at Pughtown, unmentioned by Dr. Michener in his records. All these meeting houses are torn down but Uwchlan. (When not further explained the above dates mean the start and finish of the meeting.)

Of Robeson Monthly Meeting there are no records, except that it was granted by Exeter Monthly Meeting as a Preparative in 1741. It was laid down before 1856. It was on the southern borders of Berks and was named from its township. Exeter belonged to Philadelphia Quarter.

Such is a brief summary of the former conditions of Caln Quarter; its western boundaries on the Susquehanna, its eastern near the Schuylkill, its northern at Robeson, in Berks, its southern at Romansville, south of the line of the Pennsylvania Railroad. It is impossible to note the rise and fall of these meetings without a feeling of sadness, for we cannot lay the decadence of Friends in these parts to their not keeping to the ways of the world, when the Mennonites and those of like creed, plainer and less progressive even than ancient Friends, grow in number and are working their way south over territory once thronged with our people, buying farm after farm in their peaceful march from religious outlanders. Some of the meeting houses mentioned are standing, though deserted, like Lampeter and Old Sadsbury, and in good condition from being kept up by the Jeanes fund, with nothing but their graveyards and an occasional appointed meeting to give them a religious holding. Others are changed to dwellings or effaced altogether, with the exception of their foundation walls, and the nearby mortuary enclosures where "sleep the rude forefathers" who once there foregathered, they who for so long and faithfully "kept their meetings." The weekly religious gatherings, the family visits, the Monthly Meeting, the more important "Quarterlies," when there were assemblages from far and near, and when hospitality of the sincerest and most lavish kind was dispensed, are of the far past. Some of the descendants of these worthy people have moved away to take up their meeting duties elsewhere, others have grown indifferent or joined other societies. But the many, with

> "Their drab coats turned blue
> And their thee changed to you,"

And their First-day and First-month to terms of the world:

> Vain the sufferings of yore
> That their ancestors bore;
> The scaffold, the jail and the tongue-abuse hurled.

But, as mentioned, two of the meetings are still kept up, and may they be centers from which will spread out an area of Friends as broad as when Caln Quarter was at its best.

Sadsbury meeting house and its surroundings are interesting. The building itself is peculiar in shape, being square, with one of its divisons opening in the side, the other in the end, the first the Women's, the last the Men's, and the roof from the four eaves coming to a peak, like a barrack; the architecture being entirely out of the conventional Friendly lines. The location, a lonely one, is on rising ground, some two miles northwest from Christiana, on a farm belonging to the meeting. Until lately there was a grove of timber thereon This, with its commanding situation and the abundance of good water which could be brought here by gravity, was considered an inducement for the location of the George School here, further increased by the offer of enough ground to make the tract 112 acres. The distance, however, from the geographical center of Philadelphia Yearly Meeting overcame these advantages, and the School came to Newtown.

After cutting away the woods near the meeting house there were several majestic oak and walnut trees left standing on the grounds, which in a spirit of utilitarianism have been changed to saw logs and cord wood at a small monetary consideration compared to their beautifying, sentimental and inspiring value, modified by the fact that they are to be replaced by young trees. The income from the sale, together with that of a fund belonging to the meeting, has been used to repair the house and improve the graveyard, the latter having been enlarged and graded, the walls repaired and a massive stone gateway built with iron gates. Though deserted as a place of worship, Sadsbury Friends are going to preserve the property as a permanent landmark of the large gatherings once grouping here. It is noticeable that the memorial stones in the cemetery are not in conformance with our rules of discipline, their height and variance with those of ordinary enclosures of the world's people's dead. Reminders of the old times when horseback riding was common are seen in two horse blocks, one of which is in good repair. The top is a single flagstone ten feet long resting on columns, the other fallen to ruins. It is hoped it will be restored in the general repairs going on.

The first meeting house of logs was built in 1725, on the hill near the spring east of the present building, which was erected in 1747. About 1777 this was burned so as to require rebuilding, and a few years later the one replacing it caught fire during meeting time, destroying the fittings in the second story, which were not replaced in the repairs following the fire. It is related that Samuel Sellers, who had a store near the meeting house when the Pennsylvania Railroad was building, stored several hogsheads of liquor in the cellar. The doorway leading thereto was too narrow for the bulges of these containers of concentrated rye and apples to pass through and the jambs were hewn out for their relief, which is yet plainly in evidence. As the cellar of Green Street Meeting House was at one time used for the same purpose, it will not do for us living along the Delaware to throw any stones Sadsbury-way.

(To be concluded next week.)

Newtown, Pa. THADDEUS S. KENDERDINE.

"FLASHES OF SILENCE."

It was Sydney Smith who wrote of the "flashes of silence" that made delightful the conversation of Macaulay. During the last four days it has been possible to detect such flashes in New York, and although they were confined within the walls of a small brick church of the Stuyvesant Park vicinity, the thought of them suggests bright possibilities for an urban future.

In the little old church the Quakers of the metropolitan district have been holding their 214th yearly meeting. And the blessed wordlessness of the occasion is something to stir up lively appreciation in a city that doth constantly proclaim too much. Was a report presented? Silence followed for approval. Was a candidate proposed? In silence lay election. Was there an interval when everybody had nothing to say? Everybody said it becomingly.

The Quaker apostles of the quiet tongue have thus presented themselves as more effective exemplars than our organized anti-noise crusaders, who must shout in order to be heard above the general din. Their flashes of silence are eloquent in a time when not only "day unto day uttereth speech," but reformers of the very best intentions talk too much.

Probably in some sweet day of by and by we shall subdue the crash of matter represented in flat wheels, jangling bells and grinding steel. We cannot be a city of inspiring silences till we have learned something of the Quaker art of controlling the babbling tongue.—*New York World.*

Democratic government has ever been the result of spiritual travail and moral effort.—*Jane Addams.*

Friendship is the nearest thing we know to what religion is. God is love. And to make religion akin to friendship is simply to give it the highest expression conceivable by man.—*Drummond.*

THE ENEMIES OF WOMAN SUFFRAGE.

One of the strongest arguments in favor of giving the ballot to women is the character of the opposition to it. When a woman suffrage amendment was pending in Oregon, a secret circular was sent out by the Brewers' and Wholesale Liquor Dealers' Association of Oregon to every retail liquor seller in the State. Some copies of it fell into the hands of friends of equal rights and it was published in the Portland *Oregonian* of June 1, 1906, in the Portland *Evening Telegram* of the same date, and in many other papers. Its authenticity has never been denied. It read in part as follows:

"It will take 50,000 votes to defeat woman suffrage. There are 2,000 retailers in Oregon.

"That means that every retailer must himself bring in 25 votes election day.

"Every retailer can get 25 votes. Besides his employees, he has his grocer, his butcher, his landlord, his laundryman, and every person he does business with. If every man in the business will do this, we will win.

"We enclose 25 ballot tickets showing how to vote.

"We also enclose a postal card addressed to this Association. If you will personally take 25 friendly voters to the polls on election day and give each one a ticket showing how to vote, please mail the postal card back to us at once. You need not sign the card. Every card has a number, and we will know who sent it in.

"Let us all pull together and let us all work. Let us each get 25 votes.

"Yours very respectfully,
Brewers' and Wholesale Liquor Dealers' Ass'n."

SHOW ME THY WAYS, O LORD.

PSALMS XXV 4.

Show me thy ways, O Lord; teach me thy way;
Lead thou my feet aright, let them not stray:
Dark is the path ahead, dangers surround,
Under thy lead alone safety is found.

Dire are the foes that are lying in wait,
Leave not my soul to their malice and hate;
Teach me thy paths, O Lord, keep me therein
Safe from the lurings and bondage of sin.

Weak is the flesh but the spirit would soar;
Faint is the heart but it yearneth the more;
Fain would it drink of the fount of thy love,
Fain the full depth of thy tenderness prove.

Show me thy ways, O Lord, be thou my guide;
O let me walk, in trust, close to thy side;
Hold me, if worthy I prove, to thy breast,
There, only there, can the weary soul rest.

ROBERT TILNEY.

BIRTHS.

EMLEY.—In Pittsburg, Pa., Sixth month 16th, 1909, to Warren E. and Annie W. Emley, a daughter, who is named Adelaide Lancaster Emley.

HAVILAND.—Purchase, N. Y., Fifth month 7, 1909, to Charles Herbert and Esther Carpenter Pierce Haviland, a son, who is named Arthur Pierce.

ORR.—Born at the home of Wm. G. McCoy, near Dublin, Sixth month 18, 1909, to Samuel M. and Emmaline S. Orr, a son who is named William Graves Orr.

REYNOLDS.—On Sixth month 8, 1909, to Wm. L. and Laura Atkinson Reynolds, of Prospectville, Pa., a son, who is named Edwin J.

DEATHS.

BURROUGH.—After a lingering illness, at the home of her son, Charles P. Burrough, in Camden, N. J., Sixth month 22, 1909, Elizabeth L. Burrough, in her 94th year. She peacefully closed a long earthly career, not as the world calls great, but more truly great for her quiet modesty, gentle and kind, with a strong sense of justice for all. The oldest member of Newton Preparative Meeting, held in Camden, N. J.

NOTES AND ANNOUNCEMENTS.

In a recent letter to a friend, Isaac H. Cocks, of Westbury, writes:

"Had my Mary lived until the 16th of this month, it would have completed a half century of life together in the old homestead at Westbury, L. I., on the farm of my grandfather, Isaac Hicks, and in the house built by him in 1805. Of the eighty friends who signed the marriage certificate, twenty are now living."

The yearly statement of Bettis Academy, Trenton, S. C., conducted by colored people for colored people, is condensed in a four-page leaflet. A. W. Nicholson is principal. There were ten teachers during the year. The school owns 209 acres of land and seven common board buildings. The largest of these, built last year, has a chapel 50 x 80 feet on first floor and eight school rooms on the second floor. School was in session seven months.

Over 500 students were enrolled, 300 of whom were boarders who brought food and furniture from their homes. The total receipts for the year were $2,540. Of this sum the colored people raised $1,360; public school fund paid $125; the Jeanes Rural School Fund, $245; Dr. H. B. Frissell Special Fund for Rural Schools, $300; Abolition Society of Philadelphia, $50, and the rest was contributed by individuals. The total expenditures were $3,000 for new building, $1,500 for teachers' salaries, $325 for repairs, and $73 for miscellaneous expenses, leaving a debt on the building of about $1,400.

The most urgent needs are thus stated: Chapel and recitation rooms to be plastered; seats for chapel and desks for schoolrooms; this would take $1,000. A laundry for the girls would cost $400, and a building for the faculty to live in, $600. Money, boxes and barrels may be sent to A. W. Nicholson, Trenton, S. C.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

SEVENTH MO. 4TH (1ST-DAY)

—At Malvern, Chester Co., Pa., in "Warren Hall," at 2.30 p. m., a circular meeting (within the limits of Willistown and Goshen), appointed by a committee of Concord Quarterly Meeting. Trains from West Chester 12.56 p. m., Broad Street Station, Philadelphia, 1.15 p. m.

—New Garden, Pa., Young Friends' Association at the home of Mary L. Harper, at 2.30 p. m.

SEVENTH MO. 6TH (3RD-DAY).

—Chesterfield Monthly Meeting, at Crosswicks, N. J., at 2.30 p. m.

J. N. ROGERS,
Clerk.

SEVENTH MO. 10TH (7TH-DAY).

—New York Monthly Meeting at Rutherfurd Place and 15th Street, New York, 2.30 p. m.

SEVENTH MO. 11TH (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Ave., at 11 a. m.

—At Haverford Meeting House, near Ardmore, Pa., at 3 p. m., appointed meeting under care of Phila. Quarterly Meeting. Take Market Street Subway and Elevated to 69th and Market, then Ardmore Trolley to Grassland.

—The Woodlawn, Va., Young Friends' Association, at home of Sarah E. Anthony.

SEVENTH MO. 20TH (3RD-DAY).

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. Ministers and Elders day before, at 11 a. m.

SEVENTH MO. 22ND (5TH-DAY).

—Caln Quarterly Meeting, at Caln, Pa., at 11 a. m. Ministers and Elders same day at 10 a. m.

SEVENTH MO. 24TH (7TH-DAY).

—Westbury Quarterly Meeting at Westbury, L. I., at 10.30 a. m. Ministry and Counsel the day before at 2.30 p. m.

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PENN MUTUAL LIFE
PHILADELPHIA

SEVENTH MO. 27TH (3RD-DAY).

—Concord Quarterly Meeting, at Concordville, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

SEVENTH MO. 28TH (4TH-DAY).

—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a. m. Ministry and Counsel the day before at 2.30 p. m.

SEVENTH MO. 31ST (7TH-DAY).

—Philadelphia Quarterly Meeting at Race Street, at 1 p. m. Ministers and Elders the day before at 3 p. m.

Gray's new "Manual of Botany," edited by Robinson and Fernold (illustrated), brings the great Harvard botanist's work up to date, using a terminology neither highly technical nor vague, adopting the nomenclature recently accepted in leading European botanical gardens. The Eichlerian system of sequence of plant families, the most logical yet devised, has been adopted. Specialists have assisted in revising and improving the work.

"Special care has been devoted to the copious illustration of the work, the aim has been that the figures should be not merely clear, attractive, and numerous, but especially that they should be irreproachable from a pedagogical point of view. To this end they have been introduced into precisely those portions of the text where they are most needful, and have been made most abundant in those groups of plants which from their structural similarity or variation present the greatest difficulty to the student. Furthermore, the figures have been carefully planned really to supplement the text, showing those features, whether of foliage, flower or fruit, which are of particular importance in classification but cannot be adequately brought out by the descriptions." Botany has long been a favorite science among Friends' and this perfected revision of Prof. Gray's classic may be recommended to our schools and local botanists (American Book Co.)

The value of trade unions is a subject too broad for our present discussion, but that the movement is of value to the workingman cannot be denied. That it may serve the employer in his relation with the employee, I believe is likewise true. Grave mistakes have been made by organized labor, such as opposition to the introduction of improved machinery, the attempt to limit the number of apprentices, and the many abuses in vogue in union shops; but the movement is growing in strength, and, as it grows, becomes more conservative. It is hard to believe that less than a century ago any combination of workingmen was punishable under the common law by imprisonment, yet such is the fact.—*J. T. Lincoln, in the Atlantic.*

In England the interest in woman suffrage extends even to the children. A little girl in a strong equal-rights family lately named her new kitten "Antisuffragette." Her mother protested. The child answered, calmly, "Oh, I am going to change her name as soon as she gets her eyes open!"

—*Woman's Journal.*

WHERE BIRDS ARE SAFE FROM GUNS.

Off the east coast of Louisiana are islands where government protection gives the birds a safe home. The results of this protection have been marvelous. Herbert K. Job writes in the July *Harper's* of his trip to these wonderful islands, where herons, terns, and laughing-gulls almost cover every inch of the ground since the protective policy has been in practice. These birds eventually leave the islands and people all our coasts; but before the protection they were being rapidly exterminated for millinery and other purposes. Mr. Job took some unusual photographs from a tiny tent which he set up among the birds.

BOTH FOR ONE DOLLAR

Friends' Intelligencer the rest of this year. Regular rate to new subscribers, 75 cents.

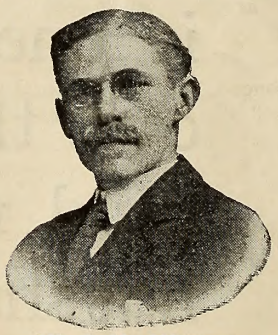
Old Meeting-Houses, by John Russell Hayes. See advertisement on first page. Retail price, 75 cents.

We will send both to any new subscriber for $1.00 Or, any reader who gets us a new subscriber for the rest of the year for 50 cents may have Old Meeting-Houses for 50 cents.

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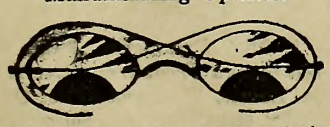
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BOTH TELEPHONES DAY OR NIGHT PHILADELPHIA

Ralph L. Johnson, in the current number of *The Psychological Clinic* shows that one cause of the backwardness of public school children is poor attendance, especially in the lower grades. He examines the attendance records of the township school system of Upper Darby, Pa., of which he is supervisor, and finds that in the intermediate grades only 51 per cent. of the pupils attended more than three-fourths of the term and in the primary grades only 42.5 per cent.. About one-quarter of the primary pupils missed three-fourths of the year. Mr. Johnson believes that promotion requires attendance for at least approximately three-fourths of the time. His conclusion is that if we would cure retardation, we should look to our beginners, and see that children are not only on the enrollment record, but attend regularly.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 10, 1909

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Continued on page iii

WALTER H. JENKINS

takes pleasure in announcing to his Friends and Patrons that he has succeeded the Friends Book Association at 15th and Race Sts., and that he has changed his office to Young Friends' Association Building, 140 North 15th Street, Philadelphia, which will be headquarters for all Friends' Books, Marriage Certificates, Printing, Engraving, Bookbinding and School Supplies.

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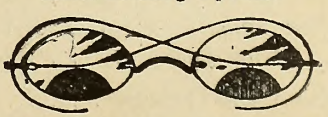
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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting

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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 10, 1909.

Volume LXVI. Number 28.

Man has tried to make peace with the skies instead of making peace with his neighbor.

—Unity (Chicago).

BEFORE US THE MIGHTY DAY.

Great Spirit of renewing Truth,
Come shining through our darkened eyes,
And make the tides of light roll in,
To cleanse from error and from lies.

If any falsehood of the past
Round us has thrown its iron chain,
Burn through, and melt each fettering link
And give us freedom once again.

Faith in the present we would have,
Faith that God lives and works to-day,
That revelation never fails
In souls that work and love and pray.

O Future, which we hold in trust,
To build for thee a glowing way,
Our hearts are pledged; no Past can bind;
Before us lies the mighty day!

—J. C. Learned.

SUMMER SCHOOL IMPRESSIONS.

To mingle with the students of the Summer School is to be impressed by the fact that it is a *school*, with learned and interesting teachers and students eager to learn. Notebook in hand, the main points of each lecturer's theme were written down as a guide for future study, and the brilliant sayings and striking stories were also noted down.

There was especially evident a beautiful spirit of comradeship or fellowship, perfect freedom in social intermingling, with many sallies of bright humor and bursts of song; but when a group of the students would gather, there was little of light conversation, but much of the things of the spirit.

And above all, there was manifested the desire to be of use, to enter into service. This was a prominent and most encouraging note, furnishing a golden prophecy of the future.

Baltimore, Md. O. EDWARD JANNEY.

The Summer School for Religious and Social Study held at Swarthmore College, was an occasion long to be remembered. Henry W. Wilbur and those who assisted him are to be heartily congratulated on the results. A desire to be helpful, seemed to be the attitude of every member present and thus a spirit of goodwill and unity was promoted. The good results of the school ought to tell greatly in the Meetings to which the members belong. A succession of such summer schools in the years to come would no doubt result in more effective work in the Society of Friends.

JOSEPH SWAIN,
President of Swarthmore College.

The Swarthmore Summer School seemed to me to strike the true social note. The study of methods of social work took a more important place than at the previous summer schools. The students brought problems from their home neighborhoods, from their local Settlements, and they were looking for suggestions that they could apply in their own boys' clubs and in their philanthropic work. The close connection between religious life and work for human welfare was felt; the one the inspiration of the other, and the latter the vital expression of the former.

The closest touch with actual work being done to better the condition of the submerged classes came through Harris R. Cooley, Director of Public Service in the City of Cleveland, O. He is the man who has put into practice, under Mayor Johnson, the policy of treating the criminal with love. The workhouse and the almshouse have been moved out to large farms. The old ladies in the almshouse are given something to do to make them happy, and the old men help with the farm. The prisoners are trusted. The healthy outdoor work cures them. They learn fellowship in the night school which is self-governing and taught by prisoners; and when they go out they help each other to get jobs and to live until pay day.

Under the leadership of Mr. Cooley, the school visited the Boys' House of Refuge at Glen Mills, Pa. Mr. Cooley compared the methods of reforming boys used there with those at the school outside of Cleveland.

Dr. Wilbur P. Thirkield, President of Howard University, Washington, D. C., gave an expert discussion of the negro problem. His point was that we need to train a native leadership for the race. Their own ministers and physicians, if properly trained, will have the greatest influence to uplift the mass of the race.

Guion Miller, who is connected with the work of the United States government for the Indians,

discussed the Indian question from his experience. He said that the Indian has been made to distrust the white man by our dealings with him. They are located in the unsettled regions where they meet the worst class of whites who are drawn around them. This has gone on until now it is difficult to carry out a policy for the benefit of the Indian because he is afraid to co-operate.

Even in what may be called the doctrinal lectures, social work was the vital conclusion reached. Prof. Fenn, in his course on the "Idea of the Kingdom of God," showed how the present conception of the kingdom includes the welfare of all mankind and the emphasis to-day is upon social regeneration instead of on the individual soul's salvation. Prof. McGiffert found the reconciliation of the modern spirit in which man feels his own strength and the religious spirit which has been bound to a mediæval creed based upon the depravity of man, in an expression of that strength in the uplift of the world.

New York City. J. BARNARD WALTON.

"And the souls mounting up to God,
Went by her like thin flames."
—*The Blessed Damozel.*

In all one's contact with people, perhaps, one is more or less conscious of the sense of "souls mounting up to God," as Rossetti has expressed it, albeit that "mounting" may be a very struggling process. But at a summer school one feels it more than anywhere, since here there are gathered together earnest seekers for a common goal; till one can almost feel upon one's cheek the breath of the soul-flames in their quick flight God-wards.

That this search after God is confined to a few rare souls, we no longer, in these days, believe. Rather, it is recognized as being more nearly universal. This being the case, the whole success and efficiency of a summer school depends on nothing more nor less than how it is going to aid souls in that search. And this applies, of course, not only to summer schools, but to all religious help and teaching.

The crucial point, then, seems to be this:

If the soul's search is after God, there must be a way to reach him. And down the nineteen centuries since they were uttered, comes in reply, the words of that unique Person: "*I* am the way." We cannot reach the Father but by him, he said. We might as well say that we will go to the city without traversing the distance between. We simply cannot arrive at the Father without having reached him through the Christ—whether we know it or not. There is no other way.

If the soul's search is after God it is because of its unquenchable longing to see him, to know him and what he is. And we, too, turn to each other crying, "Show us the Father and we shall be satisfied." In answer to that despairing cry there comes, perhaps, to us, as to Philip of old, the patient answer: "Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me *hath seen* the Father! So how canst thou still say 'Show us the Father?'"

If the soul's search is for a knowledge of what is true, for the things that make life worth while —for the element of eternity in life, then again there comes perhaps the answer, "I am the truth": "I give unto them eternal life."

Therefore, if we are to succeed in our search, we are again and again forced back to the conclusion that a knowledge of and experience of the Christ is the fundamental thing: that we cannot solve our life problems without a profounder insight into the meaning of that manifestation of God made once nineteen hundred years ago, and since then made to each of us through his spirit.

To the promotion of this profounder knowledge, to the realization of this indispensable experience, our summer schools must lend every energy; using, wisely and sanely, every means that is proved good. HANNAH W. CADBURY.

Germantown, Phila.

The Summer School at Swarthmore has now past into a sweet and pleasant memory such as we have of the many good and beautiful things that spring up here and there along the pathway of life. As we look backward over its impressive record one thought comes to the front and transcends all others. What will the harvest be? Surely, the interest and affection, then so apparent, for our beloved Society, will bring forth fruits to enrich and bless its future.

No one could fail to observe the unmistakable signs of the love and loyalty which our young people feel for the invaluable inheritance which is theirs, and we doubt not but they will endeavor to transmit it unimpaired to those coming after them.

One of the sweetest memories of this Summer School that will linger in the hearts of many of those who were fortunate to be of its number, will be the cordial and kindly feeling existing between the young and the older people present.

The feeling was general when the parting came —it was good to have been there, and every one who shared its good will be the better and happier for what they have gained thereby.

Philadelphia. SARAH M. CARVER.

The Summer School was a helpful mixture of fun and work, somewhat over-heated to be sure, but the efficacy of each was little lessened by the high temperature.

Willingness to serve was a marked feature of the School, and the coming months will prove how effectual was the stimulus of lecture, group meeting, social intercourse, or silent communion.

New Rochelle, N. Y. LOUISE E. HAVILAND.

One of the many marked features of the Swarthmore Summer School was the practical exemplification of its spirit of *loving service*, by not only those whom we looked upon as the leaders, but even the little children who came in were anxious to do their part.

Selma, O. MARTHA J. WARNER.

The work of the Summer School at Swarthmore will go on, not particularly in an organized manner, but in the hearts and acts of its students. In the place of the leaders and teachers, though they will not be forgotten, will be the broader view, the firmer purpose and the greater hope which must surely be the result of those helpful lessons and comradeship in the present-day gospel of peace, good will and human brotherhood.

I am particularly thankful for the encouragement and inspiration which has been given to the colored students with whom, in behalf of the welfare of their race, I feel called to labor.

Philadelphia. ELLWOOD HEACOCK.

The Summer School held at Swarthmore promises to become a valuable institution.

The lectures on religious and social subjects were most instructive and helpful. I feel I have had a spiritual uplift, and a broader vision of the needs of my people. I shall return to Spring Street Settlement, a work for ethical, religious and industrial development of colored boys and girls, with a deeper consecration and able to do more effective work.

I am thankful for the privilege of attending the sessions. ANNA M. TITUS.

Philadelphia.

My understanding of the Summer School at Swarthmore for Social and Religious Study is that its object was primarily for the benefit of First-day school workers.

The religious part of the school in which the social may well be included was most pleasant and profitable. It developed the intellect, stimulated the sense of responsibility and fed the spiritual.

The older members of the school were impressed with great changes since the teaching of their childhood. In those days First-day schools were objected to by Friends on account of the fear of placing too much importance upon the letter of the Bible,—making it an authority, an idol perhaps that would tend to dwarf the growth of the Divine spirit in man.

The spirit before the letter has ever been of first importance to Friends, whose one fundamental principle is that God reveals himself to each of his children, and that this revelation is necessarily manifested in daily life and conduct.

One of the objects of the First-day school at present is to impart the new knowledge of the history of the Bible, its new meaning and the nature of its helpfulness in the growth of spiritual understanding of child or adult.

In our zeal to establish the new meaning of the Bible and the proper value of tradition we may need care lest the new teaching of and about the letter of the Bible be made the main object of the First-day school.

With the new meaning of religion defined by teachers of various denominations at the Summer School a First-day school, when consistently developed, must establish many fundamental principles of conduct in the minds of the children as they are prepared to receive them.

There must always be a thorough Bible class, reverently seeking truth, ever led by the light within, yet there must be special work along many lines of well-established principles that will prepare the children for life and conduct worthy of thoughtful men and women.

The class of very little folks led by and into the reverent spirit toward all things good and beautiful, passing from this class through the various grades and interests of the First-day school will find not only Bible history and lessons, but history of peace and arbitration and lessons that impart a knowledge of and love for the practical demonstration of the teachings of the Prince of Peace.

The truest patriotism will be taught, involving brotherhood ideals that will sympathetically interest the boys and girls in all races and conditions of their fellowmen.

They will also be made familiar with some of the present-day efforts toward practical Christianity, as illustrated at the Summer School by Dr. Thirkield, Harris Cooley and Jenkin Lloyd Jones.

The experience of the Summer School impressed me deeply with its still greater possibilities for usefulness in the future in preparing the

teachers for the larger work of the First-day school and the good results to the children that must follow. P. W. K.

Swarthmore, Pa.

As I take a retrospective view of the Summer School and bring to a focus in interpretation all its joys, its hopes, its ideals, its earnest purpose, its enthusiasms, its varied activities of body, mind and soul: the central theme and the goal of them all seems to be the realization of the kingdom of God. As I listen in the silence, all the notes are in harmony. Those of us who were there have heard a symphony, we have seen a beautiful picture, we have beheld a heavenly vision. As I feel to-day, this is not extravagant language; and I believe the impression will deepen and grow more vivid with the lapse of years.

The setting was perfect. The external environment, which some of us learned to love years ago, made its appeal to the best in us. Trees, flowers, birds, green sward, with a touch of the wild close at hand; what more could we ask? When all souls come into their heritage and have the privilege of living amidst such surroundings, surely the kingdom of God will be near at hand.

There was also a subjective environment just as discernible and as helpful as the objective. We lived in the atmosphere of learning and of culture; we felt the influence of the noble characters who spoke to us from portrait and from living presence; we made drafts on the garnered treasures of the library; we caught fire and courage from a multitude of kindred spirits, with whom we came into daily contact and fellowship. Whatever undesirable and selfish qualities may have been not yet outgrown, they seemed to have been left at home or completely crowded out by the spirit of brotherhood and of service. The kingdom of Love was a present reality.

Consciously or unconsciously, the program was so arranged as to represent the orderly growth of the kingdom of God. First the development of the idea of it was graphically described by Prof. Fenn, from the gropings of the Jewish people after it up to the clear cut conditions of membership in it imposed by Jesus of Nazareth. We shall not soon forget the impression made upon us in the closing lecture of the series, when, drawing as near to us as he could in attitude, tone of voice and sympathy of word and expression, the lecturer left with us a picture of what the kingdom is to be and of how it is to come only as *we* make it a constructive principle in our lives, building into them and into all life "up to our means" that social condition which is best expressed in one word by Love. "If you would believe in God and His coming kingdom, act as if He were. Give yourself to the moral ideal of the kingdom of God and the acknowledgment of the moral values, and you shall know that He exists and is the great Companion."

It was very fitting that immediately following Prof. Fenn, Rufus M. Jones gave us his illuminating and inspiring course of lectures on "First Hand Religion." "Religion is an appreciaton, not a description. It is faith, confidence and joy in what we accept as the most permanent in the universe. Christ is an inward, transforming experience, God with us. The most epoch-making sentence in religious literature is that of George Fox: 'Though I read of Christ and God, I knew them only by a like spirit in my own soul.' Quakerism is a type of first hand religion, one capable of endless expansion, whose most important contribution is a new type of church, a society of Friends, God made visible in social conduct." Nourished by such vital truths and fired by the personality of one whom we all love, we consecrated ourselves anew to the cause of the kingdom and to loyalty to our own Society, divinely called to be instrumental in the development of the Divine purpose.

Right alongside of the course by Rufus M. Jones were the courses by Dr. Barton, Dr. McGiffert and Dr. Walton, the first dealing with the vision of an unknown Hebrew prophet, who foresaw the great day whose dawning we hail; the second vividly sketching the struggle of Christian truth to free itself from the thraldom of sect and dogma, until we stand to-day squarely on the platform of the immanence of God, the divinity of man, the realization of the moral purpose and the promotion of love to God by love expressed to each other; the third giving us the results of the writer's research in Quaker history, biography and literature, a priceless heritage of truth on which we may draw for the constructive work of to-day.

The sequence in the development of the kingdom ideal was made complete by the series of lectures on practical betterment work among the Negroes, the Indians, the slum-dwellers and those who are in prison, which came partially along with the more theoretical series, but which increased in strength towards the close and were fittingly completed by Jenkin Lloyd Jones, whose great, loving personality seemed to incarnate the spirit of Santa Claus. Practical contributions to our working efficiency were also made by the use of Bible stories; the explanation of work of English Friends so well given by the sweet, gentle

spirit who came from across the seas to be with us; the seminar work in the Gospels, the Pentateuch and Meeting affairs; the devotional meetings and various group meetings. Music, outdoor games, the saving sense of humor, all helped to swell the symphony. Our eyes were dimmed with tears sometimes; our human hearts were deeply touched; and we pray that our human wills were brought into a vital union and a dynamic oneness with the Father's will, which will give a new meaning for all time to the oft-repeated words, "Thy kingdom come, thy will be done."

EDWARD A. PENNOCK.

Chatham, Chester Co., Pa.

AROUND SADSBURY.

(*Concluded.*)

The first Quarterly Meeting held here was in 1800, the next meeting being at Caln, with which it hereafter alternated. The last place in time lost its standing, so that this meeting is held here but once a year, the last time there being but sixteen persons present. Caln is not now a place of worship.

Among the ministering Friends once appearing in Sadsbury Monthly Meeting were James Jackson, one of the Friends prosecuted for high treason for his alleged part in the Christiana Riot; Levi Coates, Rachel Sharpless, Thomas Whitson and the Websters, who must be spoken of collectively, as a family, showing a father, mother and six children out of seven as having the gift of preaching. The parents were Jesse and Elizabeth. The children were Chalkley, George, Jesse, Lukens, Edith and Elizabeth. But one of these, Lukens, now of Germantown, is living, as is William, who I think never appeared in the ministry. I doubt if there is another instance of a family showing such an array of preachers. The family were originally members of Lampeter Meeting, whence they moved to the limits of Sadsbury in 1842.

While Sadsbury Meeting House is no longer in the occupancy of Friends, the congregation is still in being. As Mahomet went to the mountain when he found that the movement could not be reversed, so, when the body of Sadsbury Friends found their attendance decreasing from the desertion of farm for town life, they counselled together, and, with the reluctant consent of those who clung to their old religious homes from sentiment or nearness of residence, the decision came that there should be a place of worship built in the Borough of Christiana, two miles away, and to leave their shrine and that of their forefathers for generations back in quiet loneliness with its dead. So they bought a lot on the near edge of that town and there built a meeting house which is a credit to modern ideas of taste and comfort. The walls are of rough dressed sandstone, with a covered driveway on the south side, and at the east end an open arched vestibule with stairway, the whole looking like a large suburban dwelling until the wagon sheds in the rear dispel the illusion. So much for the exterior. Inside the concreted basement is fitted up with the necessary conveniences for the Quarterly Meetings which gather here three times a year, the fourth being at Caln. The main audience room on the next floor is a model of comfort and pleasing appearance in the way of seatings and furniture, the clerk's table and chairs being from special design, and made in Cincinnati. Up stairs are a part of the First-day School class rooms and library, all fitted up neatly and with an eye to comfort. Taking things for all, were it in the nature of things for George Fox to "visit the glimpses of the moon," and in his going up and down the spiritual land feel called to drop in here to do missionary work in what he thought was "Steeple House," from its looks outwardly, he might see further evidence on the inside and talk accordingly, unthinking that Friends must advance with the times or go under; and furthermore, were he to see the deserted meeting houses of Caln Quarter, whose only members are the dead in their adjoining graveyards, he, in his missionary zeal, would bid Friends with modern ideas God-speed in their efforts to make each spiritual desert to blossom as the rose.

So these good Friends of Christiana, not forgetting the old meeting house on the hill, their ancestors who once thronged there, nor the philanthropic beneficencies they accomplished in the old days of human slavery, when the scared fugitive sought their willing aid to freedom, and yet full of sentiment for the times long past which cling around its quaint outside and time-browned interior, are going on with their good work in what they think the proper way, with right regard to the faith of their fathers and the advance of the principles of our Society, confident that these things can be accomplished on lines consistent with the love of the beautiful, and that the Lord can be as well worshipped from cushioned seats and carpeted floors as in the primitively furnished meeting houses of the long ago.

What an interesting story could a sentimental chronicler weave from the data found in a visit

to the laid down meetings of Caln Quarter, where but two out of seventeen are in service actively? Unfortunately it is too late to find enough still living who were members of these silent meetings to give such narrations as could have been had a generation or two ago. The advance of Friends from Chester County to the shores of the Susquehanna, north to the Berks County line, and even beyond, where the wilderness gave no setback to their spiritual energy, their holding fast for awhile, and then the gradual retreat and effacement, make a story of advance and failure full of pathos. There are interesting histories of events connected with these meetings lost through neglect of giving and receiving. Some few are on record, too often only verbal. As for Columbia, where, after buying 10,000 acres of land, pioneer Friends built a meeting house at their own will in 1728, they for a long time refused to be anything but congregational, although labored with by Sadsbury Meeting. Reports come up from them in the years 1754, '58, '61, and '67, but all discouraging, as they do not seem inclined to give up their isolated liberty. They became thinned out by disownment, and, after being thus chastened and weakened, by 1800 they were made an Indulged Meeting, which by 1812 became a Preparative to Lampeter Monthly, and after 1856 was laid down.

A matter of interest, but not of an agreeable kind, occurred at Pughtown Meeting sometime before its laying down. A son of that meeting, after wandering far from home and his religious environment, came back, not as the Prodigal Son, but rather as a scapegrace proof that a renegade is worse than ten Turks, in the disrespect of the ways of his father who had so long kept their meeting in North Chester. Learned in the ways of a college graduate, a born mimic and a fluent speaker, in the name of a known minister among Friends, he had an appointed meeting named at Pughtown, and, with a companion with like perverted tastes with himself, in their clothes took seats in the gallery of his old meeting. After a time he arose, and, in the quaint intonations and characteristics generally of a preacher of the olden time, gave a satisfactory sermon. On mingling with the audience after meeting broke, so complete was the disguise of this imposter and so repressed his facial expression, that his own mother did not know him. I tell this not with pleasure but as a peculiar and jarring echo from Uwchlan's environment.

From the ashes of passed away Lancaster Meeting comes a reminder of the feeling engendered by the Separation. The property fell into the hands of the Orthodox. In the early fifties they sold it to the Odd Fellows, who tore down the house of worship and substituted it with a building more suitable to their needs. A contemporary Hicksite thus writes in comment on what he deems a sacrilegious transfer of real estate, "And now a fantastic structure may be seen, dedicated to midnight orgies, on the spot where Friends once reverently met to worship the Father in Spirit and in Truth. Alas, how sad to contemplate." The Odd Fellows afterwards sold the property, and with the resale went the reserved rights when transferred by Friends, such as for burial in the graveyard belonging to the meeting and other privileges. It is now in private hands, and eventually all traces of the Society's occupancy will be effaced.

More pleasant to relate is an incident connected with Nantmeal, a Preparative of Uwchlan Monthly Meeting. When the Separation came in 1827, in Nantmeal it was but a simple division. The affiliations with the disrupted bodies did as they were directed, but in as mild and inoffensive way as was possible and still be called Orthodox and Hicksite. For years, after 1831, at least, and perhaps later, as data are difficult to get after the members are as dead as their meeting places, the two sects occupied their meeting house as of old, but using the separate ends, with the shutters open. Should a minister feel called on to speak from either portion, those of a distant belief listened respectfully; and why should they not? for they were friends and neighbors, and perhaps husbands and wives or brothers and sisters, although I cannot believe that Nantmeal got that far in division. But at their business meetings they were necessarily separated, and finally a widening came on until a new meeting became necessary for the Orthodox, and the halcyon days of old were past. But I think if strange preachers had not come among these people they would have kept on as they started until they all died out, which was not long after this.

But let us be thankful for this little rift in the clouds which sombered our Society in its strength. In the decadence at Nantmeal the Orthodox died first, but there was one of them staunch to the last, one Peter Meredith, who showed his Welsh intentness by sitting alone in his meeting house, when all the rest were scattered by death or removal, until death called him away to the handy graveyard from his lonely First-day and Week-day vigils; where, "after life's fitful fever all sleep well," whether "Hicksite, Wilburite or Gurneyite," or those who claim under the name of "Primitive" to be the only true followers of George Fox.

Newtown, Pa. THADDEUS S. KENDERDINE.

NOBLER CARES.

[A book review in *The Friend* (Lond.)]

Perhaps we all need, from time to time, the call to look up and away from the absorbing interests of our lives and to have a keener eye for the "nobler cares." In a little book, George Hare Leonard, sometime Warden of the Broad Plain House, St. Philip's, Bristol, has reproduced an address to students at Oriel College, Oxford, some three years ago, an appeal to them to have regard to "the things that matter." As one who is fascinated by the old-world charm of Oxford,—its architecture, its learning, its graces, and above all its associations, he reminds the students that, with all these riches, there may be a lack in life, if there is no wider outlook. It is his desire that Oxford and the other older Universities should continue to send out a stream of men duly qualified and willing to serve God and man in State and Church. The appeal should go home, for the words burn as proceeding from a heart of compassion.

Though not a Friend, G. H. Leonard draws a large proportion of his illustrations from the Society. He gives a little piece of experience which may carry suggestions to others. He says: "Once, some years ago, in Cambridge, I was in a little meeting-house in Jesus Lane. (I know the ways of Friends, and often used to sit with them when they met together there on Sunday nights. There was a value in those quiet hours in the midst of the bustle that characterizes so much of our University life.) I do not think it had been a very profitable meeting. There were not many there, and some of the silence, at all events, had been, perhaps, such a 'barren silence' as Wordsworth spoke of in his poem on 'Personal Talk.'

"At the close of the meeting, one of the ministering Friends, whom I knew well, came to me and said in his easy Quaker grammar—'Wast thee faithful?' 'Faithful!'—of course I knew very well what he meant, and I remembered how whole-heartedly I answered 'Yes.' I, certainly, had been trusted with no message from God to deliver. But I remember that afterwards I wondered whether, though it was true enough that nothing had been given me to say, I might not have had some message if I had known, as I might have known, how to wait upon God; if I had desired, as I might have desired—not in that hour, of course, but throughout my life,—to leave myself unreservedly in the hands of God."

**Nobler Cares.* By George Hare Leonard. The Broad Plain House Books, No. 1. (Simpkin, Marshall. 1s. net. London.

NOTES ON FIRST-DAY SCHOOL WORK.

Remember that the real business of First-day school teachers is not to conduct a reading class. Until pupils can read readily, it is not advisable to have them attempt to read in turn from lesson leaves. The latter method of conducting a class is not on a high pedagogical plane if the class members are all good readers; when the mechanical difficulties of reading are so great as to obscure the grasp of thought, letting children try to read, is unpardonable.

The writer has had some suggestions as to additional books for First-day school libraries, and as was to be expected, some expressions of surprise at the ones included on the recently published list. A practical means of helpfulness which we hope may be widely exercised, is for each person who thinks of suitable books, not already mentioned, to send their names to the secretary, who will be glad to publish them for the benefit of libraries. If our members generally will do this, we can offer a valuable list representing wide reading and a variety of critical choice.

We recently encountered a teacher in a Friends' First-day school who thinks it unsuitable to lay emphasis in her class upon the special testimonies of the Society of Friends, because most of the class members are not Friends. There may be others. Of course, teachers must be fully persuaded in their own minds as to what they shall teach, but it seems to many of us that a class of non-members under the care of a concerned Friend offers the best field possible for the extension and wider usefulness of the principles which we exist to promulgate. In fact the writer hardly sees how it is possible for a real Friend to teach forcefully, earnestly and effectually without constant emphasis upon the things which are vital in the life and thought of the teacher. We may do away with the idea of conscious and intentional proselyting (if we do not like the word), but if we teach what to us is very truth, we will extend a knowledge of our faith in all classes of non-members.

Schools are urged to use committees now existing whenever they can. The committees desire to act always for the good of the schools, but they would be helped as to their choice of activities, if schools were more aggressive in asking for suggestions and help. The secretary will also be glad to hear from more schools and individuals.

140 N. 15th St. JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 10, 1909.

THE SUMMER SCHOOL AT SWARTHMORE.

Not until this Summer School had finished its proposed work could we get the true perspective. The closing hour when *feeling* came to its expression, revealed what the hunger had been for such a season of thought and study; and how wisely and generously this need had been met.

The courses by Professor Fenn and Dr. McGiffert set forth the development of religious thought. Joseph S. Walton's lectures brought out important phases of Quaker doctrine and life. The presence of E. Maria Bishop of England was a very valuable addition to the interest of the School both from her account of the activities among English Friends, and from her part in the devotional meetings held each morning, and in the "Group" meetings called at need. Dr. Barton's studies of "The Second Isaiah" gave the results of the scholar's investigations. Rufus M. Jones on "A First-hand Religion" taught with power the immanence of God. All these themes treated with the clearness and definiteness that mark expert scholars, were of value and great interest to those in attendance. Had these subjects taken all the time of the Summer School, its members might have gone to their homes with broadened intellectual horizon and deepened spiritual consciousness and enriched personality. This would have justified the labors of the Committee.

But the Committee far more than justified themselves. They were not satisfied that the results should be only individual enrichment. They secured to these themes their highest value by placing them in relation with the whole, by giving them right proportion. For, along with the satisfactions of the intellect, and the stirring of the soul's depths, there was reported by another expert, Pres. Thirkield of Howard University, encouraging progress of the colored race; and the immediate needs were told by the workers, of the Industrial Training School for colored youths, in Downingtown close at hand. Guion Miller, one of Swarthmore's graduates, spoke as an experienced worker for them, of the claims of the Indians upon our Government. The poor and the criminals had in Harris R. Cooley, now applying the principles of the gospel of mercy which he had preached for twenty years, a most impressive advocate. Another of Swarthmore's graduates—Percival Roberts—gave the same kind of testimony, from his experience in teaching in the Wilmington (Delaware) Work-house.

These practical interests really concerning all of humanity, from the least unto the greatest, had the last word (and how inspired and inspiring it was, cannot be told to those not present), in the message of Jenkins Lloyd Jones of Chicago, pleading that the education of the schools should be based upon Reverence for that which is above us—the Divine; for that which is below us—in the lowly; for that which is about us—in humanity.

This was the fitting last plea of the Summer School, naming the "fruits" by which it should be known. ELIZABETH POWELL BOND.

The Civic Club of Philadelphia is writing to organizations and magazines in the endeavor to interest people in reading Jane Addam's book, "Newer Ideals of Peace." This book was reviewed in *Friends' Intelligencer*, Third month 27th, 1907, and many extracts from it have since been published in our columns. We are glad that efforts are being made to secure for it a larger circle of readers.

A DRINKING FOUNTAIN FOR BROOKLYN.

There are scarcely any places in the business sections of our cities where a passerby can get a drink of water. This lack in the neighborhood of Borough Hall, Brooklyn, impressed itself upon some of the members of the Friendly Hand, an organization in the Brooklyn Meeting for charitable work in a modest way. Accordingly the Friendly Hand is arranging to give to the city, as soon as funds are raised, a fountain of continuous flowing water with three bubbling cups. This form is the most sanitary and the most attractive. If tempting flowing water is at hand men will drink more of it and less intoxicating liquor. The city will furnish the site and the water. The fountain and installation will cost about $150. About half of this has been collected. Contributions are being sent to Lilla H. Merritt, Treasurer of the committee, 25 Grace Court, Brooklyn.

THE JOINT COMMITTEE ON PEACE.

[From the *American Friend.*]

The following correspondence should clear up some questions relative to the proposed Friendly co-operation for the advancement of the cause of peace:

L. Hollingsworth Wood,

DEAR FRIEND:—Individual members of the central executive committee [of the Peace Association of Friends in America] who were present yesterday expressed themselves as rather favorable to the union; yet they directed me to inquire a little farther as to the proposed basis of such union, and in what ways it would most affect the activities of the several separate bodies which should enter into co-operation under the joint committee on peace. Could you, without trouble, let us have a somewhat more definite idea of the basis of organization, the obligations incurred, and the advantages to be gained by this proposed co-operative movement? The information would be gratefully appreciated.

Very truly thy friend,

H. LAVINIA BAILY,

Secretary Peace Association.

Richmond, Ind.

H. Lavinia Baily,

DEAR FRIEND:—In reply to thy inquiry for more information as to the proposed joint committee on peace, its advantages and obligations, I write to give thee my ideas as secretary of the committee of the two New York Yearly Meetings. First of all, I do not see any "obligations" to be incurred. The plan in the minds of those of us who have been interested in this joint committee is to stir up Friends—all of that name—to a lively sense of their duty in the matter of peace, and with the aid of the ideas of members from all bodies of Friends work out a plan to make more uniform, and consequently more effective, the peace activities of Friends.

We have no plan to set forth, but we hope the joint committee, made up of members from the different yearly meetings, will be able to formulate a plan of work which will appeal to all Friends and which will accentuate our uncompromising attitude in regard to war and preparations therefor. There is no desire to hamper the activities of any meeting or association. Our hope is to have a united appeal go up to the governments of the world from every place where Friends are found, demanding as a body the cessation of warlike preparations and a greater measure of conformity to the doctrines of the Prince of Peace.

As thou wilt see, the aim is to have a movement wider than our continent. It is with the hope of gaining a world-wide unity of expressions from Friends that the joint peace committee was organized. If it were only our branch of the Society, the Peace Association of Friends in America might be all-sufficient; but we want the added impact on the public mind of the Philadelphia Yearly Meeting, "The Smaller Body" or "Wilburites" and the "Liberal Branch" or "Hicksites" in our own country, as well as Friends in other parts of the world where there have been no divisions.

We hope there will be opportunity for work along one line in which we can all agree.

There has been a fear expressed in some yearly meetings when this topic was under consideration that we in New York were "trying to lead Quakerism in America out into Unitarianism." This attitude is, to my mind, childish, not to mention the implied criticism of New York Friends. As well say that if I join a man who drinks in trying to catch a runaway horse I am making an alliance with the liquor traffic.

I find that I differ heartily with some of my friends both in belief and practice, but I feel that where we can work together for some worthy cause we should do so in a love "deeper than our differences."

Every locality must always need special peace work, but the ideal of Friends in regard to peace and war is one and founded on the teachings of Jesus Christ.

War is wrong and Friends should speak aloud, especially in this age, and with a united voice which will make their words carry weight.

The historical position of the Society of Friends on the peace question points to us as the religious denomination which should take the lead in demanding from governments conformity to the Christian ideal. How splendid would be the achievement if at the next Hague conference a demand made officially by all branches of the Christian Church for the cessation of war could be made! How worthy a service if the initiative came from our quiet Society.

We have a number of suggestions as to the work of the joint committee, but we desire a more united front before moving forward, so that we may discover a plan in which all can unite.

I request thy good offices for our effort.

Thy sincere friend,

L. HOLLINGSWORTH WOOD.

P. S.—It may interest thee to know that London and Dublin Yearly Meetings have accepted the invitation. L. H. W.

2 Wall St., New York City.

FISHING CREEK HALF YEARLY MEETING.

The consecutive meetings embracing the Monthly, Half Year's, and Youth's Meeting, were held at Millville, Pa., on the 23rd, 24th and 25th of Sixth Month. We were favored in having with us our Ministering Friend, Sarah B. Flitcraft and her companion, Dr. Anna Broomall. The ministerial labor of Sarah B. Flitcraft was highly appreciated. In the course of her speaking, she emphasized the need we all have of sacrificing our selfishness by which we remove a great obstacle in the way of happiness, advantage of mankind, and religious progress. Again, she dwelt upon the expression of Micah: "Do justly, love mercy, and walk humbly with thy God," amply illustrating and separately treating these topics. William U. John spoke of the importance of showing and feeling a spirit of forgiveness toward all who wrong us. Though human nature may of itself fail to forgive, yet through Divine assistance we are enabled to do it, and overcome all bitterness in our hearts. R. Anna Kester in her ministration said in substance, giving an instance of her own experience: It is better to go directly to the Lord for spiritual help than to wait a long time, expecting it through the indirect agency of man. John J. Kester also appeared in the ministry. Prayer was offered during the sessions of the meeting by Sarah B. Flitcraft. The meeting for Ministers and Elders convened on Fourth-day afternoon, the 23rd. There is cause for encouragement, indicating that the vitality of religion is still preserved, in the fact that several applications for membership were received and read in the Monthly Meeting. Since the last semi-annual gathering, death has claimed as his victims, Anna Reese, Hannah Kitchin, Chandlee Eves. These were worthy Friends and active in the Meeting. The loss of Chandlee Eves is severely felt. He was a man of cheerful presence, of easy manners, sociable, kind and respected by all who knew him.

"There is not a more pleasing exercise of the mind than gratitude. It is accompanied with so great inward satisfaction that the duty is sufficiently rewarded by the performance." The above is a thought beautifully expressed by Addison, and its pertinence is clearly apparent to all who give it a moment's consideration. The good we receive from those with whom we mingle, meet, or come in contact, naturally inspires this feeling, and one insensible to it, under obligation for kindness, advantageous turns, or value received, is with reason, held to be selfish and despicable in the extreme. If by the common judgment of men, such a person is thus regarded, how far, then, is that portion of humanity derelict in their duty, who fail to be engaged in this pleasing exercise of mind toward their Creator? To whom they owe everything, talent, ability, even their very existence, so abundantly provided with sources of enjoyment. Cultivating this feeling, calls forth abounding love toward God, which is ever attended by love to man. The combined effect of love and gratitude softens the manners, replaces the haughtiness of pride by a sense of humble dependence upon the Lord, and causes malevolence to evaporate in the atmosphere of good will to all, so that peace and harmony come to reign in social circles and communities. Such a condition prevailing among indivduals, inclines them to meet for worship, performed either by vocal service or by silent waiting in which the channel of communication may open between the human and Divine. In recognition of the religious principle in man that requires spiritual sustenance, Christians have set apart times and places for meeting to worship, according to varying forms, where the mutual benefit of edifying example reaches to all assembled and strengthens the bond of brotherhood and union. The use of outward forms should be attended by a growing spirituality which enlivens devotion, increases the power of religion, smooths our differences of temperament, does away with causes of division, and sinks artificial distinctions to a common level in the presence of the Lord. Developing along this line, Friends Meetings would become centres of influence, in every locality where they exist, shining with the radiance of a pure Christianity, enlightening zeal and profession, so as to discountenance evil, raise the standards of conduct in the world, in the Society, and in the home. In the process of attaining a greater efficiency of meeting service, the possibilities of strength and action depend upon the use we make of our resources, our powers, and our opportunities. In order to keep moving in this direction, it is important that meetings experience a growth in interest, created and sustained by active, earnest members who neglect not the duty of coming together for worship. When thus assembled, the judicious expression of good thoughts by any one, contributes to the life of the service, or a word spoken at the beginning of it, may touch tender chords that vibrate in many minds, and effectually rouse the heavens into religious activity, and which is a loss to all, if withheld. But an indiscriminate, irrelevant and formal thought-giving extended so as to crowd out the silent period, would destroy the most distinctive feature of our Society. While the giving forth of religious truth is desirable, the training which leads to a reflective habit is not less so. Reflection is induced

and promoted by controlled thought in the time of quiet waiting, that takes in the object of assembling in this manner, that reviews the discourses and utterances, that draws from them their Christian teaching, and that separately weighs them, dwelling upon their respective merits; and this can only be properly done while the impressions are fresh, and before the distractions of worldly affairs blunt their sharpness. But the careless, easy frame of mind with its current of undirected thought is neither reflection nor worship. G. J.

Elysburg, Pa.

CHARLES LINNAEUS ALLEN.

[This sketch is taken from *The Florist's Exchange*, New York City. The subject of it was a reader of and contributor to *Friends' Intelligencer*. His daughter writes concerning him: "Father was a member of Friends—Orthodox—but he became a disciple of Elias Hicks in his mature years."]

Charles Linnæus Allen, of Floral Park (L. I.), N. Y., died shortly before noon, May 21, at his home in that village, in the 81st year of his age. Mr. Allen had never thoroughly rallied from the severe attack of pneumonia which befell him in the early part of 1908 and the cause of his death was intestinal trouble brought on, without doubt, through that attack. He was confined to his bed for about three weeks, but was conscious, cheerful and hearty in his language and expressions until the very last, thus demonstrating his faith as pointed out in many of the paragraphs of his essay, entited "At Eighty."

In one of these he said: "To look upon life's setting sun with a smile, to greet the messenger with the lily and the rose, is to depart as though life had been a glorious success, and not a pilgrimage through a vale of tears." * * *

Mr. Allen was married January 27, 1853, to Miss Hannah Holmes Grimshaw,who died December 2, 1905. The late Mrs. Allen was a worthy helpmeet, was well versed in flowers, and her parlor window garden was always a source of admiration to their friends.

The surviving children are C. H. Allen, florist at Floral Park, N. Y., and W. S. Allen, wholesale florist of New York City. Another son, James Allen, a successful lawyer, who had entire charge as real estate counsel for the Erie Railroad, died about five years ago.

Mr. Allen was known throughout the country as an expert and an authority on all matters relating to horticulture and gardening, and was, as well, an enthusiastic lover of Nature. He was born at Union Springs, N. Y., June 13, 1828. His father was a native of the Island of Nantucket, and the inventor of the first portable threshing machine. Besides possessing mechanical skill, the father was a great naturalist; in fact, this was the most striking trait in his character. This fondness for the study of natural history descended to the son, and was developed by careful and painstaking research.

In early youth, when only 14, Mr. Allen was put into a foundry for the purpose of learning a trade. The young apprentice took hold of his work with a will and mastered every part; but in his leisure moments, which were extremely few, he hunted over the country for Indian arrow heads, with which to enrich his collection. At the age of twenty-eight years he came to Brooklyn, N. Y., and went into the coal business. Not long after this his studies in natural history, and especially in botany, began to bear fruit, and he gradually became prominent as a writer upon subjects relating to horticulture, his first article appearing in the *Country Gentleman*. He developed into a large grower of bulbs, on which he was considered an authority, and then later made seeds a specialty.

As a seed merchant Mr. Allen became known far and wide. He made several visits to Europe, and during one of these trips paid a thorough study to the sugar beet question, carefully observing the methods in vogue in Germany, where the largest beet farms are located. He kept many farmers on the eastern end of Long Island under contract with him to raise seed of cabbage, kale, turnip, lettuce and spinach. In recent years he had transferred all his interest in his seed business to his grandson, Linnæus.

Mr. Allen was the possessor of the most remarkable private horticultural library in the country, including a number of very rare volumes, which cannot be found in any other collection of books, either in this country or Europe. One of these is entitled "Florilegium Revoatum," and is composed entirely of pictures of flowers which are supposed to be representations of those grown in the garden of William the Silent. This is a very ancient volume, but the illustrations are good, and it is certainly a great curiosity. Another rare book in Mr. Allen's library is Cole's "Paradise of Plants," published in London in 1578; another is a "History of Plants," printed in Latin and issued in the year 1583. Other ancient and curious volumes, which Mr. Allen had collected during his life, devoted to the study of natural science, are: Gerard's "Herbal," published in 1633; Parkinson's "Paradise of Plants," 1633. A volume issued in the year 1659, has this peculiar title: "The Garden of Eden, or an

Accurate Description of all Flowers and Fruits Now Growing in England, With Particular Rules How to Advance Their Nature and Growth as Well in Seeds and Herbs as the Secret Ordering of Trees and Plants." The texts of several of these books are very curious indeed. It must not be supposed, however, that Mr. Allen's library consisted entirely of ancient and obsolete volumes, or, of such as could only be esteemed as curiosities. He had also a large number of up-to-date works, besides complete files of numerous journals and periodicals devoted to horticulture.

Mr. Allen was also frequently heard as a lecturer. He had acquired a vast store of knowledge, and was possessed of a quaint and forcible way of putting his ideas before his hearers.

Mr. Allen was an advisory editor of the old "Floral Cabinet," and editor and publisher of the "Flower Garden," progenitors of the later *American Gardening*. He was one of the first members of the Society of American Florists, and was always an active member of the American Seed Trade Association, in the deliberations of which body he ofttimes rendered most valuable assistance. He was also closely connected for many years with the American Institute, New York.

In addition to his numerous contributions to the press, he has written a book on the subject of "Bulbs and Tuberous Rooted Plants," and was a collaborator with the late Peter Henderson on that gentleman's useful volume, the "Handbook of Plants."

Mr. Allen was constantly consulted by the U. S. Department of Agriculture, and by experiment stations of various States, and numerous individuals on a great variety of matters relating to gardening and plant growing in general. He gave information freely and gladly, and in this way did much to help the tiller of the soil and the horticulturist. He was, up to a few years ago, a valued contributor to *The Florist's Exchange*, and was numbered among our closest friends and warmest supporters.

On June 13, 1908, the occasion of his 80th birthday, Mr. Allen read a paper to the friends assembled to do him honor, entitled "At Eighty." Through all its pages ran the keynote of love for fellow-man, the bird, the beast, the animate and the inanimate, expressive of Mr. Allen's broad sympathy with all God's creations. His last paper of note was the one still running through our columns, "Plant Development," read before the New York Florist's Club at its May 10th (1909) meeting. In this article he advances many arguments in support of ideas which are at once novel and interesting.

In the death of C. L. Allen humanity has lost a champion, the seed trade a member endowed with great learning, and his own family a patriarch whom all truly loved. His standing in the world had become unique for the reason that, free from all the strife of commercial life, he was enabled to look calmly on both sides of every question and render judgment accordingly.

The funeral services were held at his late residence, Floral Park, N. Y. The house was taxed to its uttermost to provide seating capacity for his many friends. The casket rested in the library, surrounded by many beautiful flowers, and the last services tendered to his respected memory were most impressive. While Mr. Allen was a member of no orthodox church, the services were conducted by ministers from the Methodist and from the Episcopal bodies, of Brooklyn and the Rev. C. P. Tankers of New York City. The chief features of the services were the reading of a poem dedicated to Mr. Allen, in which he was characterized as the father of the village, Floral Park; the reading of a personal letter from Mr. Allen to the Rev. Mr. Dick, and a paper prepared by Mr. Allen himself, on his seventy-ninth birthday, to be read at his funeral services, from which we quote the following passages:

The greatest aim in life is to give justice to all.

Kind words always prove for good if not too long delayed.

The supreme question is not the origin of creation, but its aim.

The principles of a true life are better than a dead faith.

If we want to die rich, we must live rich.

To do right is the command engraved upon the human soul.

HOW TO GET THE MOST OUT OF WORKMEN.

The amount of work which each man can accomplish during the day depends upon other factors than the mere hours of labor, and the most important of these factors is the spirit in which the work is done. The spirit of the day's work will depend upon the personal relation which exists between the office and the workshop. If the employer is known to be interested in the welfare of his men, they will be, more truly than otherwise, his retainers, more zealous for the prosperity of his business; but if his relation to them is that of a taskmaster, they will be his slaves, merely, and quite capable of any treachery. The effort of the employer who would gain the loyal service of his men must be to preserve in every possible way the individuality of the employee, to emphasize his manhood, and thus to increase his self-respect.—*J. T. Lincoln, in the Atlantic.*

NEW ENGLAND YEARLY MEETING.

The total membership of the yearly meeting this year is 4,272 which is a net loss of 22 as compared with last year. As is usually shown by the reports, the occasion of the loss is the heavy balance of deaths over births.

The most important feature of the yearly meeting this year has been the careful study of the actual condition of the meetings and the localities in which they are situated. This work has been carried on by a special committee appointed last year under the following minute: "to investigate the present conditions in our yearly meeting and to report to our next yearly meeting their judgment as to the causes of decline in numbers and power and to suggest what can be done and how to improve present conditions and to increase our efficiency in meeting the present needs of the world about us. This committee is authorized to draw upon the treasury of the yearly meeting for an amount not to exceed $100, to meet the necessary expenses."

This committee brought together facts of profound interest and significance and presented them to the meeting by the aid of charts and diagrams. It appears that in 1835 there were in the yearly meeting 3,155 children of a school age, and that by 1850 the number had fallen to about one-half that total. This rapid decrease in young people was attributed largely to the vigorous practice of disowning those who married non-members, and by migration. Since 1890 there has been a slow but steady increase in the number of children between four and twenty-one, now amounting to 910—, a gain of 46 per cent. The yearly meeting began gathering statistics of the entire membership in 1868. There were then 4,549 members, so that the total net loss in forty years has been only 268. This loss is plainly due to the large balance of deaths over births, since the facts gathered by this committee show that there has been a pretty steady gain of new members by request over losses by resignation and disownment, and the committee significantly says: "Were it not for these requests from the world, our Church in New England would have become extinct."

There are twenty communities in our field where the Friends meeting is the only place of worship. One community reports a population of 2,000 persons, the Friends' meeting of 40 members, and a Congregational church of 40 members representing all the professing Christians in the community.

It appears that 10 per cent. of those who are recorded ministers in the yearly meeting are over eighty years of age; 55 per cent. are over sixty, and only 10 per cent. are u

Among the encouraging
the oldest meeting in Ameri
Mass., founded in 1658, has
death and so revived that the
come greater than at any oth
of worship in Sandwich. It
report of the evangelistic sup
many persons in all parts of the
by patient self-sacrificing labor and faith, are keeping up small meetings in difficult and discouraging surroundings. It was reported that one meeting has been kept up for a hundred years without any resident minister for the entire century.

The report of the special committee to study conditions has stirred the entire yearly meeting to a greater sense of its mission and its tasks, and there is a prospect of a real forward movement. The report of the evangelistic and Church extension committee fitted in well with the report of the special committee, and these two, with reports from the quarterly meetings and the meeting on ministry and oversight, gave much valuable material for the consideration of the state of the Church. —*R. M. J., in The American Friend.*

Portland, Maine, Sixth month 24, 1909.

DR. HODGKIN IN AUSTRALIA.

The arrival in this country of Dr. Thos. Hodgkin and family is the cause of sincere thankfulness to all Australian Friends. He is a man so well known, so highly appreciated, and so truly beloved throughout the Society of Friends everywhere, that this fact alone would assure him a hearty welcome among us, while his reputation as a man of culture, an authority in the realm of history, and an enthusiast in the cause of education, give him an entry into a wider field of service than our Society in these lands of itself affords. Dr. Hodgkin has for many years evinced a special interest in the Friends of Australia, and has employed purse, pen, and tongue in their behoof. It has for a number of years past been his earnest desire to visit this country, but the way seemed barred so effectually that he had given up all hope of being able to do so, when quite unexpectedly a few months ago the barrier was removed, and already the Doctor, accompanied by his wife, son and daughter is among us. We welcome him for his own love's sake, but also for that wider message of love which he brings us from our Yearly Meeting. And in this welcome the dear ones accompanying him are cordially included. We are thankful that the concern of

the last Yearly Meeting has found such fitting messengers and unite our prayers with theirs that God's richest blessing may rest upon them in their journeyings, and sojournings among us, that we as a Society may be greatly helped and that this fair land of ours also may experience from their visit a moral and spiritual uplift.

The first objective of our Friends was Hobart, in whose School the Doctor has for many years taken a deep interest. Melbourne Friends were privileged to taste a little of their quality, in their passage through that city, and that little has created great expectations against the return of the party at a later date. From Hobart they proceed to New Zealand whence they expect to reach Sydney at the end of June. Henceforward their movements are as yet uncertain, but, it is the Doctor's hope, that Brisbane, if not Rockhampton, may be included in their itinerary—at least his own and his son's. It will be borne in mind however that the Doctor is not now in the full flush of youth, and that undue fatigue at an early stage in his progress may seriously impede the main purpose of his visit. All Friends would desire, and many are looking forward to the presence of our Friends at the General Meeting at Adelaide in September next. We would express the hope that from all parts of the Commonwealth Friends would use their best endeavour to be present on that occasion. Whether any other Friends will attend with Dr. Hodgkin as a Deputation from London Yearly Meeting on that occasion is not yet known, but the sacrifices which English Friends have made for us in the past, and are prepared to make in the future, and the no small sacrifice to which Dr. Hodgkin has committed himself on our behalf, demand some recognition at our hands, and this can be shown in no better or more effective manner than by an earnest effort on the part of all our Members to join in the gatherings of our next General Meeting, which takes place at Adelaide (as already said) at the end of September.

—*The Australian Friend.*

Unless the growing conscience is successfully embodied in legal enactment, men lose the habit of turning to the law for guidance and redress.

—*Jane Addams.*

An enthusiasm for humanity is needed to transform the Church, and, thus transformed, the Church would soon transform the world.

—*Josiah Strong.*

FLOATING.*

Faintly as tolls the evening chime
Our voices keep tune and our oars keep time.
* * * * * *
Row! brothers! Row The stream runs fast;
The rapids are near, and the daylight's past.

—*Canadian Boat Song.*

Yes, Brothers! Row! Row each his boat!
I row no more; I only float.
The stream, which long has been my road,
On which I hurried as it flowed,
And where the busy oar I plied
Or shaped my course from side to side,
Still strongly bears my failing boat—
I row no more; I only float.

I see the stream more swiftly run
Than when its course was first begun;
The rapids' boding voice I hear
Still drawing nearer and more near;
The noontide brilliance all is past—
Eastward the shadows long are cast—
But I no longer row my boat,
Or try to row—I only float;
Yet still find round me, none the less,
Abundant cause for thankfulness.

O Lord! Send Thou Thy peace to be
Still a companion unto me,
That I may have no shade of fear
Of unknown rapids drawing near;
That I may hear the distant chime
Of bells beyond the walls of Time;
That I may feel my failing boat
Still in Thy guidance as I float,
Till I shall reach the tideless sea,
The Ocean of Eternity!

—*Robert Dewey Benedict.*

In the National Magazine.

*The author of this poem, after many years of eminent professional success, was obliged, through illness, to give up all activities and lead a quiet life.

BIRTHS.

BALDWIN.—At their home in West Chester, Pa., Seventh month 1st, 1909, to Claudia Wilbur and Bird Thomas Baldwin, a son.

GAWTHROP.—On Seventh month 3rd, 1909, to Everard C. and Ethel R. Gawthrop, of Philadelphia, a boy, who is named Herman Everard Gawthrop.

LAMB.—To Arthur Lincoln and Edith Motter Lamb, of Baltimore, Md., on Sixth month 29th, 1909, a son, who is named Hubert Weldon.

MARRIAGES.

STRINGHAM—WHILER.—In New York City Seventh month 3rd, 1909, Emmerson Stringham and Theresa Whiler; he being a son of Henry D. Stringham and grandson of John and Ann Eliza Stringham, of Glen Cove, Long Island.

WALKER—JOHNSON.—At the home of the bride's parents, John R. Johnson and wife, Lumberville, Bucks County, Pa., on Sixth month 19th, 1909, by Friends' ceremony, Lewis Walker, of Philadelphia, and Bessie K. Johnson.

DEATHS.

ALLEN.—At Floral Park, N. Y., Fifth month 21st, 1909, Charles Linnæus Allen, in the 81st year of his age.

APPLETON.—At Langhorne, Pa., on Fifth-day, Seventh month 1st, 1909, Edward G. Appleton, aged 62 years.

POWELL.—On Sixth month 26, 1909, in West Philadelphia, Margaret Sellers Powell, widow of Joseph Powell, in her 87th year.

SMITH.—In Doylestown, Pa., on Sixth month 26th, 1909, Frederick L. Smith, aged 71 years. Interment at Solebury Friends' ground.

THOMAS.—Near King-of-Prussie, Pa., on Fourth-day, Sixth month 23rd, 1909, Mary P. Thomas, widow of Joseph W. Thomas, who died five years ago.

She was an Elder of Chester Valley Meeting, and will be greatly missed. As a member of the Philadelphia Quarterly Meeting's Home Committee, she was ever ready to assist in the weighty deliberations that came before that body with her wise and discretionary judgment.

The funeral was largely attended, and several gave testimonies of her worth and hospitality. At the private interment, her last resting place, was surrounded by her children and grand-children, who mutely attested their love and veneration. Two members of the Society gave short utterances in her memory. Then a friend lovingly placed upon the casket within the grave white flowers, the emblems of purity and embodiment of Love, Hope and Faith in one great Creator and in Immortality.

TREGO.—Suddenly, on June 24th, 1909, William T. Trego, of North Wales, Pa., son of the late Jonathan K. and Emily R. Trego, aged 50 years.

LONGING.

Dear Lord, to Thee a thousand years
Are as a day: with contrite tears
One prayer I pray! My little life—
Its good, its ill, its griefs, its strife—
Oh, let it in Thy holy sight,
Like empty watches of the night
Forgotten be! and of my name,
Dear Lord, who knoweth all our fame,
Let there remain no memory
Save of the thing I longed to be.

O, heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again
If it blow. —*Jas. Whitcomb Riley.*

What is Beauty but God as He comes to the eye;
And Hope, but God present in sorrow.
Beauty fades with the light, and Hope seems to die,
But God—He is Heaven to-morrow.
—*Elizabeth P. Peabody.*

'O wud some power the warld compel,
To see us as we see oursel.
—*After Burns.*

NOTES AND ANNOUNCEMENTS.

A Friend who has ordered from John Comly several copies of "The Certain Evidences of Practical Christianity," which formed the basis of a recent editorial by Elizabeth Powell Bond, writes as follows concerning the author, James P. Stabler, who died about 1840: "He lived in Wilmington for a time, being at the head of the engineering staff that constructed the railroad between Philadelphia and Baltimore; I think it was called the Wilmington and Susquehanna. Afterwards he became chief engineer upon the B. & O. from this city southwest, and later, the general superintendent.

Inquiry has been made as to where "A History of Jordans," reviewed in our issue of Sixth month 26th, can be obtained. It is on sale by Walter H. Jenkins, 15th and Cherry Sts., Philadelphia, for 15 cents, postpaid.

A delightful picnic was taken by the boys and girls of Spring Street Settlement at Abington Meeting House Grounds on the 26th

The attendance was seventeen workers and about one hundred pupils. A strong rope swing, three hammocks, quoits, base ball and bean bags formed amusement. A substantial luncheon was served at noon and ice cream was given out just before the return to the city. Everyone pronounced the occasion a very happy day.

ANNA M. TITUS, *Head Worker.*

Purchase Executive and Preparative Meeting is to be held at Purchase, N. Y., the second Seventh-day in this month, that is Seventh month 10th, at 2 p. m.; meeting for ministry and counsel to be held at the rise of this meeting. These meetings are to be held every three months, the second Seventh-day in the month.

Western Quarterly Meeting will be held at London Grove on Third-day, Seventh month 20th, beginning at 10 o'clock. After lunch has been served, several of the young people who attended the Swarthmore Summer School have volunteered to tell how it helped them and give brief reports of some of the best things. Friends from a distance will be met at Avondale at 9.15 a. m., and at Willowdale on arrival of 8 o'clock car from West Chester. Those desiring to be met at either point will please notify Edward A. Pennock, Chatham, Pa., stating to which place they are coming.

Lydia J. Mosher, Granville, N. Y., has the following years of *Friends' Intelligencer*, bound in half sheep, which she would like to sell: From 1857 to 1861, inclusive, and from 1869 to 1894, inclusive.

In reference to this subject [the condition of Penn's grave at Jordan, Eng.] our friend Edward Harold Marsh [London] says in a private letter: "A newscutting is just at hand from America about William Penn's grave. I have been there several times this year and a few weeks ago organized an excursion to Jordans of about 140 people, any of whom would bear me out that the charges contained in that newspaper are monstrous exaggerations. As a matter of fact, Jordans Meeting House and the graves of the Penns, Penningtons, Ellwoods, etc., are being well taken care of, and the simple little stones that mark the graves are quite as much as those worthy Friends would have allowed in the direction of outward memorial."—*American Friend.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

SEVENTH MO. 10TH (7TH-DAY).

—New York Monthly Meeting at Rutherfurd Place and 15th Street, New York, 2.30 p. m.

—Purchase Executive and Preparative Meeting, at Purchase, N. Y., at 2 p. m. Meeting for Ministry and Counsel at rise of the meeting.

SEVENTH MO. 11TH (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Ave., at 11 a. m.

—At Haverford Meeting House, near Ardmore, Pa., at 3 p. m., appointed meeting under care of Phila. Quarterly Meeting. Take Market Street Subway and Elevated to 69th and Market, then Ardmore Trolley to Grassland.

—The Woodlawn, Va., Young Friends' Association, at home of Sarah E. Anthony.

—A circular meeting at Hockessin, Del., at 3 p. m., under the care of Western Quarterly Meeting.

—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Woodbury, N. J., at 10 a. m.

SEVENTH MO. 20TH (3RD-DAY).

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. Ministers and Elders day before, at 11 a. m. Friends meet at Avondale at 9.15 a. m. and at Willowdale for 8 a. m. car from West Chester. Notify Edward A. Pennock, Chatham, Pa.

SEVENTH MO. 22ND (5TH-DAY).

—Caln Quarterly Meeting, at Caln, Pa., at 11 a. m. Ministers and Elders same day at 10 a. m.

SEVENTH MO. 24TH (7TH-DAY).

—Westbury Quarterly Meeting at Westbury, L. I., at 10.30 a. m. Ministry and Counsel the day before at 2.30 p. m.

SEVENTH MO. 27TH (3RD-DAY).

—Concord Quarterly Meeting, at Concordville, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

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SEVENTH MO. 28TH (4TH-DAY).

—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a. m. Ministry and Counsel the day before at 2.30 p. m.

SEVENTH MO. 31ST (7TH-DAY).

—Philadelphia Quarterly Meeting at Race Street, at 1 p. m. Ministers and Elders the day before at 3 p. m.

BOOK NOTES.

A sketch of Charles William Eliot, retiring president of Harvard, has been written by Dr. Eugen Kuehnemann, exchange professor from Germany at Harvard. The author gives an account of the university's growth under President Eliot, and an estimate of his achievements and personality and educational philosophy. He finds his chief strength in his *goodness*, and shows that "it is only the *purely moral forces* that gain the people's confidence and command success." (Houghton, Mifflin Co.)

"Lift Men from the Gutter? Or Remove the Gutter? Which?" is the title of an article well worth reading, by Ray Stannard Baker, in the July *American Magazine*. In the same issue "Buying a Man's Arm," written by the corporation lawyer who reluctantly made the purchase, shows the need of some adequate system of pensioning for those who are maimed and killed (and their number is legion) who are employed in our dangerous industries.

The *Review of Reviews* has a portrait of Edward Everett Hale, three articles about him and one by him. Other articles of interest are "The Nation's Playgrounds," "The Alaska of To-day," and "What the Visitor Sees at the Seattle Fair."

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No record art keeps
Of her travail and throes,
There is toil on the steeps,—
On the summits, repose.
—*Wm. Watson.*

MAN'S HUMANITY TO MAN.

"Only the other day a great steel beam was being brought up to a giddy height by hoisting apparatus," writes Frank Marshall White in the issue of *Harper's Weekly* for June 12th. "As it passed a girder on which several men were at work the beam turned just enough to push one of them off." The man seized the beam and was swung out far over the street. His weight gradually moved down the end of the girder to which he clung, and in a few moments he would have been thrown off, when a fellow workman sprang for the other end, thus balancing it, and together they were lowered to the ground. The author quotes many other thrilling examples of courageous rescues.

An old Scotswoman was advised by her minster to take snuff to keep herself awake during the sermon. She answered, briskly, "Why dinna ye put the snuff in the sermon, mon?"
—*Woman's Journal.*

In this month's *McClure's* Burton J. Hendrick quotes the official report of the Registrar General of England to the effect that in that country one out of every eight women, and one of every eleven men, over the age of thirty-five, dies of cancer. No certain remedy for this disease has yet been found, but eminent physicians agree that nature sometimes effects a cure unaided by physicians. The writer says that fourteen such cases have been found in medical records "concerning which there cannot be the slightest scientific doubt."

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Continued on page iii

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 24, 1909.

Volume LXVI. Number 30.

The Society of Friends....has in its Discipline [Philadelphia Yearly Meeting] a creed that is variously interpreted in the perfect freedom given to all our members as suits their attainment.

David Newport.

GATHERING IN MEETING.

And here, in this dim raftered house of prayer,
Where the bee drones against the sunny pane,
And scent of old-time flowers lies on the air,
And each worn bench recalls the Past again,
Now throng the shadowy figures through the gloom,
In shimmering gray, with gentle footfall go
To take familiar station in the room,
The sweet-voiced speakers in accustomed place,
The quiet forms, expectant, ranged below,
The Light's great peace upon each fervent face.

Quoted in "Old Meeting-Houses." ELY J. SMITH.

UNITY AND UNIFORMITY.

[Read by Henry M. Haviland, of New York City, at the semi-annual Conference of Friends' Associations, at the time of Philadelphia Yearly Meeting, at Race Street, Philadelphia, First month 10, 1909.]

I have been requested to say a few words on the difference between Unity and Uniformity. All here present know the difference, and I do not care to attempt

"To say
An undisputed thing in such a solemn way."

But possibly if we consider the subject together, we shall arrive, together, at something clarifying it for all of us.

Let us try to go at it as a boy whittles a switch, stripping off the branches, bark and other outer covering, and making a point, if possible, at the end.

Uniformity of belief has been a dream of some minds in Church and State for centuries—"from the beginning of the world to the present time." The source of that dream is a kind of monism—"Truth is One. Everywhere and under all conditions Truth is one and the same"; this has been accepted without question. It has been held that there is one true body of thought; this was Truth, Orthodoxy; and it has been held that the other thing was Error or heresy. Truth always meant what I, we, *our* party, *our* nation, *our* sect or *our* religion had. Never what he, they, the *other* party or religion had. In popular phrase,—"Truth, or Orthodoxy, is my doxy; Heterodoxy is the other fellow's doxy." Both sides extol Truth and are agreed that Error is bad and should be rooted out. But which is Truth and which Error depends upon which side of the fence you stand.

The prophets of old felt the lack of truth and righteousness among the Jews and expressed their belief in similes whose strength was not likely to lead to unity.

Socrates was accused of teaching doctrines likely to lead to divergence from the existing belief, and was found guilty.

Saul, while he was yet Saul, was energetic in the endeavor to silence those who diverged from the current uniformity.

The Church has claimed to be the custodian and expositor of truth, and its sponsor, and has demanded unity and uniformity of thought.

The Protestant Reformers denied the authority of the Church and set up the Bible as the source of Truth, and demanded uniformity with their exposition of the Truth therein.

Councils have been called and creeds formulated to establish the measure of Truth and to make thought uniform.

Attempts have been made to enforce uniformity by edicts, by the torch and the sword, by the cross and the stake, by thumbscrews and by excommunication, by invective, and some times by persuasion. Mohammedans have massacred Christians and Christians Jews in the name of religion, but really because of lack of uniformity.

Those who have beliefs uniform with the "One Truth" have been considered "saved"; the rest were worthy of fire in this world and the next. Courts and inquisitions have been established, not to convince of the Truth but to convict for Error, and to burn it up. When the heretic party came into power it followed the same course, its "Error" now becoming Truth. It would seem as though the real sin was not Error but non-conformity, variance from the uniformity.

But through all this travail and turmoil real liberality was born and developed, and we are beginning to learn that difference of opinion is not an infraction of unity, while insistence upon uniformity is likely to lead to breach of peace,

to loss of tranquility of spirit inwardly and to separations in families and societies, to riot and warfare among people.

Now in our more enlightened age, the diversity of sects and parties, of schools of thought in science, art and philosophy, attests the fact that Truth appears differently to different persons, and that individuals get help, strength and growth in their several truths.

The basal fact, the obstinate fact, appears to be this: In our world of matter and spirit (our world of the things we see and the things we infer), the things we see and the things we infer and the things we do and the things we would do are astonishingly mingled. Our pursuits, our thoughts, our hopes and aspirations, and other people's hopes for us and their demands upon us, make multitudes of influences, pushing, pulling, dragging in infinitely diverse directons. To the undeveloped savage, seeing nothing beyond the objects about him, it all appears unquestionably simple. If *anything* is complex it is the great universe about us; and if another thing it is the heart of man. When anybody says "it is all very simple," you may be very certain that he does not mean what he says or else he is blind to the wonderful, beautiful complexity and diversity that has made men differ in all ages of the world. The universe (and the heart of man is part of it) is only visible to us broken up, like the reflection of the sun on the ocean—one moment it is sparkling for us in one way, the next moment in another, never uniform to two persons for one instant, nor to one person for two instants of time. It is like a great tangled skein of innumerable threads of which only one is tangible to any one of us. That thread that we lay hold upon is our way to disentangle the skein, our way through the skein, our way through life. That thread is our truth. Most of us see only one thread, our own thread; a few see other people's threads. It only needs to ask others and we shall find threads of colors and shades as numerous as the people we ask. Each has his own theory, scheme and ideal of life. Atonement, Salvation, Immanence, Transcendence, Evolution, Love, Individualism, Socialism,—even business, pleasure, art and politics and details like riches, automobiles and baseball, and gay hats and plain apparel—represent threads whose pursuit should occupy life in the opinion or practice of those who hold them. They are all threads guiding the way through the maze. We see things through a glass darkly, and the glasses are diversely colored, and what the real fact is out there beyond them, if there be anything there, it should rather suit us to conjecture modestly, than to insist upon on the strength of our blue, or red, or green glasses. It may be that it is not uniformity, but this very diversity that each sees, that is the real pattern of the world, and if we could but see the pattern at a little distance we should see it in its greatness of beauty in diversity, and would realize that if we could make it all uniform it would lose its brilliancy and beauty and life, and would be reduced to a sameness of dull, dead, dirty gray. It is joy and delight in the diversity of thought and action, not attempt to force uniformity to an assumed "Oneness" of Truth, that the world needs, that would-be conservatives and reformers need most of all.

And therein is unity; that is, sympathy—sympathy with other's ideals when they do not accord with ours; sympathy with joys in things we do not enjoy; sympathy with the undeveloped who extract help from things which seem to us crude; sympathy with those who have passed through our stage of life and yet appear to get satisfaction in things (thoughts and expressions) which appear to us antiquated, outgrown and false. The time for disputing over creeds and statement of belief is past. If anyone gets help in a creed or statement of belief and faith, let him have it. Don't quarrel with him about it or try to take it away from him. To take away a man's thread or clue to the maze may leave him like Dante in a gloomy wood alone. Differences are not fatal, but the insistence upon "my side," upon "my way" of thinking or of doing things—my "orthodoxy"—leads to disunity and unhappiness in nations, in society and in the family. A belief is only useful or harmful as it takes effect in action. The world needs action. It needs each man to work with his whole soul at his own calling without interfering with others' work,—to "paint the Thing as he sees it"—to work with his fellows, to let others have the tools he does not need himself, to help others to the tools they need. Insistence upon uniformity with "my way" is the poison of individualism; it is the paralysis of effort; it stunts growth. Most of the crimes of the penal codes are interferences with freedom of action and therefore prohibited, for the law would restrain restraints upon action. The assassinating anarchist is the great individualistic egotist,—that the government is not to *his* liking is sufficient for him—the monarchist.

Sympathy and work with others is fellowship, and fellowship is one of the secrets of progress. Each has his own thread and a little square of the pattern to work at, and a very short time to work. Time taken from your work to prove to

others their errors is time wasted—worse, it is time spoiled. Perhaps their way is as right as yours; perhaps if permitted it will develop into some beauty you do not discern. It is not starting a reformation to scold the potato because it is not growing up the right way to become an apple. We should be able to recognize the Spirit of God in its leadings in others as well as in ourselves, and to love our neighbors' revelations as our own. "Truth" is not "One." It is many, diverse, infinite. Knowledge of that fact leads to fellowship. Ignorance of it is the way to attempts at uniformity, to disunity and to barrenness.

Not all wearing the same apparel, not all clothing our thought in the same creed or other expression, but rejoicing in the diversity of the Truth, let us unite for work and service.

And Friends with their priestless, creedless religion, with their liberty and unity, with their refusal of uniformity, with their denial of authority except that of the Inward Guidance leading man to greater issues and greater achievement, have before them a possibility, and opportunity—a responsibility.

What we need is not uniformity of belief, but unity of love, fellowship for work and service in infinite diversity, to Humanity and to God.

HENRY MORRIS HAVILAND.

CONCERNING THE STUDY OF CHURCH HISTORY.

[An address delivered at Swarthmore Meeting, Eleventh month 19, 1908, by Dr. William Hyde Appleton.]

(*Concluded from last week.*)

And how was this brought about? Naturally enough, at the very beginning, the Church of Rome, as the Church of the capital, would receive somewhat of the distinction of the capital, would be regarded as of a certain dignity and importance. All over the known world, it is true, at a multitude of points, Christianity had been planted and its influence was extending in ever-widening circles. Nothing indeed is more wonderful than its rapid spread. We have only to read the Acts of the Apostles to see how rapidly and successfully those holy men carried out their work. In the pages of the Acts we read of places as far apart as Rome and Philippi and Alexandria, where churches had been planted. Then there were churches at Ephesus and Colosse, to which epistles were addressed by Paul, not to mention a multitude of other places, visited by the apostles, where successful beginnings of Christianity had been made. And all this within the first century. But still, in spite of all this range of area, church history, during the first three centuries, naturally centers in Rome. So we may regard the bishop of Rome as acquiring more and more consideration. After the founding of Constantinople, and later with the coming in of the barbarians and the overthrow of the imperial power at Rome, the bishop of Rome, in the absence of the Emperor, became the most important personage in Rome. To his spiritual prerogatives temporal possession and powers were added, and it is not difficult to understand the rapid growth of his sphere of influence until finally the bishop of Rome becomes the bishop of bishops, the head of the Church, invested with all the dignities and prerogatives which we associate with him as Pope and the spiritual head of the Western Church.

As regards the papal idea, however, it should be noted that Catholic writers do not recognize this growth and development of the prerogatives of the bishop of the Rome. For them the bishop of Rome is regarded as being, *from the beginning*, the Supreme head of the church. For them the line of Popes begins with St. Peter. For them it was Christ himself who constituted Peter as his vicar upon earth and the Head of the church. Peter was the first bishop of Rome and the first Pope. At his death in 67, according to Catholic historians, he was succeeded by Linus as Pope, and the succession has continued to the present day. Let us note, however, that the Greek Church never recognized the primacy of the west and in the final breach with the West the patriarchal rather than the papal idea found favor in the East. As for the protestant historians, they are absolutely skeptical as regards these earliest annals of the church, and especially as to any authentic primacy before the fourth century.

An interesting phase of church history is monasticism. For the beginnings of monasticism we must go back to the early years of Christianity. It began in asceticism which Origen defines to be the practice of fasting. But the word was soon used in a larger sense applied to those who devoted the larger part of their time to religious exercises and duties, to fasting, prayer, charitable labors and all forms of self-denial based on profound convictions of religious duty. An excessive estimate of the value of the contemplative life resulted in the retreat of many to lead the isolated life of hermits, in caves and other secluded places, resulting often in the wildest vagaries of penance and self-torture, one illustration of which may be cited in the case of the Stylite solitaries who spent their lives on the tops of columns as described by Tennyson in his St. Simeon Stylites.

"For thrice ten years—
Patient, on this tall pillar, I have borne
Rain, wind, frost, heat, hail, damp, and sleet and snow."

But this was not monasticism proper. Monasticism begins when religious enthusiasts first seclude themselves in coenobitic communities; in other words, begin to pursue the religious life in common. It was in Egypt that the earliest monastic communities were gathered. Nothing is more remarkable than the spread of the monastic tendency when once the impulse to this sort of life had been awakened. Egypt was soon filled with monasteries, all along the shores of the Nile, even upon the edge of the desert. So in Syria, in Asia Minor, in all parts of the east they arose. From the east the tendency spread to the west, and here it was destined to reach its largest development. A great group of monasteries was founded in the wild solitudes of the Mt. Athos peninsula. Ambrose founded a monastery in Milan. Here Augustine was converted and from thence he returned to North Africa where he founded the rule which was known by his name, the Augustinian. Even in the remote British Isles these establishments arose, antedating the arrival of the Saxons. What delightful associations cluster around the name of Iona and St. Columba!

But the great organizer of western monasticism was St. Benedict, who was born in 480. In his wake followed a multitude of enthusiasts.

To-day all Europe is still covered with monastic buildings, practically most of them secularized, diverted to various purposes alien to their original foundation. They have become lordly residences, national museums, charitable institutions, even barracks of soldiers, mute reminders of conceptions of religious life that have passed away. They tell the story of the amazing history of monasticism.

But what may we consider the significance of these multifarious phases and vagaries of ecclesiastical history? What is the lesson to be drawn from these manifold divergencies of belief, all this incrustation of forms and ceremonies, institutions and usages, that have overgrown the pure and simple gospel of the apostolic age. The lesson is that creeds and ceremonial, merely as such, are outworn. They need not disturb our faith in realities.

We must ask what are the real primal duties of life; far different from conceptions of duty that developed institutions that have passed, and to-day seem so impossible. We must ask for the essentials of Christianity. Form and ceremonial, extraneous helps to devotion and godliness may still be cherished if they are found to be helps. Let us encourage the largest liberty. But let these not blind us to essentials.

"The tumult and the shouting dies,
The captains and the kings depart
Still stands thine ancient sacrifice
A humble and a contrite heart."

Let us read for ourselves the Book from which all draw alike their faith. If we wish to know what Christianity is, let us read for ourselves the words and doings of Christ—not Strauss, not Renan, not even Canon Farrar—*i.e.*, to accept them as final authority; but the gospels. Approach them, too, in the right spirit.

The great difficulty in the way of right conceptions of truth is, that having reached years of discretion, our minds are already biased. We have been influenced by our birth and surroundings, by the families in which we have been born. We are already this, that, or the other, as we have been brought up. If we could only approach the gospel narratives with the mind a *tabula rasa* —a clear page, devoid of all impressions and all prejudice, and in the receptive mood of the serious enquirers after truth, not seeking to make out this thing or that thing to be true, but simply asking what is truth, and ready to accept it; however much in conflict with previous opinions, we should then find that the real truths, the important truths of the gospels, are matters of the greatest simplicity.

All these hair-splitting distinctions in creed, these merely metaphysical speculations were unprofitable, nay more, they were worse. They were absolutely harmful. For they diverted men from that which was really vital in religion.

How soon did the early church seem to forget the plainest, most emphatic precepts of Scripture? Time would fail me to cite them all. I begin with the master himself, Jesus of Nazareth. I find him filling the narrative of the gospels with his benignant presence, a being alive with sympathy for men, pained at "man's inhumanity to man," pained at man's departures from the path of right doing which it is easy to walk in and which can alone lead to true and eternal happiness. All his utterances are of this practical bearing, and are simple and direct. His very earliest words, upon his first public appearance as a teacher, are those divine Beatitudes, which, if followed out by mankind, would make our earth a very heaven.

Blessed are they that mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called the Children of God.

And as in the Beatitudes, in his first great discourse, so in his last great discourse on the day before he was betrayed, we find this same kind of precept inculcated. He gives us a picture of the last great day. Before him are gathered all nations. And who, think ye, are those that shall inherit the kingdom prepared from the foundation of the world? Is it those who have solved this or that doctrinal mystery, this or that metaphysical riddle? If not those, who are they? The king himself shall tell us. "Then shall the king say unto those on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

O these divine words of Jesus' first and last discourse—words that sound the eternal evangel of love! How alien they were to that cruel, heartless Greek and Roman world. Here was a revelation indeed! Here was a lesson that was needed for humanity. Need we seek further? Is not the whole sum and substance of Jesus' teachings of the same texture with these, his first and latest utterances? Do we not find here the very gospel of life in words of sweet benediction?

Blessed are the meek, for they shall inherit the earth.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called the Children of God.

And finally—

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Men are what their mothers made them. You may as well ask a loom which weaves huck-a-buck, why it does not make cashmere, as expect poetry from this engineer, or a chemical discovery from that jobber. —*Emerson.*

When ye do a thing in a big public way it is the proper custom to speak of yersel' as puir critter, and leave the other speakers to tell the truth about ye. —*J. M. Barrie.*

IN GREECE AND ITALY.

II

It is impossible to tell of all the interesting things we have seen. It is hard to convey even an idea of the impression made upon one by so many traces of a civilization which existed many centuries before the Christian era. When we were first out of college we had read as a fairy-tale Schliemann's "Mycenæ and Tiryns," but never hoped to see the wonderful things he wrote about. It was with great delight, then, not unmixed with awe, that we wandered over the city of Agamemnon. The huge under-ground chambers with their bee-hive vaulting, for they were made long before the principle of the arch was known—the Gate of the Lions, the Royal Tombs, whose rich treasures we afterwards saw in the museum at Athens were realities connecting the present with the shadowy past. The still more ancient Tiryns has little remaining which any but archeologists can decipher, but it, as well as Mycenæ, and nearly every classic acropolis has a commanding position and consequently a magnificent view. The old Greeks had no intention of being surprised by an enemy. They placed their strongholds where they had the sweep of the country for miles. We shall long remember the views from Tiryns, Mycene, Argos and Acro Corinth especially. . . . From Nauplia we drove to Epidauros, the site of the cult of Aesculapius, the god of healing, and here we found the ruins of what might be called the first sanitarium, with residences for the patients and for the physicians (who were priests of Aesculapius). I suspect the method of cure was partly mental but not altogether, as there are traces of a gymnasium, a recognition of the need of physical exercise, as well as of a theatre and music hall for mental diversion. The sacred serpent has long disappeared except on pharmasists' signs—the nearest to him that we found was a huge green lizard about two feet long which looked wonderfully like a snake as he glided from a rock into the tall grass.

Our stay in Athens was full of interest, although the modern city is disappointing. The museum, of course, is rich in treasures and well repays many visits: the Acropolis the world knows and no words of mine can describe its simple grandeur; Mount Lykabettos, one of the peaks of the same ridge as the Acropolis is so much higher that one not versed in strategic lore wonders why it was not chosen for the place of defense instead. But it is crowned only by a little chapel and it is a good place to climb to in the late afternoon to watch the sun set. One day we drove to Marathon, ate our lunch on the mound

that marks the resting place of the faithful who met their death in the great battle, then spent an hour or so on the shore of the "much sounding sea" where the Persians landed and whence they fled in disorder that fateful day. Another time, we drove to Eleusis, the birthplace of Aeschylus, the tragic poet, and the seat of the worship of Demeter (the earth-goddess) and the celebration of the Eleusinian Mysteries. However much it has of archeological interest, it involved a hot, dusty drive made almost unendurable on the home-stretch by the drivers' determination to race. As we feared the effects of too numerous stops at wine shops, made ostensibly to rest the horses, we did not ride very comfortably until our conductor made the men understand that, unless they stopped racing, there would be no drachmes forthcoming when we reached our hotel. Greek drivers drink a good bit on the way and become quite lively before the day is over, and generally come into the city with a grand flourish. Under such conditions it requires some nerve to ride along at breakneck speed among so many vehicles that one may well wonder how it is possible to avoid a collision.

Aegina will not soon be forgotten with its grand old temple crowning a lofty peak from which we had such an extended view over the gulf to Salamis, Athens and the mountains beyond. The peasants who were waiting for us as we were rowed ashore from the steamer could not understand why anyone would *prefer* to walk when there were to be had such beautiful animals as they offered—and they were very insistent. But after they had followed us past the most difficult places in the ascent, they let us alone to gather the beautiful and strange wild flowers. The rocky slope was aglow with color, white and different shades of pink from the bloom of a low shrub which in its general aspect reminded us of our wild rose but on closer examination looked like a mallow—and was neither. The little bee-orchid which we had found in Olympia was here, too, but not so abundant.

While every one who speaks a little French can get along very comfortably in Athens, some knowledge of the modern Greek is quite a necessity in making trips outside the large cities. We made the acquaintance of Miss Stone, who has lived in Athens eleven years and who conducts parties over Greece and gives lectures on its history and art. Although we did not need her services ourselves, because we had our own conductor and lecturer from the American School of Archeological Studies at Rome, I made inquiries concerning her of friends who were taking her lectures and excursions. They were enthusiastic in her praise. I was especially interested in her when I heard of the struggles she had had to make to get a footing in Athens. She has not yet been able to get her advertisement in the large hotels because the dragomans, who see in her a powerful rival, will not allow it, and their influence is too great for the hotel men to be unmindful of their wishes. Miss Stone is a native of Boston, a woman of culture, knowing her subject well, and, besides, she has a charming personality. It would certainly be a great treat to see Greece and its art treasures under her guidance. She and her mother live at the foot of the Acropolis, and one afternoon we were invited to drink tea with them. We sat in the garden under the shade of orange trees and talked of all sorts of things. We were all far from home—one from California, several from Michigan, two besides our hostess from New England, and two were missionaries returning from China for a year of rest in America. I never could appreciate the missionary spirit before, but this young couple (husband and wife) have made me feel very differently. They are so consecrated to their work and so filled with love for the people they want to help that their whole nature is ennobled; they seemed to be lifted out of self by the great purpose that actuates their lives. It was good to be with them, and I hope we may be favored to meet them again some day in America.

ELLEN H. E. PRICE.

The Summer School seemed about perfect. The arrangements concerning our material welfare and physical well-being were very well planned and carried out.

The lectures covered a variety of subjects, yet a continuity could be traced between them and a scientific background was supplied for practical work for which some of us feel a constant need.

Group meetings were more in evidence here than in the Summer School at George School, and these, I think, gave opportunity for acquaintance and help of a peculiar character that was impossible at larger gatherings.

To me it seemed there might even have been more freedom in the devotional meetings for what expression there was of hopes, fears and yearnings, gave a sense of unity and aroused a determination to press forward and conquer, for we were all enlisted in the same cause.

Personally, the greatest value of the Summer School lay in its stimulus to study, its inspiration for higher spiritual attainments and its stress on the necessity of and hope in active service.

Sources of information, material and methods of work were given in abundance and in attending this gathering where the learned professors and practical workers gave us of their wealth of knowledge, we incurred a responsibility to make the most of the opportunity in earnest study and effort to improve and make ourselves of more value to the Society and our fellowman in general. * * *

FIRST-DAY AT BUCK HILL FALLS.

For the Buck Hillers who sojourn at Griscom Hall, First-day morning is distinguished from other mornings by having breakfast at half-past eight instead of at eight o'clock. As soon as breakfast is comfortably over the dwellers in Hall and cottages may be seen wending their way by numerous paths to the Inn where the large parlor has been filled with camp chairs in addition to the regular chairs, arranged around a small semi-circle. The largest and most comfortable seats are "facing the meeting" and in the inner circles, and elderly Friends are invited to occupy these. By half-past nine about four hundred have assembled, including many young people and several children, and all gather into the quiet. The meeting held here during the summer has a larger average attendance than any regularly established meeting of our branch of the Society of Friends.

On last First-day the silence was broken by Elizabeth Lloyd, who said that the light shining within each individual is a revelation of the Source from which all light comes. Franklin T. Haines, speaking at some length, testified that the wisdom which comes from obedience to the light of Christ in the heart is a surer guide than intellectual knowledge. After a period of silent communion earnest prayers were offered by Matilda E. Janney and Franklin Haines, and soon the meeting closed.

After meeting there is an enjoyable social mingling, and one and another recognize friends who have just arrived and others whom they have not seen before. Many take walks to the Falls or elsewhere between meeting and dinner time, and some go to the library for a quiet hour with the books and magazines.

In the afternoon some rest in their rooms for an hour or two, some go out in carriages or automobiles, many sit talking or reading on the porches or in the parlors. At four o'clock a meeting is held in the bowling alley (which has a number of seats for spectators) for the colored people who are employed at the Inn, the Hall and the cottages. On last First-day the long-wished for shower came down with a dash just at the hour for the meeting, and only five colored and three white people gathered at the appointed place. Some hymns were sung, a chapter was read, a few words of cheer were spoken, and all went away feeling that they had received the blessing promised to the two or three gathered in the name of Christ.

In the evening the Inn parlor is again comfortably filled with guests and cottagers who come together to sing; the children assemble in a room opening into the parlor, near the piano, and young and old who feel like singing, join in the hymns that are selected or called for. At the same hour (from eight to nine o'clock) a meeting of the white employees is held in the bowling alley, with the help of a few of the cottagers. On last First-day evening about seventy assembled, most of whom were young men and women. There was an organist with a choir. Several hymns were sung. Franklin T. Haines read the 12th chapter of Ecclesiastes, beginning with the concluding verses of the 11th chapter, and spoke very acceptably in explanation of what he had read, dwelling upon the difference between a full life and an empty life. After another hymn several of those in the habit of attending the meeting repeated Bible verses and one or two of the visitors had brief messages. Again a hymn was sung, and the meeting closed with some Friendly handshaking. The visitors felt that they had been strengthened by the spirit of reverent and earnest seeking which pervaded the meeting.

When we got back to Griscom Hall a group was gathered about the piano in the parlor, and others were listening with pleasure, while they sang from the little books sent up there at the close of the Summer School. In this we had renewed evidence of how one Friendly activity helps another. We are so closely bound together that the working of the leaven anywhere in our Society quickens the whole body. E. L.

Such as thy words are, such will thy affections be esteemed; and such will thy deeds be as thy affections, and such thy life as thy deeds.

—*Socrates.*

If Hamlet had been in love with Portia instead of Ophelia, he would not have questioned as to whether it was worth while "to be, or not to be," he would have "been."

—*Sarah Hackett Stevenson.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 24, 1909.

THE RELATION OF SPECIAL TRAINING TO THE SPIRITUAL LIFE OF FIRST-DAY SCHOOL TEACHERS.

Among some of our Friends who have been long interested in First-day school work, there is an apprehension lest the encouragement of special intellectual preparation on the part of First-day school teachers will result in diminished spirituality and a failure to depend upon the Divine source for strength in their teaching. We have sympathy with this feeling but believe it is not necessarily well founded, if careful training in subject matter holds its place as a means which leads toward a better understanding of the deep things of life, and historic knowledge does not become an end in itself.

No doubt our greatest weakness as First-day school teachers is that we lack real spiritual power. We teach often half-heartedly and superficially concerning things that we really know very little about. There is no doubt that a first-hand knowledge of God and His dealings with men is the most potential teaching force to the teacher as well as to the preacher. We err when we suppose that this knowledge of the ways of God to men is more likely to be revealed to the ignorant and often unthinking than to those trained in the historic knowledge of God's past dealings with the race. Sometimes notable examples of men and women unschooled in the lore of books, and mighty in the power of the spirit, have been raised up, testifying to us that the training of schools and universities is not in itself a substitute for the baptism of the spirit, but these special and unusual examples are not convincing proof that mental training is antagonistic to the manifestation of God in the hearts of men.

The average man as he passes knows that various kinds of birds enliven the morning air with their music, that divers wild flowers deck the roadside, that insects buzz about us and fill the evening air with a carnival of sound, and that rocks and pebbles do not all belong to the same formation, but he does not think about these things, nor find joy in their infinite variety. The student of bird families, of botanical genera, of insect life, or geologic strata, on the other hand, has the world revealed to him in ever-widening cycles of wonderful creation. The modest cheep of a bird may suggest an expansive horizon of thought concerning God's creation; the wayside flowers are full of fascinating interest; a water-worn pebble may bring to mind the formative processes of the æons, while dragon flies and mollusks are invested with a never-failing interest which is progressive toward other related things. In short, the world we live in widens and deepens in interest to the man whose eyes are trained for seeing, his ears for hearing, and his heart to responding to the secrets which Nature is ever ready to share.

Walking through acres of picture galleries is a passing recreation of doubtful value to the man who knows pictures only casually or not at all, but the mind trained to look for beauty, sees color and form only as vehicles for the creative thought of the artist whose concept interests and thrills the observer.

Music to the untrained ear is only better than noise in that its vibrations are regular and harmonious instead of dissonant. The musician trained, feels true rapture of soul as he listens to the outpouring of genius vehicled in melody.

Shall the student of religious history be considered an exception to the enlarging and revealing power of knowledge? No sane pedagogy teaches history as a mass of dead facts nor biography as a chronicle of birth, achievement and death. The student must enter into the spirit of the times that make the history, he must feel in a measure as great leaders have felt, or he cannot understand their greatness.

As we study the Bible or other religious history, we expect, of course, to acquire an elementary knowledge of facts, of sequences, and difficulties of form and expression, but we fall far short of understanding the Bible at all if we do not understand its spirit. We tread again the paths the Hebrews trod before we half-apprehend the religious value of the Bible. We must in some small measure grasp the spirit of the age of the prophets, and enter as best we can into the feelings of Amos and Isaiah, or we are unlearned in the genius of prophecy.

It seems probable to the writer that people earnestly studying the trend of religious history, striving to think the thoughts and understand the feelings of the Prophets, the Master and the Apostles, are more likely to grow spiritually into the image and likeness of God, which was the

seal of greatness to the heroic figures of the Bible, than are those whose intellectual horizon has not been broadened nor whose religious impluses quickened by a close scrutiny of the development and expression of religious life in the race. So, while believing that great leaders and teachers will, from time to time, as God sees the need therefor, be raised up from the ranks of the unschooled, it nevertheless appeals to me as certainly true that the religious interest and power of perception of the mass of people will be stimulated by closer and more intelligent study of what we call the basic material of our First-day school work, and that teachers who have conscientiously collected the material which they present in classes, will be able to carry to the class not only the intellectual lessons, but the spirit in which they themselves have sought and found enlargement of religious experience.

JANE P. RUSHMORE.

In regard to the evangelical Friends and peace, we note, in an account in *The American Friend* of the 15th annual session of California Yearly Meeting, held at Whittier, Cal., in Sixth month, the following: "The department of peace, under the leadership of Robert C. Root, is also showing material progress. As superintendent and as secretary of the Southern California Peace Association, he is reaching the high schools, colleges and teachers' institutes with literature, oratorical contests and addresses. The college oratorical contest in Southern California was won by E. Burtis Healton, of Whittier College. The yearly meeting gladly united with the request of New York to unite with all branches of Friends for the promulgation of peace."

CENTRAL COMMITTEE MEETING.

The members of the Central Committee of Friends' General Conference are reminded that the Committee will meet at Glenburnie-on-Lake George, Ninth month 2nd and 3rd. Friends should arrive on the evening of the 1st, from which time to the morning of the 4th, they are invited to be the guests of the proprietors, Wm. E. Walton and Son.

The management have made a special rate of $1.75 per day for those who are not members of the Committee and for members who wish to extend the time of their stay. Definite information in regard to routes, times of trains, etc., is given in another column. Those expecting to attend should send notice not later than Eighth month 20th, stating the probable times of arrival and length of stay, to Wm. E. Walton and Son, Glenburnie, New York.

BERTHA L. BROOMELL, *Secretary.*
2128 Bolton St., Baltimore, Md.

LOCATION, ROUTES AND RATES.

Information in regard to location, routes and rates for the meeting of the Central Committee of Friends' General Conference, at Glenburnie, N. Y., Ninth month 2 and 3, is furnished by the Committee on Transportation as follows:

LOCATION.

Glenburnie is on the eastern shore of Lake George, about 34 miles north of the village of Lake George, which is at the south end of the lake, 70 miles north of Albany.

ROUTES.

Lake George is reached by the Delaware and Hudson Railroad from Albany or the Hudson Valley trolley lines. To Albany by the Hudson River Railroad or the day or night boats from New York. From points west the most direct route is by the New York Central lines via Albany, or connection can be made at Binghampton via the Erie and Delaware and Hudson roads.

RATES.

On account of the uncertainty of the attendance it has not been possible to obtain any special rates. At present the best rates that seem to be obtainable are the regular summer excursion tickets, which are good to October 1st with stopover privileges via Albany, Lake George and boat to Edinburgh. For the round trip from Washington, $20.20; Baltimore, $18.20; Philadelphia, $14.20; New York, $9.50.

These rates can be reduced about $2.00 by a party of ten traveling together on one ticket, or probably there can be some reduction by the use of mileage tickets to New York. There can also be a reduction of about $1.50 or $2.00 by taking the trolley lines from Albany to Lake George. This would be an interesting route, passing through many historic places, as far as Glen Falls parallel with the Hudson River, and on the return trip by a branch from Glen Falls by way of Saratoga. As Albany is not a summer excursion point and the railroads would not sell through tickets via the trolley lines, local tickets would have to be bought; but even then the rates would be as above stated. The committee would recommend the night boat to Albany via Peoples' Line, leaving at 6 p. m from the foot of Canal Street, Hudson River, arriving in Albany about 7 a. m.; direct connection is made by the Delaware and Hudson Railroad arriving at Glenburnie about 12.45 p.

m. If the more leisurely route is preferred stops can be made at Albany and along the route and arriving at Lake George in time for the 4 p. m. boat, arriving at Glenburnie at 7.25 p. m. Berths accommodating two will cost from $1.00 to $2.00. The chairman of the committee would like to have an expression from Friends who have a prospect of attending the meetings, as to their choice of routes, so that if numbers will justify it arrangements can be made for special cars, either by railroad or trolley lines. Also information should be given so that berths on the Hudson River boat can be secured.

JOHN WM. HUTCHINSON,
Hampstead, L. I., *Chairman,*
JAMES H. ATKINSON,
JOSEPH J. JANNEY,
Committee on Transportation.

TO THE STOCKHOLDERS OF SWARTHMORE COLLEGE.

As shown by a statement made at the recent Commencement of Swarthmore College, and published in the *Intelligencer*, it is highly important in order to avail of a large conditional subscription by the General Education Board and of other subscriptions (all conditional) to increase the endowment fund and add in other ways to the effectiveness of the College, it is now proposed, if possible, to secure the desired object by eliminating the stock feature.

This feature, while perhaps necessary in the early days of the organization, is now not only entirely superfluous, but is highly objectionable, and has been abandoned generally by the educational institutions which originally adopted it.

In the case of Swarthmore, although about fifteen thousand of the twenty thousand shares were some time ago placed in the hands of the College authorities, it will be a difficult task to secure the remaining five thousand shares, and it can only be done with the aid and co-operation of all friends of Swarthmore.

There is no money value in the shares, as is shown by the fact that all which have been sold at public sale for years past have been purchased by friends of the College at from twenty-five to fifty cents per share. Nearly all the large holders some time ago voluntarily relinquished their holdings in the interest of the College, and the remaining five thousand shares are mostly in small holdings of from one to five shares each, and most of the original subscribers have passed away.

It is now earnestly asked that all friends of Swarthmore unite and promptly co-operate in the movement to gather in the remainder of the stock. Every holder of a certificate is therefore asked to communicate with Benjamin Hallowell, Jr., Sandy Spring, Md., who has the matter in charge under the care of the committee appointed by the Board of Managers. Powers of attorney will be furnished and full instructions given on application.

As it is believed that some of the holders of the stock would value a certificate showing the original subscription, it is proposed to issue an engraved certificate signed by the proper officers. This certificate will be sent in the early autumn to all who meantime relinquish their stock certificates and signify their desire therefor.

It is asked that the holders of certificates will as promptly as possible communicate with Benjamin Hallowell, Jr., and aid in the movement, which will be a tedious and difficult one, but which can be successful with the sympathy and aid of all interested. The importance of the movement to the present and future welfare of the College cannot be overestimated.

A WEEK ON THE ATLANTIC.

On Board Steamship Celtic,
Approaching Queenstown, Ireland, 7/10.

Following the strenuous life of the Summer School at Swarthmore, with its feast of reason and flow of soul, we sought brief seclusion on shipboard. Seventh-day morning, the 3rd inst., found us for the first time outbound passengers on a trans-atlantic steamship. We are booked on The Celtic, of the White Star Line, from New York.

A couple of hours before sailing time, the docks and deck are crowded with passengers, and their friends who have assembled to speed the parting travelers. There are more of the former than the latter. Tearful partings, in these days of safe and rapid transit, are few. The orders from the deck hands, "All visitors ashore!" are reluctantly obeyed, the big ship blows a parting blast on her whistle, and almost on the minute for sailing she moves out into the North River headed for Liverpool.

A varied company make up the ship's passenger list. Fully seventy-five per cent. of those on board are more or less Americanized foreigners from England, Ireland and Scotland, going across to visit friends in the home lands. This description is equally true of the steerage passengers, as of those who occupy either the First or Second Cabin. The steerage passengers begin their

hilarity early, and manifest less reserve on a chance acquaintance. The singing of Irish ditties, and the sound of dancing come from the rear decks.

One does not see the divided exhibit on shipboard without the feeling that the attempt to classify people by rank, wealth or position, is about as arbitrary and indefinite on sea as on land. "The man's the man for a' that," not by the deck he promenades on shipboard, but by the life he practices above board.

OUT TO SEA.

We pass the Islands in New York Bay, and the yawning gun carriages of Fort Wadsworth, leaving Coney Island on the left, and are rapidly out of sight of land. Up to First-day noon we had fairly calm seas, and the passengers were in gay mood. After that we entered the teeth of a storm, not heavy but disturbing. The rain came in gentle measure, but the wind increased to a gale. By Second-day the sea was greatly disturbed, and a majority of the passengers were wrestling with well-defined cases of sea-sickness. The ravenous appetite that characterized the travelers the first day, had been succeeded by a marvelous indisposition touching the matters of the table. Personally the writer escaped anything of a well-defined or serious nature, and his wife was only under the spell for a day. By Third-day morning the wind had abated, and the sudden change in appearance and conduct on the part of the passengers was almost miraculous.

We are sailing by the "Southern route." That is for three days we ran nearly due East from New York. Then we bent perceptibly North, and have been journeying markedly Northeast since. On First-day we had the company of a transatlantic steamer in sight all day, but in the night we left her behind, and in the main made the trackless ocean alone. Those who have pictured an ocean voyage, with the sea studded with sails, accompanied by the "speaking" of passing ships, have made undue drafts upon the imagination. Notwithstanding this fact, the expected sense of loneliness is not present. There is plenty of chance to select companions on shipboard, and with the varied company in mid-ocean, one realizes his larger citizenship in the world, while not forgetting his particular nationality.

OUR HOME AFLOAT.

An ocean steamship is practically a town in itself, and not a small one either. In fact to know the ship is the work of days, and many men spend long terms of service on one without knowing its various parts and appointments. We made no attempt to fathom more than a few of the Celtic's mysteries. We did make a trip to the engine rooms and the "stoke hole." We returned to the upper decks with an increased respect, and we trust a keener appreciation, for the peculiar and irksome work done by that part of a ship's force that the average passenger seldom sees. In round numbers one hundred men labor practically below the water line, as engineers, stokers, care takers, oilers, etc. The work of these men, especially the stokers, is done in an atmosphere almost stifling with heat, and amid semi-darkness. They represent the motive power of the ship, and see that its vital energy is kept up, conserving the safety and comfort of the passengers. We shall never think of a steamship again without a keen feeling of gratitude to these men who perform labor from which most of us would shrink with horror. Afloat on the ocean, one develops increasing regard for those parts of our social and economic life whose function it is to serve—brothers of ours who labor below decks.

The Celtic is propelled by twin screws, one on either side of the ship. These screws are at the end of shafts each 200 feet long, and eighteen inches in diameter. These shafts emerge from the stern of the ship to receive the screw blades seventeen feet blow the water line. The noise of the engines is deafening, and yet so nicely are the parts of the ship arranged, that there is practically no noise in the state rooms, and in ordinary weather very little motion is noticeable. The Celtic is 700 feet long, her various decks representing acres of space. She carries a crew of 380 people, and on this voyage her First Cabin list numbers 319, her Second Cabin 394, and her Steerage 494, persons. The ship's entire population aggregates 1,587 souls. In fact, The Celtic represents a community containing as many people as our home village of Swarthmore. A row of eight ships like The Celtic would reach from Market Street Ferry, Philadelphia, to the Broad Street Station. In New York, The Celtic, resting on Third Avenue, would reach from Fifteenth Street to above Eighteenth. She consumes an average of 300 tons a day.

PERSONS AND PRACTICES ON BOARD.

Our dining room seats about 200 people, but as there are nearly 400 to eat in it, the passengers are divided into a first and second sitting. We elected to come second, and find ourselves in the midst of a pleasant and merry company. Our breakfast is at 8.15; dinner at 1, and supper at 6. About nine at night tea, coffee and ship biscuit are furnished to those whose sea-developed appetites demand the four sittings. An orchestra plays for thirty minutes every evening. One night a terpsichorean event was held under the

covered deck, and on several afternoons various games were played. Time does not hang heavily on one's hands, unless he elects to flock by himself.

One could easily, and possibly profitably, spend the whole voyage studying human nature, and he would find much to interest, to instruct and inspire in the study. In our "mess" we have an Americanized Irishman, who came to this country fifty-eight years ago. He went to Ohio and became a successful farmer, owning 1,000 acres of land twenty miles from Columbus. When he came over he was nine weeks on the voyage, and he will make his first trip home in seven days, as he gets off at Queenstown. He is seventy-seven years old, and is going back to see his only relatives, an aged uncle and aunt. He is richly reminiscent, warm-hearted and a sample of the vigorous type of citizens the Emerald Isle has furnished to the new world.

A young man, almost boyish in appearance, clear of eye and clean of face, is going to Turkey to become an interpreter in the consular service. Across from us at table, sit a bride and groom, of the fine Scotch type. They are going on their wedding tour to see the "old folks at home." One man from the far west has his motor cycle on board, and is on a trip 'round the world. A woman, displaying big silver pins and buckles, says she wears them as the prize of the British Government for having been the mother of the first white child born in Queensland, Australia. A very pronounced Irishman has been among the American Indians for a generation, and is up in Indian lore. The Celtic's community is thoroughly representative. We have all ages and conditions, from the baby in arms to the grandfathers and grandmothers. That nothing may be wanting, we have the invalid, hunting for health, and so far finding it not.

This morning we are running in the teeth of a brisk breeze, with the atmosphere like Tenth month. As we shall leave many of our passengers at Queenstown this evening, a sort of farewell concert was given last night after supper. We had college songs by some Yale men, and other music of a high order. The proceeds are to go to the Seaman's Aid Society of New York and Liverpool.

Taken altogether it is an interesting community of which we have been citizens for a week. Human sympathy mixes easier on sea than on land, and the general interest leads to the universal wish that The Celtic's passengers may find no blighted hopes at their journey's end.

HENRY W. WILBUR.

A PORCH MEETING.

On the evening of the 7th, about twenty-five Friends and neighbors assembled at the Cleaver home in East York, Pa., and held a meeting on the porch.

We were favored in having with us Dr. O. Edward Janney and La Vergne Gardner.

Some being present who had never before attended Friends' meeting, a word of explanation was given at the opening as to our mode of worship.

The occasion reminded us of our most helpful Group Meetings at Swarthmore Summer School.

Dr. Janney spoke concerning the fundamentals of religion—the base upon which all Christian people stand.

La Vergne Gardner dwelt at length upon the subject of Worship, also practical living.

After the close of the meeting and while waiting for the trolley, the social mingling, and here and there conversation upon the deeper things of life, gave evidence that our gathering together was not without its blessing.

BERTHA K. CLEAVER.

AN OLD MEETING HOUSE IN PHILADELPHIA.

Decidedly a larger number than has been accustomed to meet on a summer morning in the Orange Street house in Philadelphia assembled there last First-day, the fourth of Seventh month, in consideration of the fact that the sale of the meeting-house rendered this the last opportunity of holding a Friends' meeting there. The house has stood for seventy-seven years as a place for the worship of Friends. It is understood to have been sold to Charles F. Jenkins to afford a site for a printing establishment. The same congregation which on First-days has regularly met in the Orange Street house, and on Fifth-days at the Fourth and Arch Streets house, will meet at the latter place on both days of the week.

Several Friends from out of town, as well as from within the city, who were interested in the old-time history of the meeting-house came into this farewell meeting; three of them being members who had vocal service as ministers on this occasion. Others sat there whose memory could not fail to call up the images of William and Elizabeth Evans, Margaret Hutchinson, Lydia B. Kite, Elizabeth Allen, Joseph S. Elkinton, Elizabeth R. Evans, who had all been ministering members of that meeting; and of hundreds of visiting ministers from England and America. At the close of the meeting George J. Scattergood

stated briefly that the meeting-house had been sold, and that in future its meetings for worship on First-days would be held in the Arch Street house. This change does not reduce the number of Friends' meetings in the city, but only the number of meeting-houses, the Orange Street house being one more than has proved necessary.

"THE LIGHT WITHIN."

It is with surprise and deep concern that I read in *Intelligencer* of Sixth month 26th, the article with the above heading. Can it be possible I queried with myself that any member or members of the Society of Friends should so misinterpret the spiritual significance of the term "Inner Light" as to feel the need of an apology for, or extinction of its use? The real danger lies, it seems to me, not in the *term* which is truly Scriptural and in the line of Christ's teaching and exemplification, but in limiting its power to Christ *alone*, and because of this not applying it individually as we should. This was the error that George Fox discovered in the religious thought and practice of *his* time, and which he found need to combat so strenuously with his doctrine of the Inner Light for *every* man, and to declare that those who obey it may also be freed from the dominion of sin!

Jesus in no wise limits sonship with God to himself alone. Superior as he stands amongst us in that relationship to the Father, by a perfect obedience to his will, yet he declares that "as many as are led by the spirit of God, *these* are the *sons* of God." Not therefore in the *person* of Jesus alone, but in the hearts and lives of all who have been obedient to the manifestations of the will of God inwardly revealed, do we see the "Light" shining, and Jesus refers to this truth when he says before Abraham, even, this light had appeared to the children of men! And he also directed his disciples (when his bodily presence was about to vanish from their sight) not to himself but to the spirit of Truth in their own hearts, which would lead them into all Truth.

When brought before Pilate and it was queried of him "What is Truth," Jesus answers, "For this end was I born, and for this cause came I into the world, that I might bear witness unto the Truth"—to this inward law, written not on tables of stone but upon the table of the human heart. Yes, to show *us* that though made in all things like unto us, yet through perfect obedience to the will of the Father, inwardly revealed to him, he became a son of God.

It is indeed a high calling but let us not stultify it by limiting its power only to the One who has most perfectly exemplified it, for then we neither honor the Father nor this spiritual son. We also controvert our cardinal principle of immediate and divine revelation to every human soul, for, glorious hope, we also are called to be heirs of God and joint heirs with Christ to *sonship*, though obedience to the revealed will of God, and when we find weakness in ourselves or in our Society, I deem it is not because of our use of the term "Light Within," but because we have failed to apply the principle which it would express.

SIDNEY S. YARNALL.

Philadelphia, Pa.

THE MISSIONS OF A YEARLY MEETING.

[From an account in *The American Friend* of the 15th annual session of California Yearly Meeting, held at Whittier, Cal., Sixth month 22-29, 1909.]

The missions of the yearly meeting were reported to be flourishing. Twenty-four men and women are in the foreign field from California. The principal work is in Alaska, where several stations are maintained and where ten Friends are teaching in schools under the pay of the Government. The principal station is at Kotzebue, where there are now 1,200 members. A few of these converts fail in their professions, but by far the larger number show spiritual growth from year to year. Ninety per cent. of them hold family worship, and none use liquor. Wilson H. Cox and wife, so long laborers among the Indians, will take charge of the Kotzebue station this year; and Lizzie Morris Goodin returns to Alaska and will work at Candle Creek. The reindeer herds at Kotzebue and Deering are now valued at $15,000, and the former cleared $700 the past year.

The work taken up two years ago in Guatemala, Central America, is growing. R. Esther Smith, who has been enlisting help at home for several months will return to the field this summer. She will be accompanied by I. H. Cammack and wife, who will take charge of a mission farm, and by Casper Wistar, Philadelphia, as medical missionary.

California has two departments of foreign missions at home. The one with the Mexicans is in the hands of Ervin and Margaret Taber. It consists chiefly of family visiting, though a Bible school is maintained and many addresses in Mexican are given. Only a year ago the work with the Japanese was definitely begun. Already it has expanded to five localities and enlisted the services of 20 teachers. The means used are schools for teaching English and other subjects,

from which the pupils are led on to spiritual considerations. Thirty-five or forty converts were reported for the year. Bunji Kida, a Japanese, is general superintendent and evangelist of the movement under the support of the yearly meeting, living in Whittier and visiting all the localities where others are laboring and wherever camps of Japanese are mantained. So, although California is among the pioneer meetings, there are perhaps few doing more in proportion for foreign missions.

BRITISH LABORERS IN GERMANY.

"So long as there is a Labor Party in the House of Commons, Germany ought to know there is a peace party in British politics!" This kind of sentiment, uttered by Ramsey Macdonald, M. P., in Cologne a few days ago, ought to be repeated by labor men the world over, wherever they have parliamentary representation. The speech from which these words were taken was made during a visit, recently arranged by Mr. Stead, of twenty members of the British Labor Party to Germany for the purpose of showing friendship and good will and for the investigation of social and labor conditions in the principal industrial centres. The delegation met not only men of their own class, but merchants, manufacturers, bankers, public officials and members of the Navy League, all of whom were found friendly to England and seemed surprised to think the English people were suspicious of Germany. At Berlin the delegation enjoyed the hospitality of the Trades Union Club House, where a large company came to offer greetings with hearty cheers. Dr. Fluegge, Privy Councillor, welcomed them in a cordial speech in which he emphasized the fact that between kindred nations real enmity could never prevail. At a second reception, held in the Reichstag, Mr. Macdonald, who had become more than ever impressed by the falsity of newspaper reports about the situation, showed his contempt for them by publicly tearing up a letter, recently published by Sir George Doughty in many important London papers, which said that Germany's only reason for not fighting was that she was not quite ready for war. At the Rheingold Restaurant, where the delegates were given a farewell banquet, Mr. Clynes, M. P., said that the members of the Labor Party had considered it their duty to go to Germany to see the German people for themselves, and now they would return to declare from hundreds of platforms that the stories of Germany's hostility were false. On this occasion the Secretary of State, Baron Von Berlepach, who, with the Colonial Secretary and the Chief Burgomaster, was present to bid the visitors welcome, deplored the spreading of such false reports as had disturbed England, the meaning of which was not understood in Germany. There were no two nations, he said, so allied in mutual culture, family ties and love of liberty as England and Germany. He trusted that the friendship of centuries might continue. Such a frank, friendly and dignified speech, made by a man having large influence in shaping the foreign policy of Germany, and the warm expressions for England everywhere heard, ought to put to shame and silence the war-scare mongers that have been inciting England to get ready to repel a German invasion. The trip of the Labor Party cannot fail to help re-establish confidence in the British mind. The Labor Party deserves great credit for its enterprise in attempting to put evil rumors to rest.

—*Advocate of Peace.*

NOT VACATION TIME.

Now that vacation days have come it should be remembered that a comparatively small part of the workers of the world can know the months of July and August as other than months of hard work under trying circumstances; perhaps to the majority they are the months of hardest work. It is well for those to whom is given the benignant shade of the trees to remember that the July and August days are so many talents given by the divine bounty, that the Master of the Harvest will demand an accounting for the same, and that the malediction that belongs to the faithless servant awaits those who bury the rare talent in a napkin, wasting the opportunity they ought to have utilized.—*Unity (Chicago).*

THE PHARISAISM OF REFORM.

No American, it seems to me, is so unworthy the name as he who attempts to extenuate or defend any national abuse, who denies or tries to hide it, or who derides as pessimists and Pharisees those who indignantly disown it and raise the cry of reform. If a man proposes the redress of any public wrong, he is asked severely whether he considers himself so much wiser and better than other men that he must disturb the existing order and pose as a saint. If he denounces an evil, he is exhorted to beware of spiritual pride. If he points out a dangerous public tendency or censures the action of a party, he is advised to cultivate good-humor, to look on the bright side, to remember that the world is a very

good world, at least the best going, and very much better than it was a hundred years ago. It is an ill-sign when public men find in exposure and denunciation of public abuses evidence of the Pharisaic disposition and a tendency in the critic to think himself holier than other men. To the cant about the Pharisaism of reform there is one short and final answer. The man who tells the truth *is* a holier man than the liar. The man who does not steal *is* a better man than the thief.

—*George William Curtis.*

FRIENDS' ASSOCIATIONS.

NEW GARDEN, PA.—The Association met Seventh month 4th at the home of Mary L. Harper. The president called the meeting to order and read the 2nd Chapter of Hebrews. "What a friend we have in Jesus," was sung. Sara H. Reynolds furnished a reading and John Parrish contributed Current Topics, including the tariff question and jails. A referred question, "Are Friends justified in attending and supporting amusements?" was answered by Emma Wollaston. Eva S. Richards, our representative at Swarthmore Summer School, gave us an excellent account of the different lectures. After roll call and singing "He Leadeth Me," the meeting adjourned until Tenth month 2nd, when the regular meeting will be held with W. Penn Hoopes and family.

S. A. C., *Sec.*

THE BUTTERFLY.

I hold you at last in my hand,
  Exquisite child of the air.
Can I ever understand
  How you grew to be so fair?

You came to my linden tree
  To taste its delicious sweet,
I sitting here in the shadow and shine
  Playing around its feet.

Now I hold you fast in my hand,
  You marvelous butterfly,
Till you help me to understand
  The eternal mystery.

From that creeping thing in the dust
  To this shining bliss in the blue;
God give me courage to trust
  I can break my chrysalis too!

—*Alice Freeman Palmer.*

BIRTHS.

CHAPMAN.—At Brooklyn, N. Y., Seventh month 12th, 1909, to Charles Haines and Mary Pine Chapman, a daughter, whose name is Mariana Chapman.

GILBERT.—To Joseph H. and M. Lillie Gilbert, of Lincoln University, Pa., on Seventh-day, Fifth month 22nd, 1909, a son, who is named Lyman Thorn.

HAINES.—On Eleventh month 4th, 1908, to Hudson B. and Gertrude Leeds Haines, a son, who is named Granville Edward.

HOLMES.—On Fifth month 7th, 1909, to Geo. L. and Mary Leeds Holmes, of Moorestown, N. J., a daughter, who is named Sara Nancy.

McVAUGH.—On Fifth month 22nd, 1909, to Harry B. and Ethel C. McVaugh, of Hockessin, Del., a son, who is named Richard Chambers.

McVAUGH.—In Brooklyn, New York, Fifth month, 30th, 1909, to Roy and Elizabeth C. McVaugh, a son, who is named Rogers.

STERRETT.—At Rising Sun, Md., First month 14th, 1909, to John M. and Eleanor Heacock Sterrett, a daughter, who is named Deborah Eleanor Sterrett.

PASSMORE.—At Chadd's Ford, Pa., Seventh month 11th, 1909, to John Levis and Florence Baldwin Passmore, a daughter, named Florence J.

MARRIAGES.

BAYNES—HOAR.—In Salem, Ind., Seventh month 7th, 1909, Joseph Powell Baynes, son of Thos. P. and Rebecca Powell Baynes, of Blue River Monthly Meeting, and Edna Gertrude Hoar, daughter of Henry Hoar, of Salem, Ind.

WASHBURN—EDWARDS.—At the home of the bride's parents, Ossining, N. Y., Sixth month 10th, 1909, Beatrice A., daughter of Franklin J. and Helen B. Washburn, and grand-daughter of the late Joshua B. and Caroline Washburn, and William H. Edwards of the same place.

DEATHS.

PASSMORE.—At Chadd's Ford, Pa., Seventh month 11th, 1909, Florence J., infant daughter of John Levis and Florence Baldwin Passmore.

REYNOLDS.—At his home, in East Nottingham, Chester Co., Pa., on the morning of Seventh month 2nd, 1909, Jos. T. Reynolds, in the eighty-third year of his age; a member and overseer of Oxford Monthly Meeting, he was active in all meeting affairs whether matters of business or of social and philanthropic interest.

During a long life, begun in Cecil Co., Md., as a miller below Rising Sun, and continued for forty-seven years as a foremost citizen of Chester County, always interested in public affairs, he was called by his neighbors to fill various public offices, being a County Commissioner in the early eighties and a school director for many years.

His genial manner and keen appreciation of humor, cultivated by his wide experience and travel, combined to make him a host of friends wherever he went.

One of those who stuck to business to the last as an active farmer and as President of the Kent & Bissell Cattle Co., of Wyoming, he was always in his place at meeting and always interested to hear of the newer friendly activities and ready to help as he could in any line of public or meeting work.

SEAMAN.—At Wautagh, N. Y., Seventh month 15th, 1909, William Bunting Seaman, son of the late David Sands Seaman and Ann Maria Bunting Seaman, in the

80th year of his age. Interment at Jerusalem Friends' Ground.

STOVER.—Suddenly, on Seventh month 9th, 1909, Henry C. Stover, of Highland Park, New Brunswick, N. J., aged 54 years.

NOTES AND ANNOUNCEMENTS.

The following is from a private letter from an Adams Co., Pa., friend: "The picture of Friends' Grove Meeting house, the one recently sold to the Baptist Brethren, has been taken and will be finished soon. Lately, I have learned that it is not the original house, the one contemporary with Warrington and Huntington. It was torn down at the time the Menallen house was built, some of the material being used there. A very interesting incident was mentioned in connection with this house: One good old Friend objected so strongly to having the building razed that, after it was removed, he worshipped each Sunday sitting on the corner stone; it with a few others, was all that remained." D. G.

Recently, Friends of Centre Monthly Meeting, in Half Moon Valley, were highly favored with the company of O. Edward Janney and La Vergne Gardner. An evening meeting was held in Friends' Meeting House the 14th, and another the following evening in the M. E. Church, at Stormstown, Pa. We feel that the visit of these Friends, in our community, has been an inspiration for good. No doubt, their labors have left a clearer idea, of Friends' principles, within the minds of those who are not members of Friends. L. M. W.

On account of the meeting of the Central Committee, at Glenburnie, Ninth month 2nd and 3rd, and the prospect of some of the members of the committee to remain in the neighborhood for a few days, Duanesburg Half Year's Meeting will be held at Quaker Street, New York, this year Ninth month 6th, instead of the usual time in Eighth month.

A meeting for religious worship, under care of the Society of Friends, will be held at the County Home, Lima, Pa., Seventh month 25th, at 3 p. m. Carriages will meet cars leaving Media at 2 p. m.

ANNE J. DARLINGTON, *Sec'y of Committee.*

Mary H. Whitson writes from Italy, Seventh month 3rd: "The three friends who left on June 3rd are well and having a good time. Ferris and Ellen Price waved us a welcome as we approached the pier and, after helping us to see the unique life of Naples, went with us over ancient Pompeii, along the incomparable Amalfi drive, into the blue grotto of lovely Capri, and helped us greatly in understanding the art and ruins of Rome. Now we have started out alone and are pleased with our success in seeing Pisa and Florence as independent tourists. Three *Intelligencers* have been received and much appreciated."

Rufus M. Jones has traveled over 7,000 miles since last Tenth month on trips for religious and educational service.

—*American Friend.*

I'm willin a man should go tollable strong
Agin wrong in the abstract, for thet kind o' wrong
Is allers onpop'lar, an' never gets pitied,
Because it's a crime no one never committed:
But he mustn't be hard on partickler sins,
Coz then he'll be kickin' the people's own shins.

—*Lowell.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

SEVENTH MO. 24TH (7TH-DAY).

—Westbury Quarterly Meeting at Westbury, L I., at 10.30 a. m. Ministry and Counsel the day before at 2.30 p. m.

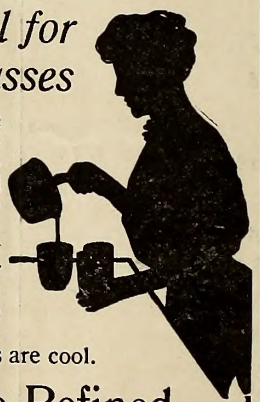
SEVENTH MO. 25TH (1ST-DAY).

—Meeting at Schuylkill (near Phœnixville, Pa.), at 10.30 a. m., visited by Phila. Quarterly Meeting's Committee.

—Meeting of Friends in White Plains, N. Y., at home of E. Komori, 3 Bank St., at 11 a. m.

—Meeting for worship under care of Friends at County Home, Lima, Pa., at 3 p. m. Carriages will meet car leaving Media at 2 p. m.

Best Seal for Jelly Glasses



The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined
PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted parafline after closing.

Use Pure Refined Paralline as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paralline Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

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THE ATLANTIC REFINING COMPANY
(Incorporated)
Philadelphia, Pa. Pittsburgh, Pa.

SEVENTH MO. 27TH (3RD-DAY).

—Concord Quarterly Meeting, at Concordville, Pa., at 10 a. m. Ministers and Elders the day before at 1 p. m.

SEVENTH MO. 28TH (4TH-DAY).

—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a. m. Ministry and Counsel the day before at 2.30 p. m. Joel Borton, Mary Travilla and Elizabeth Stover expect to be in attendance. Conveyances meet—both days—train leaving Grand Central Station at 8.54 a. m., also train which arrives at White Plains from the north at 9.30 a. m. Friends' Association in the afternoon after Quarterly Meeting, subject "Applied Christianity."

SEVENTH MO. 31ST (7TH-DAY).

—Philadelphia Quarterly Meeting at Race Street, at 1 p. m. Ministers and Elders the day before at 3 p. m.

—Mansfield, N. J., Young Friends' Association, at the home of Thomas A. Bunting.

PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters. 1827 "I" Street, N. W., Washington, D. C.

A SMALL FAMILY of adults, living at 1910 Brown Street, will rent a pretty furnished room to a Friend. A bright cheerful home and quiet neighborhood. Table board and car lines convenient.

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Langhorne, Penna.

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TO ADVERTISERS:

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It circulates widely among the members of the Society of Friends throughout the United States and has many readers who are not Friends.

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Friends' Intelligencer Association
(Limited)
15th and Cherry Sts., Philadelphia

EIGHTH MONTH 1ST (1ST-DAY).
—At Newtown Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

EIGHTH MONTH 5TH (5TH-DAY).
—Abington Quarterly Meeting at Gwynedd, Pa.

EIGHTH MO. 14TH (7TH-DAY).
—Miami Quarterly Meeting at Green Plain (near Selma, O.).
—Salem Quarterly Meeting at Salem, O.

Those who have thought of Calvin only as a stern theologian will get a new light on his character by reading Maria Horner Lansdale's presentation of his "human side" in the July *Century*. She says: "Among the men and women who lived in intimate, daily association with him, Calvin was a much, a singularly, loved man; one capable, moreover, of giving out a very lively and sincere affection on what must seem to most of us but small provocation."

BOOK NOTES.

"The Works in Prose and Verse of Charles and Mary Lamb" gives in two compact volumes all the writings of our most lovable of all essayists and his gentle sister. Many of their smaller pieces have only recently been rescued from old magazines and newspapers, and it is very interesting to note the "Elia" flavor in all of them. No Friends' library can be called complete that does not include the works of these delightful authors who so warmly admired "Quaker ways and Quaker worship." (*The Oxford Press.*)

"Shelburne Essays" (6th series), by Paul Elmer More, deal chiefly with philosophy and religion as illustrated in the lives and ideals of Socrates, Plato, St. Augustine, Sir Thomas Browne, Bunyan and others. It is a thoughtful and quietly stimulating book. (Putnams.)

Clark's "Gospel in Latin Lands" gives an outline history of Protestantism in the Latin lands of Europe and America. While doing full justice to the Catholic Church, the book shows the need of the newer faiths. The historical accounts of Christianity are interesting brief sketches. (Macmillan.)

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Philadelphia.

*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

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Philadelphia Yearly Meeting

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 31, 1909.

Volume LXVI. Number 31.

"Any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness."

CHARLES DICKENS.

OPEN TO THE LIGHT.

Ope, ope, my soul; around thee press
A thousand things of worth;
Truth, Beauty, and all holiness,
Are waiting to have birth.

Lie open; Love and Duty stand,
Thy guardian angels near,
To lead thee gently by the hand,—
Their words of welcome hear.

Lie open, soul, in watchfulness,
Each brighter glory win;
The Universe thy heart shall bless
And strength shall enter in.

—*Herbert New.*

THE QUESTION OF QUAKERISM.

[From *The British Friend*, appearing with the following editorial note: "How is a religious body to have a definite 'Message' for the world, without being tied to a creed? This is a question of growing interest and importance; and in connection with it we ask the attention of our readers to the able article in this issue, by T. R. Glover, M.A., headed 'The Question of Quakerism.' The article was written at our request by one who, though not actually a member of the Society of Friends, is in close and active sympathy with it; and his words gain in weight from the independence of his standpoint."]

The centre round which the life of the Society of Friends shapes itself is the fact of the communication between God and the individual soul. It is a great heritage—a society organized, so far as it can be organized or ought to be, on the permanence of a principle so full of awe and so full of power. Apostolical priesthoods, magical sacraments, traditional creeds can have no place in the scheme of a man who has directer relations with the Source of all truth and of all priesthood. He goes at one step behind them, and is in another atmosphere. And that such a contact is open at once to every Christian is the essential truth on which the Society has rested and still rests—must rest if it is to continue, for it can have no other foundation.

The intense relief which such a freedom from tradition, usage and convention, has for those bred among priests and sacraments will not be readily understood by birthright members of the Society. Any hesitation to maintain this freedom and to proclaim it, with all the emphasis consistent with Christian charity, will seem to those who did not inherit it, but had to find it, something like betrayal. Is it after all a breach of Christian charity to tell men they are *wrong*,—to do it gently and hopefully, when you are convinced that their error goes deep, and carries evil consequences? Surely silence on fundamental things is the graver breach of Christian charity,—unless Christian charity is after all a synonym for the conventional good manners of society, duty in moderation and conviction subject to politeness.

But now let us survey the outlook for the Christian communities in general. Certain features of it are obvious. The Higher Criticism is virtually an accepted fact, both for Old and New Testaments. The influence of Natural Science is strong upon contemporary thought, with its tendency to detailed inquiry and to partial and provisional affirmation, and its hesitation in general statement. The result is that the Infallible Book is no longer to be quoted with the old certainty; while creeds, with their large range over the eternal and universal, cause great hesitation to those who have to use them. The emphasis falls more and more on the verifiable. The irony of Mr. Mallock in his parody of Jowett in *The New Republic* comes very near the truth. There the counterpart of Jowett urges his hearers to build their religion on "nothing that anybody can contradict—then indeed your faith no man taketh from you." That is almost instinct with us to-day.

As a consequence men and women fall back on what lies to hand and is conspicuous; and there is much to be said for this. Thus the growing enthusiasm for Social Study and Social Work that has marked the last quarter of a century is a sound impulse, and must tend to the bettering of society and the fulfilment of the ideas of Jesus. At times, however, it is clear that many of these workers lay a stress, which experience will not warrant, on the material and external. Rebuild the street with real access to air and light, with proper sanitation and space, they say, and you will (they imply) automatically redeem the men and women there. They are impatient with the old method of soup tickets, tracts and the like—not unnaturally but not quite fairly. It is partly due to keener appreciation of what dark rooms

and foul air really do; but it is also due in part to a weaker grip of the spiritual forces and values in man. These may be starved by physical hunger and darkness; but the middle classes, who live in plenty, in the air and in the daylight, ought to be a warning that these blessings cannot do everything. This is truism, of course; still the tendency to be impatient of religious teaching when the physical conditions need mending is characteristic of many of the most ardent young spirits of to-day. The reason lies in the general hesitation as to whether spiritual insight concerns the eternal and universal, or is personal and subjective—a matter of auto-suggestion, and so forth.

Similarly we have seen in thirty years the extraordinary spread of Mrs. Eddy's new religion. Ignorance, vanity and sheer quackery may be detected in it, but the propulsive force that has spread it is not in these. The "Christian Scientists" can point to pain relieved and sickness healed. The motive impulse in the Christan movement was (and is) the experience of a power that can deal with sin. It is a symptom of to-day that we are asked to discard a religion which deals with sin for one in which the main emphasis rests on physical pain. Pain is more easily verifiable. Everyone knows it, and not everyone is conscious of sin.

Then again, there is no use in denying that the dissenting communities of England are richer and easier to-day than ever. Our sons go to the Public Schools and the Universities, and Culture, as it is called, has great charms for us. Culture, however, like the eighteenth century Elegance, is a word that betrays. It can be used too easily to describe a skin-deep thing—a fastidiousness with no force behind it, a sense for the pleasant rather than for the true. We are all "cultured" just as our grandparents—some of them—hoped to be "elegant." A generation hence our grand-children will be ashamed of us.

This is the situation in outline. Qualifications, deductions and explanations every reader can make for himself, and they may at once be admitted. There is nothing gained by quarrelling with the tendencies of the day, in any case. It is better to use them in a level-headed way; and to-day, at any rate, the tendencies, here set forth, have a common element, which is essentially sound,—a real loyalty to fact. The point on which our criticism must rest is that the body of fact is not large enough.

Now where does the Christian community stand in all this?

First, let us remind ourselves of its origin and objective. It rose from the personal friendship of a dozen men or so for Jesus of Nazareth—a friendship that opened their eyes, interpreted the world, present and eternal to them, and transformed them into the likeness of their Friend. Since then the same characteristics have marked the movement. Men are transformed, filled with new insight into spiritual values and with new love for all that is real: that is, for all that is God's, for God Himself, for Jesus, for all who labor and are heavy-laden, the lost, the sinful, the broken, the worthless. Our object, if we use the name of Jesus in connection with ourselves, is to do for men what He did,—"to seek and to save that which is lost." The redemption of the world—in the very fullest and deepest sense that we can give to both the words—is our program so far as we are identified with Jesus.

The question has been raised as to why the Society of Friends should exist,—what is its objective? Is it a house of refuge for some who are weary of forms and creeds? a pleasant spiritual club for certain refined temperaments? or an apostolate, with Paul's thought burning in its heart, "Woe is me if I preach not the Gospel"?

The Society has a traditional association with Quietism—the outcome clearly of the individual waiting upon God. It has a noble record of service done to men, and at present it enjoys a higher measure of general approbation than any other dissenting body. Are the two things connected? Why does the world speak well of Quakers? *De mortuis nil nisi bonum?* Is there nothing to be *feared* from Quakerism for the future? The old spirit of George Fox, preaching to the people and testifying—is it so decently buried that we can all agree to a pleasant epitaph? Is this cheap sarcasm, or is it true criticism?

We all know what Quakerism is doing. The Adult Schools are, it is owned, one of the great things of contemporary Christianty, and there are other activities at home and abroad. But let us look at the Meeting for Worship, which is bound to be, in many ways, the centre.

Does the Society (in the old motto of Glasgow) "flourish by the preaching of the Word"? What would happen if a wave of spiritual concern swept over a town and men crowded to the churches in anxiety about their souls—if in hundreds they flooded the Friends' Meeting? Should we have anything to say? Should we say it intelligibly? A great deal of our preaching is *not* intelligible at all; it is a bygone dialect of metaphor, not used to-day and not associated with anything real whatever. The expression of our faith in terms intelligible, without the loss of a single vital element, is essential to the well-being of those whom God has put in our charge. They are earnest, but it is only too clear they do not understand us.

We love the quiet spaces in meeting, more and more, as we know their value. To many they are unintelligible. Many young men and women, who will say nothing to us about it, are sorely tried by our failure to speak to their condition. They need guidance and help—the understanding that depends on sympathy. They need the interpretation of the spiritual experience that underlies the whole Christian movement, in such terms that it will answer to something in their own spiritual experience and outlook—most of all, the indication of the force or power which is to carry them through lives of duty and temptation. Many of us will have unhappy memories to confirm this.

The principles that underlie the very being of the Society should enable Friends to speak to the condition of earnest men and women to-day with a power and freedom beyond all others. Is it unfair to say that we do not so speak—do not, as a rule? That we must hear the Spirit before we speak, is essential; but has not the Spirit called us, loudly enough, if we choose to listen? Is not the voice of God to be heard, speaking, in the most imperative way, in the misery and sin of our land, in the need of the heathen, in that very dissatisfaction with our presentment of Christian truth which we read in the attitude of the young and thoughful? Do we really need more to be said? If God has come into our own lives and hearts, and we see a vacuum in the lives and hearts of others, must we really wait for any further call? Does not His word burn within us? In such a case to be unintelligible is to be disloyal.

—*T. R. Glover.*

GREECE AND ITALY.

III.

After a week spent in Pompeii, four hours of every day listening to lectures in the Italian tongue, it seemed as if a few days rest was imperative. The pleasant companionship of our Greek party had rather spoiled us for traveling alone, but we finally plucked up our courage and set out, taking passage on the Marco Polo at Naples for Palermo. This is an eleven hour ride, and the boats always ply at night; the long twilight gave opportunity to enjoy the beauty of the bay until darkness settled down upon us after we passed Capri. We were on deck by half-past four the next morning, hoping to get a glimpse of Stromboli in the distance, as Baedeker had led us to suppose was possible; but for once Baedeker failed us and Stromboli remains still only a name to us. We found Sicily very hot and dusty; this year the warm weather came unusually early and vegetation had already lost much of its freshness. Owing to the heat and to our increasing desire to get back to Rome, we made a very hurried trip—crossing the island to the south from Palermo to Girgenti, then spending a short time at Syracuse, stopping for a few hours at Catania, making an all too short stay at Taormina, which is, I believe, the most beautiful place we have seen, uniting as it does the grandeur of the Delphi scenery with the exquisite beauty of Amalfi and the Salernian coast. We stopped between trains at Messina; the accounts of the devastation there have not been exaggerated. Long before we reached the fated city the path of the earthquake could be traced in wrecked buildings and improvised shelters for the homeless. One thing very noticeable in this part of Sicily is that nearly every one is dressed in mourning. There are miles of frame shacks in Messina where the survivors live, and so far as we could see no sanitary arrangements whatever. It would seem that there would be greater danger of an epidemic from the presence of the living than of the dead. I can not imagine an American community five months after such a catastrophe being so completely on their backs as these Italians.

Now that we are again in Rome, we know where the chief of all the old-world interest lies for us. In the beauty of its natural scenery Greece may surpass Italy; in the dress of its peasants there may be more that is strange and picturesque; its peasants themselves, especially in certain districts, may be superior to those of Italy; it may boast of greater artists and a nobler literature, yet Rome is still the eternal city. Athens, crowned with its Parthenon, represents the highest culture to which the human race has ever attained. She is a type of art in the abstract; she stands aloof from the world of endeavor, cold, beautiful, heartless. Rome has little of beauty; she has made many mistakes, but she is throbbing with the life of the ages. For more than twenty centuries she has never gone out of history. She has had a part in many a conflict that has shaken the world, and she is rugged and scarred from the strife. She has been the scene of much that was of moment in the struggle of Christianity against Paganism—a struggle not yet ended. (We can hardly imagine the intensity of feeling of these Roman Protestants!) Every breath of air seems laden with whispers of the past, echoes of noble deeds, of cruel crimes, the roar of the wild beast and the triumphant song of martyrs....The mysterious hold which Rome has upon one can not be explained; it is a thing to be felt, and it grows with the months spent within its walls.

ELLEN H. E. PRICE.

LETTER FROM LONDON.

The steamship Celtic discharged her Irish passengers at Queenstown, past midnight of the 9th. No landing was made, lighters meeting the ship in the offing and taking the travelers and their baggage (called luggage on this side) to the town. All hands remained on deck to see their fellow-passengers embark. About ten o'clock First-day morning the hills of Wales loomed up on the right. Later the mountains of the famous Snowden range were dimly visible through the fog-banks. The shore is cliff-laden, but the hills slope away inland to level ground. The patches of green fields on the hillsides, divided by hedges, present a charming sight. About noon we pass the Island of Anglesea, on which is the landing point of Holyhead. We were listed to discharge the London passengers at this point, but for some inexplicable reason we did not. There was more or less romancing on board to the effect that the great steamship lines are contemplating making Holyhead a point of embarkation, to relieve the situation at Liverpool. It is not worth while, however, to give credence to all of the tales rehearsed in one's ears on shipboard. About four o'clock First-day afternoon we see the city of Liverpool in outline, and the watering town of New Brighton opposite. About five the Celtic is opposite her "bridge," and turns square around, running broadside. As she turned in the river Mersey the ship's seven hundred feet went a good way towards bridging that stream. The steamers do not dock at Liverpool until they have discharged their passengers, the docks being inside rows of large buildings, these inside docks being reached by narrow channels to receive the ship's width.

Telegrams and letters received on landing, inform us that the Woodbrooke Settlement is out of commission for the summer, so we suddenly shift our plans and turn our faces towards London. Less than a minute passes our baggage at the "customs," and at six o'clock we are off on the Northwestern Railroad for what the average Englishman considers, and what most of us may gracefully admit, is the world's capital.

As twilight lasts in England far into the evening, it being quite light on to nearly nine o'clock, we were able to enjoy the landscape from the car window. The agricultural sections through which we pass seem to be under a high state of cultivation; fine fields of oats and wheat were seen in abundance, and truck and garden patches dotted the landscape and surrounded every cottage. The hay harvest is on, and field after field of hay in the curing process was seen. We waste no time in describing an English railway train, as that has been done many times by others. One thing about railroading on this side was impressively favorable, and that the absence of grade crossings. Each crossing is either a brick culvert or a bridge supported by substantial brick work. We reach London about ten in the evening, and seek rest at the hotel hard by the depot.

SEEING SOME OF LONDON.

Second-day morning we go by the "tube" to Charing Cross, in the Westminster neighborhood. The tube here is the subway, and is popular in going about London. We walk across Trafalgar Square, with its famous Nelson monument, flanked by statues of Havelock, Napier and "Chinese" Gordon. Adjoining the Square is the National Portrait Gallery, being possibly the largest collection of an array of persons under one roof in the world. At any rate, no such an array of English faces can be seen elsewhere. The pictures include England's great and "near great" for four centuries. It is a comfortable walk from Trafalgar Square to Westminster Abbey and the Parliament Buildings, the Whitehall region being on the way. We looked at the Parliament Houses from the Thames bridge hard by, and then passed over to the Abbey. The time at our disposal was altogether inadequate to inspect this most historic church edifice in London. There are tombs in the alcoves dating back to the twelfth century, and crumbling monuments to departed greatness enough for surfeit. Nowhere else have we seen the gnawing of the tooth of time so manifest. The elements are making constant embargoes on Westminster, and to keep it intact, and from going the way of other ruined buildings, constant attention has to be employed. The man who wrote "Why Should the Spirit of Mortal Be Proud?" could have found his question tremendously emphasized in the Abbey. This famous building is a perfect labyrinth of alcoves, corridors, chapels of England's dead monarchs, with monuments and memorials huddled together in wearying confusion. It is really an antique relic in architecture.

In the early evening we made a visit to Devonshire House, the Friendly headquarters in London. Here we met Edward Grubb, Maurice Gregory and other recorded ministers of London and Middlesex Quarterly Meeting. These Friends aim to hold a meeting once each month, except during the summer, and we were fortunate to be at the last gathering before Tenth month. These Friends consider in reverent but comprehensive fashion the needs of meetings, endeavoring to make their religious assemblies better centers for deepening the spiritual life.

In the late twilight we visited the home of the

Bedford Institute, in the Bishopgate district, having as our guide Alfred T. Alexander, a recorded minister of the Devonshire House Meeting, who is deeply interested in the Institute. This institution is what would be called a social settlement in America. It is managed by Friends, and has been in existence about sixty years. It began as a First-day School for boys and has broadened into a widely helpful institution. It has the parent plant and seven branches, the estimate being that about six hundred thousand people attended the meetings, or were touched by the activities of the institution during the year.

One of the branches of the Institute is at Ratcliff. It will be interesting to American Friends, who are very jealous of the use of their meeting houses for other than meeting purposes, to note the following from an obituary notice of the late John Hilton, who instituted the work at Ratcliff: "It was at his earnest request in 1866 that permission was accorded by the Monthly Meeting for the meeting house there to be utilized for reading meetings, schools, etc., on behalf of a population sorely neglected, desperately poor and extremely ignorant." It will thus be seen that in London it was possible to use a meeting house for really settlement purposes more than forty years ago. There are meeting places in cities in America that could also be made centers of neighborhood helpfulness.

THE PALACE OF THE KING.

This morning we saw the parade of troops about Buckingham Palace. It is a daily occurrence when the King and Queen are "at home." The grenadiers were in evidence, gorgeous in red coats, gold lace and burdensome bear skin hats. The palace is large, but it could hardly be called beautiful. The surroundings in the Hyde Park neighborhood are among the most attractive in London. The King is surely well protected. A uniformed guard is stationed every few rods along the iron fence surrounding the Palace, and it is his business to parade in stately fashion at intervals of a few minutes. In addition, policemen are in evidence, and no one can get inside the fence unless armed with the necessary evidence of his right to be there. We suppose that all of this military display has served some purpose in the evolution of society and government, but as it is seen here the wish rises vigorously that we may get no increase of that sort of thing on our side of the water. We are also rather inclined to wish that nothing more palatial in the shape of a Presidential residence may be very soon built in Washington. There is a simple dignity about the White House in fine contrast with all one sees about Buckingham Palace.

VARIED EXPERIENCES.

As yet we have seen nothing of the celebrated London Fog. Neither have we seen any London sunshine. The sky has been overcast since our arrival, and a sudden shower this afternoon immediately following our nearest approach to a sight of the great luminary, was among the surprises in store for the traveler in these parts. First-day and yesterday were more like Tenth month than Seventh, judging from our American experience. Still the Londoner will tell you that this has been an unusual season so far, and even the Continent of Europe is getting its own taste of unseasonable weather. One sees more silk hats and umbrellas in London than has been our observation elsewhere.

There are no skyscrapers either in Liverpool or London; the buildings, however, are substantial and the streets in the main clean and well kept.

Passing through one of the corridors at Westminster yesterday, we came upon Clarkson Fogg, his wife and daughter, well-known Philadelphia Friends. It was a most pleasant surprise, as the face of a friend is a little more welcome in a strange land than at home. They have been "doing" Ireland, and reached London only a few hours behind us.

As yet we have not found the phenomenal cheapness in the price of things on this side, of which we had heard a good deal. Perhaps that is to be a happy experience when we pass out of London.

Coming down on the train from Liverpool the other night we lunched on board. The service is so entirely different from that at home that a comparison is not easy. The food was exceedingly wholesome and plentiful, and the price somewhat less than on an American dinner. We noted one thing with some interest and possibly regret: Probably fifty per cent. more people took some kind of liquor with their meals than is true of railroad dining in America. It is also apparently true at least, that a larger number of restaurants and eating houses have liquor attached than is the case in our American cities.

HENRY W. WILBUR.

Take long walks in stormy weather, or through deep snows in the fields and woods, if you would keep your spirits up. Deal with brute nature. Be cold and hungry and weary.—*Thoreau.*

The philosophy of Christ calls for less sacrifice than the philosophy of the Stoic, but it calls for them in words which read not like a judgment but like an inspiration.—*Pres. Hadley.*

EDUCATION AND THE RELIGIOUS LIFE.

[A paper read by Rebecca J. Miller, of Sandy Spring Meeting, Md., at the Semi-Annual Conference of Friends' Associations at the time of Yearly Meeting in Philadelphia, Fifth month 10th.]

"Is the Religious Life Advanced by Education?" This question is so very comprehensive that to discuss it in ten, or even in fifteen minutes, necessitates going over the ground in the most cursory way, touching almost at random only a few of the high places in passing; and probably no two of us would take the same route or arrive at the same end. In short, it is not a question to be answered by a categorical Yes or No. Perhaps, however, we might all begin by trying to define what we mean by "the religious life."

Does it mean the attendance of meetings, the preaching of sermons, or listening to them, the acceptance of certain dogmas, the observance of certain rites? Does it involve the separation, as complete as may be of ourselves, innately and essentially wicked, from a sinful world, with a view to saving, if possible, our souls from eternal damnation? Are we brought to it by bribes of future happiness, or threats of future punishment?

For long centuries these questions must have been answered in the affirmative by the Christian world, so obscured had the teachings of Jesus become by older heathen superstitions. But error can not persist forever; "no star is ever lost we once have seen," and the great truths of the Gospels, the precepts of the sermon on the mount, inevitably, though slowly, are coming to be accepted as guiding rules of the religious life.

The ideal of religious life presented by Jesus and his disciples, so intensely spirtual in its essence, so simple in its practical application, has for two thousand years eluded the comprehension of the world, and we are only just beginning to realize that it is all summed up in these few brief sentences:

"God is spirit, and they that worship Him must worship Him in spirit and in truth."

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind ....and....thou shalt love thy neighbor as thyself."

"All things whatsoever ye would that men should do to you, do ye even so to them."

"Pure religion....is to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

"He who bridleth not his tongue....that man's religion is vain."

"Be ye doers of the word and not hearers only."

According to these teachings the supreme test of the religious life is what a man is and does, in his soul and with his body, not merely what he believes with his mind. Beliefs may be largely a matter of instruction, but being and doing—character, in short,—must be the result of an all-around education.

Having arrived at this position, let us see how education meets the needs of the case. If it is mere instruction, a filling of the mind with facts; if it is solely a training of the intellect, leaving the moral qualities undeveloped; or if, being both of these, it fails to teach the inter-relation of man and man, the duty of man to his brother and to God, then it fails to be education in any true sense.

So long as education regarded the storing of the memory, the training of the reasoning powers, the polishing of the wits and the manners, as the end to be attained, so long there might be a question as to whether education did or could advance the religious life. Culture for culture's sake was a gem, beautiful, sparkling and costly, for the wealthy and fortunate only, to be worn exclusively for the benefit of those likewise adorned; but culture for culture's sake more and more is coming to be regarded as, at best, a refined form of selfishness. True education is merely a means to an end, and that end to "render an honest and a perfect man," consciously drawing the inspiration of his life from the Divine.

In our country education is no longer the highest privilege of a privileged class; it is the birthright of the whole people, a condition fundamental to the continuance of our democratic institutions.

A glimmer of this truth came in the early days of the Republic when the need for an "intelligent" citizenship led to the founding of the public school system. This was built on the traditional academic educational lines, and the typical "intelligent" citizen which the system produced was found to use his intelligence, cultivated to the exclusion of the spiritual and ethical sides of his nature, for purely selfish ends, with a harvest of business and political corruption as a result.

Of course there were other causes contributing to and intensifying these evils, which we may not stop to consider now, but which also emphasized the need of a citizenship not only "intelligent," but conscientious in all public as well as private relations: keen for the public welfare as for private gain—even willing to make personal sacrifices for the general good. In fact, our ideal has risen from "intelligent" citizenship to Christian citizenship, and the educational system of the country in all its grades is working towards that ideal.

In a thousand ways the obligation to service according to our opportunities is taught especially

in our higher schools and colleges; and the study of economics, political science and kindred problems of every-day life must give an impulse towards helpful living, as well as the equipment to make that impulse effective. Not only is the trend of the educational system thus towards conditions that promote the religious life, but there is a growing demand that teachers, by their character and personality, shall exemplify it. The most effective way to teach religion is to live it.

Again, if we will just divest our minds of the notion that religion and theology are identical, we must soon see that the scientific spirit, long and widely deemed the microbe of heresy, is really contributing to promote the religious life; for whatever force breaks down prejudice, sweeps away superstition, discovers a new truth, that force by so much clears our atmosphere of obstructions to our spiritual vision. And education is at once a result and a cause of the scientific spirit.

It may be a fact that the colleges now are graduating fewer ministers than of yore, but I question whether that is a fair test of the presence or absence of religion among the graduates. On those who would enter the ministry of almost any church, tests of creed and dogma are imposed which may exclude men of the most exalted spirituality. If their trained intellects balk at the idea of Total Depravity, Eternal Punishment, Foreordination, or some other tenet of a bygone dispensation, are we, therefore, to deny that they live the religious life? Or even if one, while accepting the Church's teachings for himself, can not demand that others shall see eye to eye with him, dare we say "that man's religion is vain?" The great Congress of Religious Liberals, recently met in this house, was sufficient refutation of those positions.

These rather rambling thoughts have, to my mind at least, some bearing on the effect of education upon the religious life in a general way. A more specific aspect of the question, "What has Swarthmore done to quicken the religious life of our society?" was also recommended to my attention.

Whatever opinion I may hold on the subject is wholly unbiased by any personal educational experience at Swarthmore; "such colleging as mine was" I had elsewhere. It has, however, been my privilege to know a number of those who shape the policy and direct the course of the institution, and in intercourse with them they have always impressed me as personalities of a high and beneficent type; and the atmosphere of the college and of the town, as it strikes a casual sojourner, is uplifting and increasingly so.

But we are taught to judge a tree by its fruits, and I feel that the Society of Friends owes much of its recent renewal of life and zeal to the men and women Swarthmore has trained. In our First-day school work, on our philanthropic committees, in the proceedings of conferences and summer schools they are active and efficient, their natural abilities and aptitudes made more effective by their Alma Mater's training. Wherever they have gone from the college doors, if there is

> "A cause that lacks assistance,
> A wrong that needs resistance,"

Swarthmore's sons and daughters have answered to the call for loving service, have responded to the test of the religious life.

Suppose none of them are great preachers, are they necessarily any the less ministers of God on that account, since they show by their works that they love their fellow-men?

Where any fall short of our test of the religious life, whether students of Swarthmore or of some other college, can we say it is because of their "higher education" that they have failed? Is it not rather because they have not received the *highest?*

"We needs must love the highest when we see it."

The first quarter of the Ethical Lessons (The Teachings of Jesus) has for some time been out of print. The Second Bible History Series (1906) Nos. I and II also are out of print. Any schools or individuals having on hand any of these that are not likely to be needed in the near future are asked to send them to Walter H. Jenkins, 140 N. 15th Street, that he may use them in filling orders that are all the time coming in for them.

We praise the world which is continually renewed; we bless the mighty fountains of our own life, the air about us, and the springing grass beneath our feet.—*Francis d'Assisi.*

Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself.—*Lincoln.*

Learn to stand in awe of the Unseen, and that will prevent you from doing wrong. Cultivate the conscience implanted in you; then you will never wander from the way.—*Hirata.*

No religion that ever was preached on this earth of God's rounding ever proclaimed any salvation to sellers of bad goods.—*Ruskin.*

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 31, 1909.

THE NEXT GENERAL CONFERENCE.

The Central Committee of Friends' General Conference will hold, at Glenburnie-on-Lake George, N. Y., Ninth month 2nd and 3rd, its usual biennial meeting to make preliminary arrangements for the General Conference of 1910. The principle business of this meeting will be to decide on the time and place of holding the Conference, and to give preliminary consideration to the program. The two days at Glenburnie will be devoted to this business and the usual conference and other meetings will be held on the following Seventh and First-days at Saratoga and in the meeting centers within reach.

There are usually present at these meetings other well concerned Friends as well as the members of the Central Committee, and it is hoped that a goodly number will this year join the Committee in its deliberations.

The place of holding the next Conference is a matter that is of much importance to the Friends of all our yearly meetings. It ought not to be left to the decision of a few. Every one who has a view as to where it would be best to hold the Conference can greatly help along Friendly interests by making his view known. Any who may have ideas on the subject who are not expecting to attend the meetings, might talk it over with some member of the Central Committee who expects to attend. Any who care to do so can take the matter up through the *Intelligencer*. The subject of the place and time of holding the Conference will be introduced at Glenburnie by a report of the Business Committee who were directed to take it into consideration and to be ready to report at that time. Their recommendation, while it will have the great advantage of being based on careful study of the situation, will not necessarily be adopted unless there is not a better suggestion from some other portion of the Central Commitee.

The last Conference was held in the West. In recent years one has been held in Maryland, and one in Canada. It has been some time since a Conference has been held near the center of Friendly population. It is a very general feeling that the Conference of 1910 should be held somewhere not very far from Philadelphia. There is a strong drawing on the part of many toward a seashore point. Of inland places spoken of we may mention West Chester, Swarthmore and the City of Philadelphia.

Without taking up a discussion of this whole matter here we would suggest that it be taken up thoroughly from all points of view and that all who have views on the subject make those views known where they may have full consideration, before the decision is made.

The same may be said of the time of holding the Conference: Whether mid-summer or early or late in the summer suits the largest number; also whether the first part of Ninth month is too late and whether it might be advisable to hold the Conference in Sixth month.

The whole matter of the program is also one that would be greatly benefited by being taken up democratically by Friends generally. What subjects should be taken up at this Conference; how much time and stress should be given each; how ought the time for discussion of religious, educational, philanthropic matters to be apportioned? These and other questions in connection with the program can be settled most helpfully only if a wide consideration is given to them.

The columns of the *Intelligencer* are open for such consideration.

Any Friends who feel an interest in the business of the Central Committee are at liberty to attend its meetings. It is expected that all who can make arrangements to do so will attend the conference at Quaker Springs (Saratoga Meeting) on Seventh-day, the 4th. They reach there by trolley and will be met by friends. It is also hoped that Friends will attend the meetings on First-day, the 5th, at Quaker Springs, Albany, Pittstown, Easton, Granville and Quaker Street. Arrangements for getting to these points can be made after reaching Glenburnie.

Attention is directed to the advertisement of the Swarthmore College Authorities in this issue, which was printed as a communication last week. The object sought is a highly laudable one, deserving the co-operation and aid of all Friends, and we commend it to the attention and sympathy of our readers.

ROUTES TO CENTRAL COMMITTEE MEETINGS AT GLENBURNIE.

The following route is recommended to Glenburnie, Lake George: Pennsylvania Railroad to New York; People's Boat Line to Albany; Hudson River Electric Line to Lake George, and Lake Boats to Glenburnie. Leave Washington Third-day, Eighth month 31st, at 11 a. m.; Baltimore, 12.05 p. m.; Broad Street, Philadelphia, 2.20 p. m. Arrive in New York, via Desbrosses St. Ferry, 4.53 p. m. The Albany boat leaves Pier 32, Hudson River, two short blocks north of Desbrosses St., at 6. p. m., arriving in Albany about 6 p. m., Ninth month 1st.

Arrangements will be made for breakfast in Albany, also for a visit to the capital and other points of interest, leaving about 10 or 11 a. m., making a stop on the route for lunch, reaching Lake George in time for the boat at 4 p. m., arriving at Glenburnie at 7.25. For this trip local tickets will have to be bought from Washington and Baltimore, ten-day excursion to New York, at $10.00 and $8.00. Philadelphia, one way tickets, at $2.25 each, unless the five-day excursion at $4.00 will answer. The fare on the Albany boats is $1.50 each way, and on the trolley line to Lake George, $1.20 each way. On the Lake, $2.85 round trip. This makes the rates as follows: Washington, $18.25; Baltimore, $16.25; Philadelphia, $12.75; New York, $8.25. If any prefer through tickets, by the same route to Albany and from there by the Delaware & Hudson R. R. to Lake George, the rate will be from Washington, $20.00; Baltimore, $18.20; Philadelphia $14.20, and New York, $9.50.

State rooms accommodating two are $1 to $2. Friends who desire berths reserved for the round trip will please send information *immediately*, giving the date of their proposed return, also stating their preference of route from Albany.

JOHN W. HUTCHINSON,
Hempstead, L. I.

NEW MEMBERS AT PURCHASE.

At the Purchase Executive Meeting, West Chester County, N. Y., recently, there were twelve applications for membership, eight adults and four children. The occasion was one of inspiration and the applicants being well known to the members, the usual formalities were omitted and they were received into membership at that time and the Clerk was directed to write to each a letter of welcome into the Society. This is sent in the hope that other meetings may feel encouraged to invite those whom they know to be in close sympathy with them, into that fellowship which membership implies, so that all may be strengthened in helpfulness one to the other.

PEACE CONFERENCE OF MEDIA FRIENDS.

An interesting and instructive meeting to promote the cause of Peace was held at Providence Meeting House, near Media, on the afternoon of Seventh month 18th. Alfred H. Love, president of the Pennsylvania Peace Society, delivered an able and instructive address, showing the advancement which is being made for the promulgation of the cause, though the need for active service in this direction is very evident.

There is much hope in education in the principles of Peace for the youth, upon whom the future of our country depends.

Brief remarks were made by Samuel S. Ash, Dr. Trimble Pratt, Arthur Dewees and Charles Palmer.

LIFE AT GRISCOM HALL.

All the readers of *Friends' Intelligencer* know that Griscom Hall is a smaller building than the Inn, on the grounds of the Bucks Hill Falls Company, in the Pocono Mountain region of Pennsylvania. It is owned and managed by a separate company, its purpose being to provide a comfortable place for teachers and business men and women in moderate circumstances to spend an enjoyable vacation. Although everything about the Hall is plain and simple, the building is architecturally beautiful within and without, and the furnishings harmonize with the rooms. The stationary wash basin in every room is not only a great comfort and convenience, but requires so much less work that one care taker can attend to all the rooms. This is possible because many of the guests make their own beds and are careful to keep their belongings in their proper places. As most of the guests are coupon holders and pay but six dollars a week, the fare is of course plain, but it is abundant and good. The fresh vegetables served for dinner are especially appetizing.

The guests of the Hall have all the privileges on the grounds that are enjoyed by the guests of the Inn. They go to the Meeting on First-day morning, and to entertainments given in the Inn parlor. The fear expressed by some that the Hall guests would crowd the Inn porches, has not been realized, for except when they are calling on

friends, the Griscom Hall people prefer their own parlor and porches. As their number is not over fifty, they become acquainted with one another and form one harmonious family. In the evenings, when it is too cool for the porches, they gather in the parlor and sing, tell stories and play games.

The guests who are here now decided to give an entertainment, partly for the fun of it and partly to raise money to add to the comforts of the Hall. This took the form of a Tennyson evening, to which cottagers and Inn guests were invited, with the understanding that a silver offering would be given at the door. The success of the entertainment was due as much to one or two quiet workers behind the scenes as to those who had prominent places on the program.

Although the long-wished-for rain began that evening the audience entirely filled the parlor. Some piano selections were given while those last to arrive were finding seats. A biographical and critical sketch of Tennyson was read by installments, and readings and recitations were given illustrating the various characteristics of the poet. The Hall people, young and old, to whom no other part was assigned, gave short quotations. A dialect poem, "The Northern Farmer," was admirably given by one of the cottagers, James Monaghan; the audience appreciated the little rap that was given Friends in the lines:

But I know'd a Quaäker feller as often as towd ma this:
"Doänt thou marry for munny but goä wheer munny is!"

At the close of the serious part of the program, Miss Johnson, a guest of the Inn, sang, "Sweet and Low," the lullaby song from "The Princess." Next came something in lighter vein, describing a not uncommon experience among summer pedestrians, entitled, "The Mountain Walks: a Buck Hill Idyll; after Tennyson's Brook." This was written by one of the four walkers, and read by another, who came in carrying a walking stick and wearing the hat referred to in the verses. The story was as follows:

Four maids who ranged in age from sweet sixteen
To sixty, left the Hall one morn this week
And walked and walked. At foot of hill they stopped
To see the chicken farm—a wondrous place
Where white and yellow fowls exploit themselves
To lay the biggest eggs and give the loudest crow.
They next in Canadensis stayed their steps,
And in the large department store they bought
A hat shaped like a basket—Paris style,
Some post cards, and assorted chocolates
With nuts inside, well wrapped to fill the box.
They halted next where stands an inn beside
A sheet of water, with a dam below,
And spruce trees growing round. When rested all
They said, "Let us go home another road."
They asked at farm-house door about the path,
But somehow went astray. Up hill they climbed
By rocky wagon track with vines o'ergrown,
And higher as they went the rocks still rougher grew.
Some huckleberries gathered by the way
But made them hungry for a larger meal,
And anxiously they sought a better path.
"We're lost," at last they said; and then one cried:

"I slip, I slide, I jump, I prance,
I stumble over ledges,
I've cut my shoe as with a lance,
Upon these rocky edges.
We chatter, chatter, but I know
That we shall get there never,
For dinner time will come and go,
But we go on forever."

Their steps not to retrace they all agreed,
And breaking through the woods they found a field,
Which they attained by crawling through barbed wires.
A stone wall next they compassed gracefully,
And then one maiden heard a bell and feared
To meet a wild, ferocious cow, but none
Was near. More fields ahead! The maidens cried:

"We wind about, and in and out,
And over fences scramble,
With here and there a rough redoubt,
And here and there a bramble.
We forward go, then to and fro,
And we shall get there never,
For dinner time will come and go,
But we go on forever."

Another fence surmounted and they spied
A cottage—welcome sight! Through its back yard
Behold, a path that led to Griscom Hall.
No longer tired, they moved with quickened steps
And reached the hall before the dinner hour.
With one accord together they exclaimed:

"We're hungry quite, and not in sight
Is any trace of dinner;
Oh for some food in our sad plight,
Before we all grow thinner."
As soon as e'er the gong did beat,
They hastened to the table,
The waiters gave them food to eat
As fast as they were able,
Until, tired out, they cried aghast,
"We've made our best endeavor;
The other guests have stopped at last,
But these eat on forever."

After the parody came a burlesque pantomime of Lady Clare, which was greeted with shouts of laughter. No description could do justice to this; be it sufficient to say that the "lily-white doe" was a serious faced professor in one of our well-known institutions of learning, who was transformed into a four-footed animal, robed in a sheet and provided with ears and tail. When the doe "leapt up from where she lay and dropt her head in the maiden's hand," the spectators were convulsed with merriment.

As a conclusion to the evening's entertainment the Hall people who were singers, joined in singing to the tune of "My Maryland," the following

song, written for the occasion by one of the guests:

Wide open is thy friendly door,
Griscom Hall, our Griscom Hall,
Until of guests thou hast full store
Griscom Hall, our Griscom Hall!
Thy peaceful life we all adore,
Thy woodland paths our feet explore,
And every day we love thee more,
Griscom Hall, our Griscom Hall!

Thy peaceful joys we gladly share,
Griscom Hall, our Griscom Hall!
In storm or shine thy days are fair,
Griscom Hall, our Griscom Hall!
For fashion's ways we do not care,
We draw deep breaths of Buck Hill air,
And eat with zest thy wholesome fare,
Griscom Hall, our Griscom Hall!

In all these hills thou hast no peer,
Griscom Hall, our Griscom Hall!
Thy children join in social cheer,
Griscom Hall, our Griscom Hall!
And when we leave thy haunts so dear,
We'll sing thy praise for all to hear,
And come again another year,
Griscom Hall, our Griscom Hall!

7th Mo. 23, 1909. ELIZABETH LLOYD.

WESTERN QUARTERLY MEETING.

The summer session of Western Quarterly Meeting convened at London Grove Meeting House on Third-day, Seventh month 20th. The attendance was thought to be the largest in a score of years. In the meeting for worship, Dr. Joseph S. Walton, of George School, Lukens Webster, of Philadelphia, Thomas Sheward, of Wilmington, Dr. Palmer, of West Chester, and Edward A. Pennock, of the home meeting, were called into vocal service.

The dominant note of the ministry of the day was the great gift of God's love shed into human hearts and its power to develop and perfect the lives of men, and direct them into paths of service.

The business session was occupied with the reports of committees and making necessary appointments. An effort is being made to collect in the new fireproof vault at London Grove, all meeting records of any sort, within the limits of the Quarterly Meeting, in order that they may be permanently preserved, and at the same time be easily accessible for historical purposes.

The Philanthropic Committee in connection with its report of conferences, suggested holding one meeting to consider "Means of Preventing the Spread of Disease." The report indicated that this committee was working not according to tradition but guided by the light of present needs.

About 500 people partook of the noonday lunch, after which the company again assembled to hear the report of the Swarthmore Summer School, given by various young members who had been in attendance. The striking features of this meeting were the large attendance, a program without the name of a single person who would be considered a trained speaker, the youth of those participating and the enthusiasm which pervaded the meeting in response to the call for service in the field of their own Quarterly Meeting.

Those who spoke by pre-arrangement were, Ellen Pyle, Lillian Cloud, Mary S. Bartram, Eva Richards and Robert Pyle. The meeting was presided over by Edw. A. Pennock, who also contributed to the discussion. The thought of the speakers was to bring to the audience both gleanings from the subject matter presented to the Summer School and the general impression of the spirit that pervaded it. After reviewing the manner in which extension work is promoted in England, it was suggested that in a small way the work might be begun here by making group visits to the smaller branches. The point was emphasized that these visits were not to carry with them the idea of vocal ministry being essential, but were to be made in a spirit of fellowship. The chairman offered to take names of volunteers for this service, and a dozen promptly offered to share the work. This naming of a committee by having persons offer their own names instead of their neighbors was an inspiring augury for future interested service. The group thus made up comprises only people desirous to serve.

The attention of other Quarterly Meetings is especially called to the fact that this large and enthusiastic meeting was not gathered nor held by outside talent. Its cohesive, as well as its centrifugal force, was dependent upon the desire of many of its younger members to be serviceable in extending the usefulness of the society. This feeling may develop elsewhere as it is doing here, local leaders of the highest degree of working efficiency.

JANE P. RUSHMORE.

MACHINERY AND "SOUNDNESS."

The Evangelical Friend (Ohio) of the 24th ult., in opposing the decision reached by the Five-Years Meeting that (subject to the endorsement of the Yearly Meetings) the Meetings on Ministry and Oversight should be abolished, is amusingly naive in explaining its opposition to the proposed change. It cannot trust the meetings at large to

deal properly with Ministers suspected of "unsoundness" in doctrine. An "unsound" minister may have attracted a company who sympathize with him, and they may be members of the Society and able to secure representation on any Committee of a Quarterly or Monthly Meeting. Hence to safeguard the "soundness" of the ministry, it is necessary to have authority in the hands of an inner circle, appointment to which cannot so easily be gained by members whose "orthodoxy" is questionable. Here is the whole system of clerical domination, which destroyed the spirituality of the early Church, coming back in the guise of Quakerism! So history repeats itself.

—*British Friend.*

SOCIAL QUESTIONS AT NEW YORK YEARLY MEETING.

There were two evening meetings during New York Yearly Meeting, which were so full of strength and sweetness that I wish to extend to others the lesson they emphasized to me.

One evening Prof. Balliet, of the University of New York, gave an address on "Religious Education," which, he says, "consists of developing in the heart the emotion of love and sympathy for mankind." That is certainly a most significant definition.

At the other meeting, a number of Jewish children from the over-crowded East Side, gave an impressive program of essays and recitations on Peace.

Under the influence of these two unusual meetings, I took a walk out through that East Side section. The first thought that struck me was the myriads of children; and then followed the pertinent question,—what is to become of them? What opportunity is there for them to grow up and to live?—To *live,* in any adequate and rational sense of the term?—To live comfortably, and to develop their faculties of body, mind and heart?—What opportunity, I ask, does our present scheme of society offer, for these and such as these,—our brothers and sisters,—God's children? And I remembered the definition of Religious Education,—"to develop love and sympathy for mankind;" and I wondered if we are teaching religion.

For it is clear that under present economic conditions the great mass of these, and such as these, are doomed to be nothing but *grist* in the great mill of Industry, to be ground up, body and soul, into profits for the master class. And what are we, the Society of Friends, or any other so-called Christian Church, doing to right this wrong? What are we doing to find out or to teach a better way? In other words, what are we doing to teach religion? Shall we be content with the recollection of our very smooth, and sweet, and respectable Yearly Meeting, or will we stir ourselves to find out and to teach some way to make more secure humanity's journey along the "Jericho Road" to-day?

Has the Summer School at Swarthmore shed light on this problem, and will it promote Religious Education, that we may really reach out a hand to those little brothers and sisters of the East Side, who came to us with their message of Peace?

"Seek first the kingdom of heaven and its righteousness, and all else shall be added unto you," is looked upon as an ideal too high up in the clouds for any practical realization. But the new exegesis of that exhortation directs it more to society, and not only to the individual. For the individual is subject to society, and must live pretty nearly in harmony with the laws and customs of society and government. The allegiance of any person to some peculiar conception of heavenly government may place that person so out of harmony with the prevailing affairs of this world, that he may become impoverished and helpless, and may die, unless the world, which he mistakenly hates or ignores, helps him. And yet the conception and practice of law and government which are operative to-day, and which therefore make and maintain the East Side, and every other like problem, are also very far from a heavenly or practical ideal of government.

What, then, would be the distinguishing features of a heavenly order, as compared with our present order? First and foremost, a heavenly order must provide that Citizenship shall secure to every person a voice in the ownership and operation of those fundamentals of industry, which, through the evolution of human affairs, have outgrown the possibility for every one to own and operate by himself, but which are, nevertheless, absolutely essential for the honest and up-to-date interpretation of "life, liberty and the pursuit of happiness."

In contradistinction to this, the present order provides for the ever-decreasing number, on the one hand, of those who own and rule these fundamentals of industry by which *all* live and move and have their being; and on the other hand, the ever-increasing proportion of those who are becoming propertyless, hopeless, irresponsible and industrially disfranchised. The accepted law and custom of our present order provides for the industrial government of the many by the few, and for the benefit of the few. The many

are thus robbed of our much-boasted right of self-government, and are therefore increasingly paternalized. Furthermore, as all industry is carried on for the making of profits, the masses can not work to make a living, except as their labor may be made primarily to yield profits for the master class. Hence the increasing army of the unemployed and pauper classes.

There is no democracy, there is no brotherhood, in this. What "sentiment of love and sympathy for mankind" is there in this? What evidence of Religious Education does it give? Then in the name of Truth and Light and Plain Language, let us endeavor to formulate and teach an order that will exemplify and facilitate democracy and brotherhood and love and sympathy for mankind. In short, why not take up real Religious Education, which will have for its object the substitution of heavenly government for our present very earthly government? Let us put new life into our Society, and make it once more of use in the world, by making it the agency to win the answer to that prayer of all Christendom,—"Thy kingdom come on earth as it is in heaven."

JONATHAN C. PIERCE.

A FISHING CREEK FRIEND IN THE WEST.

I desire to express through the *Intelligencer* my appreciation of the "G. J." report of Fishing Creek Half Years Meeting, lately held at Millville, Pa.

Over fifty years ago I sat as a listening lad at that meeting place and heard the ministerial voices of the fathers and mothers of some of those who lately there gave testimony as reported by the correspondent of Elysburg, Pa.

Those places and faces are permanent fixtures in my mind, and when I read such articles in my meeting paper it almost pays half my subscription, and to read my own in print pays the other half; the other good reading is net gain.

Fishing Creek, Roaring Creek and Cedar Creek are familiar meeting names, and mother used to speak of Maiden Creek in Pennsylvania and Goose Creek in Maryland, where Friends held their monthly meetings.

I knew "Cedar Creek" in West Virginia, in the Shenandoah Valley; I was there on the 19th day of October, 1864, but not to attend a Quaker meeting.

At Illinois Yearly Meeting several years ago I was impressed with the voice of a supplicant who was speaking direct to her Master during the silence preceding the reading of the opening minute. I whispered to Morris Wilson to know who it was; that was the first time I ever heard of Sarah B. Flitcraft. I always think good when I see her name in print.

A few days ago I read an interesting item in the *Chicago Inter-Ocean* headed, "A Quaker Meeting of One." It told of a Friends' meeting being held in Catawissa by delegates returning to their various homes from the late Fishing Creek Half Year's Meeting; it is an annual custom; the monthly meeting has long since been laid down, but Mary Emma Walter, the lone member, worships there fifty-two times a year. Mary Emma was a school and meeting mate of mine fifty or sixty years ago. I visited her in Catawissa in 1892.

When I want a good Quaker talk I cross the street to Josie Ward. She is the only person in my town that I am free to use the word "thee" to. I thought of sending a dollar to Philadelphia to buy up the "Old Meeting Houses" advertised. Josie said she had bought the book but was disappointed in not finding the one she knew so well when a girl at Mount Pleasant, Ohio.

The book then went as a birthday present to her cousin, Irene Roberts Landis, who lives in Chicago, and the next First-day it went to meeting, where many there picked out their old Quaker landmarks.

Before I invest I wish to learn whether the book contains all the meeting houses along the creeks that mother and I used to know.

I am sorry that our meeting house in Jordan, seven miles north of Sterling, was not photographed before it was moved and turned into a dwelling; it would have been a souvenir card to the friends of the late Rachel Hicks, who gave one hundred dollars for its erection.

I sometimes meet my Quaker comrade, Isaac C. Preston, of Galesburg, Ill., at our Soldiers' Reunions; our conversation is mostly of Quaker meetings, weekly, monthly and others, and not of the prevailing kind of army life, etc. It pays to keep in touch with such as he, the Walters and the Wards.

GEO. D. JOHN.

Sterling, Ill.

FRIENDS' ASSOCIATIONS.

WOODLAWN, VA.—The Young Friends' Association was held at the home of Sarah E. Anthony, Seventh month 11th. One of the questions asked, concerning the date of the founding of Woodlawn Meeting and First-day school, proved to be such an exhaustive one that a committee of three were appointed as Woodlawn historians, to collect data for a brief history of Woodlawn Friends' settle-

ment, and report at the next meeting. Jacob M. Troth gave an interesting account of the founding of the First-day school.

After a reading by Sarah E. Anthony and a brief account of the Swarthmore Summer School the meeting was adjourned until Eighth month 8th at the home of Francis Wilkinson.

L. W. GILLINGHAM. *Sec.*

TO HANNAH E. BEAN.

So far hast thou gone since the morning broke;
So far with the mornings long ago,
E'en with the first that the new world woke
With the gladdening light of the sun's warm glow.
And the wall that hides thee, men call Death;
But there's only a breath between—my breath.

So far hast thou gone since the noonday came;
So far with the glory that is to be;
With a thousand years as a day the same,
From earthly fetters for ever free;
And the wall that hides thee, men call Death;
But there's only a breath between—my breath.

So near art thou come since the darkness fell;
So close is my spirit folded to thee!
Touch may not feel and speech cannot tell;
Fast bound in the Infinite Love are we;
And the veil that hides thee, men call Death,—
And it is but a breath between—my breath.

In the British Friend. —*A. S. V.*

BIRTHS.

HADLEY.—In Wayne, Pa., Sixth month 3rd, 1909, to Harry Cornish and Helen D. Worrall Hadley, a son, who is named Henry Cornish Hadley.

DEATHS.

BALL.—At Quakertown, Pa., Third-day, Seventh month 20th, 1909, Aaron Ball, in the 82nd year of his age. Funeral was held at Friends' Meeting House on Seventh-day the 24th, where loving tributes to his memory were given by Charles Livezey of Gwynedd, I. O. Schell, pastor of the Reformed Church, O. R. Cook, pastor of the Methodist Church, and T. M. Urich, pastor of the Lutheran Church.

HEACOCK.—Seventh month 23rd, 1909, at Mt. Pocono, Pa., Barclay B. Heacock; a member of Race Street Monthly Meeting, and formerly a member of West Monthly Meeting of Alliance, Ohio. The funeral services were held at his late residence, 753 N. 26th Street, Philadelphia, on Third-day, the 27th, at 10.30 a. m.

JACKSON.—Sixth month 5th, 1909, at Shanghai, China, Milton Jackson, in his 65th year. The funeral services were held at 2.30 p. m., on Sixth-day, Seventh month 23rd, in Friends' Meeting House, Race Street, Philadelphia.

The attendance at this funeral was unusually large for the summer months. Nearly all the down-stairs portion of the Meeting House was filled. Isaac Wilson, Nathaniel Richardson, Sarah B. Flitcraft, Joel Borton, Margaret P. Howard, Joseph S. Walton, Caroline J. Worth, Sarah T. Linvill and Samuel Jones bore testimony to this Friend's useful life and the integrity of his character.

POWELL.—Margaret Sellers Powell, whose death occurred on Sixth month 26th, 1909, was a member of Darby Monthly Meeting of Friends and a daughter of George and Ann Sellers, of Upper Darby township, Delaware Co., Pa., and was the last of her generation by several years. She was the youngest of a large family and a direct descendant of Samuel Sellers, who came to this country with William Penn and settled on the land where the terminal of the elevated road now stands. The old homestead nearby, known as Sellers Hall, was built by him and there Margaret Sellers was born in the year 1823. In the year 1847 she was married in the same house to Joseph Powell, whose death preceded hers only a few months, and there four of their eight children were born. She was quiet and unassuming of manner, making little outward profession, yet her daily life in the midst of her family and friends was manifest evidence of the Power that ruled within. She was possessed of rare qualities of mind and heart which made her an ideal wife and mother and her life of self-abnegation and devotion to Truth was marked.

As her young life was passed in an atmosphere of independent and high thought and under the influence of strong minds who were pioneers in the anti-slavery and other unpopular movements of the day, she was early imbued with the spirit of reform and of justice to all, and was ever ready (with her husband) to defend and uphold any righteous cause. She was interested for the colored people and rejoiced in every effort for the betterment of their condition. When the "Home for Destitute Colored Children" was established at Maylandville, Philadelphia, she was a member of the Board of Managers and continued her term of active service as long as time and health would permit. She had the real mother-heart and responded quickly and warmly to the cry of suffering childhood whether stranger or kin, black or white. Her cheerful uncomplaining spirit and remarkable patience under trial endeared her to all, and in her family where she was best known and loved there is left a void which never can be filled, and her loving sympathy and tender counsel will long be missed by the children and grand-children who rise up to call her blessed.

"Gentlest of spirits! not for thee
Our tears are shed, our sighs are given;
Why mourn to know thou art a free
Partaker of the joys of heaven?
Finished thy work and kept thy faith
In Christian firmness unto death,
And beautiful as sky and earth
When autumn's sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing."

NOTES AND ANNOUCEMENTS.

Emily G. Hunt writes in a personal letter from Pasadena, concerning the new meeting house: "When we came back from our six months' trip to China and Japan, instead of the hole in the ground we had left, there stood a neat, brown-gabled building, modest and Friendly looking, but adequate and even decidedly attractive, its hospitable porch flanked with a low settee at each end. Inside are the usual benches (thee knows the lovely way they were given by the monthly meetings), light woodwork of Shasta pine and a peaceful greenish-gray wall. On monthly meeting day we stay over for lunch in the

committee room, when the small folding table and tiny gas stove come into requisition, and thee can imagine the pleasant social time. Of course the place will look better when fenced and planted, a thing possible now that we have an adequate lot.

The following are among recent accessions to the Devonshire House, London, Friends' Reference Library:

"Extracts from the Minutes of Indiana Yearly Meeting" from 1854 to the present time, presented by Emily P. Yeo, of Richmond, Ind.; "Proposed Removal to Philadelphia of the Remains of William Penn," 1882, presented by Joshua L. Baily, of Philadelphia; "Narrative of Deputation to Madrid," 1863, presented by Edward Marsh; "James Naylor's Recantation," 1659; a Proclamation of Charles II., 1661, an oblong, folding broadsheet in beautiful condition; MS. Account of Cheshire Friends, by Charles R. Jesper, presented by his son, C. F. Jesper; original letter from Joseph Besse to Joseph Toft, 1739, presented by Staffordshire Monthly Meeting, per James G. Gregory; some specimens of needlework done by Friends in York Castle at the end of the seventeenth century, presented by Sarah A. Storrs.—*The Friend* (*London*).

Little Book of Selections from the Children of the Light. By Rufus M. Jones, M.A., D.Litt. (Headley Brothers, 1s. 6d. net.)—The early Quakers wrote so much that their gems of truth have too often lain buried, and only a miner here and there has persevered till he has exposed the jewel to view. A few such spoils from the Quaker spiritual mine, sometimes polished by the art of condensation, are here displayed. The compiler, in an enlightening introduction, teaches us how to appreciate these precious stones. The writers all belonged to the mystical school, yet they were no mere dreamers, no idlers, or hermits. "All their words announce that silence is no mere absence of noise and talk, but the focussing of inner attention on the will of God, the attuning of the human to the Divine." It is a striking thought that so much of this deep experience comes to us from the prison house, from castles, gaols, and other places of durance. A book to read, appropriate, and—live.

—*The Friend* (*London*).

Friends' Oriental News, a little paper published at Nanking, China, began its second year last month. From the first number of Vol. II we learn that the revival has continued at that place. In the annual report, Dr. Isabella F. De Vol says: "A reference Bible has been published during the past year; also an increasing number of valuable Christian books. We feel that much more might be done in this line if we were not so limited for means. More literature for use in the schools, street chapels and hospitals would be desirable. We have recently had quite a number of prodigal son pictures, also pictures taken from old First-day school scrolls, mounted to give those who have taken down paper idols and wish something to take the place."—*The Friend* (*London*).

As to the "historical reasons" for refuting the Betsy Ross claim as given in a paper before the Byberry Friends' Association and reported as follows in the Hatboro, Pa., *Public Spirit:* "The Origin of the American Flag," a paper prepared by Frances Richardson, was read by Ida R. B. Edgerton, in which the Betsy Ross credit was refuted and good argument given to substantiate the claim that on second of January, 1776, was first mention made of a flag and first mention of one being carried in battle was at Brandywine in 1779," the following letter appears in that paper: "We note the paper entitled 'The Origin of the American Flag," read before the Byberry Friends'

TO THE STOCKHOLDERS OF SWARTHMORE COLLEGE.

As shown by a statement made at the recent Commencement of Swarthmore College, and published in the *Intelligencer*, it is highly important, in order to avail of a large conditional subscription by the General Education Board and of other subscriptions, all conditional, to increase the endowment fund and add in other ways to the effectiveness of the College, it is now proposed, if possible, to secure the desired object by eliminating the stock feature.

This feature, while perhaps necessary in the early days of the organization, is now not only superfluous, but is highly objectionable, and has been abandoned generally by the educational institutions which originally adopted it.

In the case of Swarthmore, although fifteen thousand of the twenty thousand shares were some time ago placed in the hands of the College authorities, it will be a difficult task to secure the remaining five thousand shares, and it can only be done with the aid and co-operation of all friends of Swarthmore.

There is no money value in the shares, as is shown by the fact that all which have been sold at public sale for years past have been purchased by friends of the College at from twenty-five to fifty cents per share. Nearly all the large holders some time ago voluntarily relinquished their holdings in the interest of the College, and the remaining five thousand shares are mostly in small holdings of from one to five shares each, and most of the original subscribers have passed away.

It is now earnestly asked that all friends of Swarthmore unite and promptly co-operate in the movement to gather in the remainder of the stock. Every holder of a certificate is therefore asked to communicate with Benjamin Hallowell, Jr., Sandy Spring, Md., who has the matter in charge under the care of the committee appointed by the Board of Managers. Powers of attorney will be furnished and full instructions given on application.

As it is believed that some of the holders of the stock would value a certificate showing the original subscription, it is proposed to issue an engraved certificate signed by the proper officers. This certificate will be sent in the early autumn to all who meantime relinquish their stock certificates and signify their desire therefor.

It is now asked that the holders of certificates will as promptly as possible communicate with Benjamin Hallowell, Jr., and aid in the movement, which will be a tedious and difficult one, but which can be successful with the sympathy and aid of all interested. The importance of the movement to the present and future welfare of the College cannot be overestimated.

The Committee appointed by the Board of Managers, representing the three Yearly Meetings, is as follows:

Robert M. Janney,
Charles F. Jenkins,
Howard Cooper Johnson,
Wilson M. Powell, Jr.,
Eli M. Lamb.

Isaac H. Clothier,
Chairman of the Board.

Association on Independence day. The author should be more careful regarding dates if wishing to be considered trustworthy in historical matters, in attempting to 'refute' well established family history. The paper states that the Battle of Brandywine took place in 1779, when in fact, the date is September 11th, 1777, three months after Congress passed a resolution adopting the stars and stripes as the national emblem, and not two years later, as the paper states. A recent volume edited by Lloyd Balderston on the 'Evolution of the Flag,' will be found of interest to the readers of the *Public Spirit*, and will be placed on the shelves of the Hatboro Library at an early date.

"VERACITY."

Edward Grubb, who was one of the five Friends who recently visited Germany in company with other representatives of the British Churches, has written in the July *British Friend* an interesting account of his impressions, supplemented by extracts from three addresses of special note, including that of the Dean of Worcester, and one by John Edward Ellis, M. P. The record is also printed as a pamphlet, and may be obtained from Headley Brothers. (1d.)—*The Friend* (*London*).

The *Old Woodbrookers Magazine* is full of information of interest to old students. Of general interest is the fact that the past term has seen a fresh country represented, by Miss Willijalmsdottir from Iceland; and "we have also had amongst us two real Frenchmen, both of whom have been Roman Catholic priests. They have succeeded in making very real to us what they themselves describe as the 'Awakening' amongst French Catholics." A glance down the list of students for the summer term again impresses one with the cosmopolitan character of Woodbrooke. We doubt whether there is another educational institution of the same size embracing the representatives of so many different countries as does Woodbrooke.—*The Friend* (*London*).

Norman Penney, the Librarian at Devonshire House, has been honored by election as a Fellow of the Society of Antiquaries (F.S.A.); and George B. Wilson, of Bournville, has been appointed Secretary of the United Kingdom Alliance. There is an article by G. B. Wilson in the July number of *The Nineteenth Century and After*, entitled "True Temperance and the Public House."

—*British Friend.*

The Colonial Committee of the Meeting for Sufferings [of London Yearly Meeting], in order that Friends who are wishful to emigrate may be provided with reliable information, and especially that they may be helped to choose homes within reach of other Friends, has obtained the kind co-operation of reliable Friends, in several of the colonies, who will act as correspondents and will do their best to guide such intending settlers. The addresses of these Correspondents may be obtained from Isaac Sharp, Devonshire House. A card index has been prepared, in which the names and addresses of members of London Yearly Meeting already resident abroad have been classified. It is particularly desired that any change of these addresses should be promptly notified to Isaac Sharp.

—*The Friend* (*London*).

Selections from the Works of Isaac Penington. By Henry Bryan Binns (Headley Brothers. 1s. 6d. net.) A companion volume to the little book of selections we noticed last week is this collection of reminiscences from the "prison house." The editor, while characterising Penington's works as "diffuse, and on the whole, unreadable," remarks that "here and there across his pages are some of the rarest and most fragrant flowers of the Spirit." Some of these he has plucked out of their context and arranged them in such a way as to suggest the evolution of Penington's thought. Among these "flowers" we are helped to realize the meaning of dwelling deep.

—*The Friend* (*London*).

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

SEVENTH MO. 31ST (7TH-DAY).

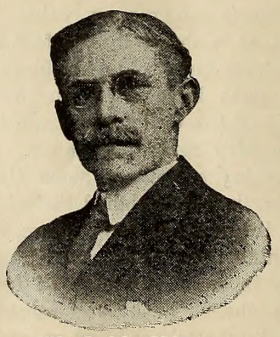
—Philadelphia Quarterly Meeting at Race Street, at 1 p. m. Ministers and Elders the day before at 3 p. m.

—Mansfield, N. J., Young Friends' Association, at the home of Thomas A. Bunting.

EIGHTH MONTH 1ST (1ST-DAY).

—At Newtown Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting. Joel Borton expects to attend.

—A special meeting of Friends at White Plains, N. J., at the home of E. Komori, 3 Bank St., at 11 a. m.



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Mary Travilla is expected to be in attendance.

—Friends' Association of Byberry, Philadelphia, at the meeting house. Address by George A. Walton.

EIGHTH MONTH 3RD (3RD-DAY).

—Chesterfield Monthly Meeting, at Trenton, N. J., at 2.30 p. m. L. N. Rogers, Clerk.

EIGHTH MONTH 5TH (5TH-DAY).

—Abington Quarterly Meeting at Gwynedd, Pa., at 10 a. m.; Ministers and Elders, day before at 11 a. m.

EIGHTH MONTH 7TH (7TH-DAY).

—Makefield Friends' Association.

EIGHTH MONTH 8TH (1ST-DAY).

—A circular meeting at Unionville, Pa., at 3 p. m., under the care of Western Quarter.

—Woodlawn, Va., Young Friends' Association, at the home of Francis Wilkinson.

EIGHTH MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Green Plain (near Selma, O.), at 10

a. m.; Ministers and Elders, day before at 2 p. m.

—Salem Quarterly Meeting at Salem, O., at 11 a. m. (sun time); Ministers and Elders, same day, at 10 a. m.

EIGHTH MO. 16TH (2ND-DAY).

—Fairfax Quarterly Meeting, at Lincoln, Va., at 10 a. m.; Ministers and Elders the 7th-day preceding, at 3 p. m.

EIGHTH MO. 23RD (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind.

An informing book on the many economic and sociological questions of the day, is "Economics," by Profs. Nearing and Watson, instructors in the University of Penna. and Swarthmore College. Labor, municipalities, capital, prosperity, natural resources, industry, and impartial manner, without much technicality. (Macmillan.)

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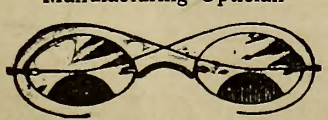
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BOOK NOTES.

"Heart and Voice, a Collection of Songs and Services for the Sunday-school and the Home," by Rev. Charles W. Wendte; George H. Ellis Co., publishers, Boston.

This book of songs will be found very helpful to Firt-day schools and Friends' Associations where singing is being introduced. Mr. Wendte has brought together the best of the old and new hymns and music familiar to American Sunday-schools and also has added many songs which have long been in use in Europe in the German, English and Dutch schools.

Its special features, to quote from Mr. Wendte's own foreword are, the division of the book into fourteen distinct sections, each with cross-references to other hymns bearing on the same topic; the inclusion of a separate selection of church hymns of historical and devotional interest; the printing of the verses of the hymns, so far as possible, apart from and beneath the music (as is the custom in church hymns also), that their poetic worth and religious teachings may not be weakened or lost by hiding them within the braces of the notation; and finally the addition of twenty-four simple liturgical services.

"The Oldest English Epic," being Beowulf and other old heroic epic originals translated into English by Prof. F. B. Gummere, of Haverford College, gives the rugged ancient poems in the strong, hearty manner characteristic of the translator in all his writing and teaching. (Macmillan.)

An Oxford lecture on the Earl of Clarendon, by C. H. Firth, gives an excellent and vivid word-portrait of the sturdy friend and ancestor of English monarchs, whose History and Autobiography yield character-sketches of unfading charm. (Oxford: The Clarendon Press.)

For a readable, popular account of the great East, John P. Jones' "India: its Life and Thought" will be found satisfactory. Without pretending to the remarkable power and fascination of Fielding Hall's book on India, and showing the missionary bias at times, this volume champions the people of the Orient and justly explains them to our sometimes prejudiced western view. (Macmillan.)

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A Religious and [illegible] Journal

Martha J Warner

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, EIGHTH MONTH 7, 1909.

Volume LXVI. Number 32.

Social prayer, useful and necessary to satisfy the gregarious nature of man, is less attractive to fastidious natures than silent and solitary communion.

Memories of Caroline Fox. DR. CALVERT.

BEATIFICATION RITES.

Those who discover and spread truths are no
More jailed and racked and burnt. The Church and State
Are in most lands dissevered; men of late
Have become free; the fires that burnt Bruno
And other martyrs have long ceased to glow.
No state again dare lend its power and weight
To sects that would revive a smouldering hate.
Upon poor Joan of Arc we now bestow
A tardy, empty *honor!* Should not we
Also "beatify" brave Bruno, who
Likewise was murdered? No, those whom we slew
And tortured in the past should be left free
To rest. Peace to their honored memory.
What good now can our petty church-rites do?

CLIFFORD PHILLIPS.

OBSERVATIONS IN ENGLAND.

LONDON, ENGLAND, 7/22, 1909.

A visit paid to Devonshire House the other day, brought us in touch with that Friendly headquarters. Isaac Sharp, the Recording Clerk of London Yearly Meeting, was at his desk. He kindly took us up to the Library, where we met Norman Penney, in all probability the custodian of more information of interest to the Society than any other man on this side the sea. We saw the contents of the fire-proof vault, which houses the rare books and manuscripts that are kept at Devonshire House. Here is to be seen the chair in which John Woolman sat just before his death in York.

A walk of ten minutes from Devonshire House brings one to the Bunhill Fields district of London. It was not much farther from what was Christ Church meeting house in George Fox's day. The old Bunhill Fields cemetery is still in existence. It was the Nonconformist burying ground in London in the seventeenth century. Here may be seen the "restored" monument to Bunyan; Isaac Watts, the famous hymn writer, and Susannah, the mother of John Wesley, with members of the Cromwell family, are also buried here. Part of Bunhill Fields was finally possessed by Friends, and in their section of the cemetery the remains of George Fox were laid to rest. A quarter of a century or more ago, a street was cut through the "Fields," and Friends disposed of the bulk of their property. With the proceeds the "Memorial Buildings" now standing on Roscoe Street, were erected. These buildings house the various Friendly activities. The meeting for worship, the adult school, etc., are maintained here. A restaurant, largely patronized we should judge by the workingmen of the neighborhood, also does business in these buildings. The grave of Fox, with its plain low headstone, is the only marked sepulcher there. It is in a small, well-kept yard adjoining the buildings. The neighborhood has for some time been given over to manufacturing. When Fox died, the grave of Bunyan, his theological adversary, was only a couple of short Philadelphia blocks away. There is now a row of factory buildings, and a busy street between the grave of Fox and the Bunhill Fields cemetery.

On the Old City Road opposite Bunhill Fields, is the Wesley Memorial Chapel. Here Wesley preached, and in the house adjoining he died. His remains were buried in the lot back of the chapel. Near the street the handsome Wesley monument, built by the subscriptions of the children of Methodism, presents its striking proportions. A Methodist museum occupies the Wesley house.

A TRIP NORTHWARD.

After two days and a half in London, we turn our route to the North. We have for our traveling companion our Friend Edward Grubb, our destination being Kettering, sixty miles from London, on the Midland Railway towards Birmingham. The immediate call to Kettering was the assembling of the Bedfordshire Quarterly Meeting. We arrived about five o'clock in the afternoon, and found Friends enjoying one of the universal "teas" which prevail in England. The Quarterly Meeting was in session from about six until a little after eight o'clock. A meeting for worship, and two business sessions were held the next day. We shall make only brief mention of the meeting itself, as if permitted we shall wish to make a separate article giving as coherent an account as possible of the Quarterly Meetings which it may be our privilege to attend in England. It may be in order to say here that we were most cordially received, and had an interesting and inspiring experience. Kettering, on our side of

the ocean, would be called a "smart" town. It has had a phenomenal growth since it became a center for shoe manufacturing, called here "boot making." It now has a population of about forty thousand, but it is not a city. In "Merry England," population does not count in making cities. No matter how many people may live in a place, it is not a city, unless it contains a cathedral. Kettering is also noted for its co-operative stores, as well as its shoe factories. These stores, which had their rise in the Rochdale district half a century ago, have had a most successful career in England, no matter how disappointing such efforts have been in the United States.

Bidding our friends at the Bedfordshire Quarterly Meeting a reluctant farewell, we board the train for Birmingham, and by eight o'clock are set down in front of "Ye Olde Farm Inn" at Bournville, hard by the Cadbury Cocoa Works, and only ten minutes walk from Woodbrooke. Bournville village, and the cocoa works deserve an article by themselves. They represent a most interesting sample of the work of production carried on under tolerable circumstances. The interesting thing is that the effort to make these conditions is not a philanthropic gratuity, but a real straightforward economic and business proposition.

ON TO MANCHESTER.

A night and part of a day having been spent at Bournville, we again patronize the Midland, our projective point being Manchester. This route takes us through a rugged part of England. Previously we had seen nothing but brick houses, but now these are displaced by limestone cottages, farm houses and business blocks and dwellings, while the hawthorne hedges yield the palm to stone walls. The streams run through deep gorges, and the train whirls through numerous tunnels between Derby and Manchester. However wild the scenery may be, there is practically no sign of desertion or neglect. The well-kept appearance which characterizes the rural districts of England, is maintained in this region where nature appears more in the rough.

At Manchester we are the guests of John William Graham at Dalton Hall. It being vacation time, he is nearly bereft of students, but a few linger for various reasons. Dalton Hall is blessed with a fine sample of the proverbial "college garden," the rule and not the exception in this country. After the refreshing of the night season, we spend half a day in sight seeing about the midland city, with John William as "guide, philosopher and friend." A hasty view is taken of the Manchester University buildings, the art gallery, and the town hall, when we are conducted to the most interesting spot, historically, in all Manchester. It is no more nor less than a real medieval baronial manor house, existing in the midst of the great modern city. This building has had a varied experience. It has been a monastery, a residence of the nobility, and is now occupied as a school and library, the school being literally a home for orphan boys. So far as possible the building has been kept in its original shape in whole or in part. It is easy to understand how the old barons lived and entertained their guests. The old baronial kitchen and its utensils are still to be seen in good state of preservation, and the orphan boys in the twentieth century eat bread baked in the same oven from which the barons drew the staff of life in the twelfth. The cells of monks, now being given over to the book shelves of the library, with its collection of ancient and modern tomes, may still be seen. The room to which they retreated when they for the time being ceased to be monks and became men, and enjoyed their hilarity, is now the best room of the governor of the institution. In it are many bits of rare and ancient furniture. A small round stand was exhibited, at which it was said the famous, or infamous, Guy Fawkes sat when he hatched the "gunpowder plot." As the gray-haired and whiskered governor told us he was not dispensing fairy tales, we may accept the story at its face value.

Another room in the old edifice has a bay window, with a wooden bench around its sides, and here we were told Sir Walter Raleigh sat and mused if he did not use it as a place for performing his literary labor. In another room we were told a tale, possibly romantic, to the effect that in an ancient chair, the same Sir Walter smoked his first pipe of tobacco, all unconscious of the fact that he was setting the pace of a habit that was to hold a large portion of the masculines of both continents in its leash. But whatever we may think of the stories retailed in the old building, the Cheatham Institute affords a constant object lesson regarding the history of England's remote past.

AN ADULT SCHOOL.

From Manchester we turn back to Bournville, and become the guests of Henry Lloyd Wilson, the clerk of London Yearly Meeting, for the week end. First-day morning we accompany our host to the early morning breakfast at Raddle Barn Lane. It is the habit for a dozen or twenty of the teachers and workers in the Adult Schools to meet together for breakfast at seven o'clock First-day morning. They then scatter to the various schools in which they are interested. We elected to go to Stirchley, hard by Bournville, twenty-

five minutes' walk from the handsome Wilson residence. The school began probably about half-past seven, and consisted of Scripture reading, prayer, and a practice song-period, new hymn books having just been secured. The school, attended that day by 119 men, then divided into classes, for the consideration of the topic for the day, which was, "Religion and Food." The men took a considerable hand in the discussion, and were more or less original in their questions and comments. The ideas expressed were extremely rational, and practically devoid of cant, either religious or otherwise. Reassembling there was a report of attendance, some attention was given to financial matters, a report was made of severe illness in the family of one of the members, and the school arranged for an expression of sympathy for him. Singing and prayer closed the school. We walk back to the Wilson residence, for a few minutes' stay, and light refreshments, when the journey is again made to Stirchley for the morning meeting for worship at eleven o'clock. This met in a room in the meeting house smaller than the one which housed the Adult School. While the meeting was in session a large children's First-day school was being conducted in the large room.

The place of meeting was arranged with no elevated seats, or anything approaching a preachers' gallery. The seats were arranged around a hollow square, all on a common level. The meeting is one of great liberty, with no prearranged program of any sort. In this meeting there was a prayer, a brief Scripture reading, and three rather short sermons. Frequently a hymn is sung, according as any feel moved to sing. It was what could in perfect truth be called a good meeting.

At three o'clock we attend the Model Sunday School in the Ruskin School Building, Bournville. It is taught and managed according to the Archibald plan, about which more may be said later. The attendance was large, and one of its unique features is that there is no lack of teachers, such condition being one of the claimed results of the plan.

We took tea at the home of William Littleboy, but unfortunately for us the host was absent. His health, which has been poor for some time, his many Friends in America will be glad to learn is somewhat improved.

At eight o'clock we attended the meeting in Bournville, the character of the gathering being very much unlike that of the morning at Stirchley. It should be said that the Friends' meeting house is the only public place of worship in Bournville, and that the morning meeting is more on the Friendly lines. The meeting house has a raised platform enclosed by a railing, behind which is a desk or pulpit, and seats for several persons. About half a dozen occupied the platform that evening. There was an organ prelude, the singing of hymns, one anthem by the choir, a prayer and Scripture reading, a sermon by a Friend from Birmingham, the taking of a collection, and an organ postlude.

This made rather a full day, involving the walking of probably five miles, but it was all so interesting that at no period was the tired feeling reached. HENRY W. WILBUR.

JESUS IN THE FOURTH GOSPEL.

In common with other readers of the *Intelligencer,* I have been much interested in Edward Grubb's article on The Christ of the Fourth Gospel, republished from the *British Friend.* And I do not find in his statement so great a difference from my own, which he quotes in part, as he seems to find. The statement quoted from Burkitt, that the aim of the author of John's Gospel is to emphasize the real humanity of Jesus as against those who deny it, seems to me absolutely true. And the need for such emphasis makes clear the fact, as it seems to me, that Christianity had already drifted far from the human Jesus. Moreover, the writer of the gospel seems to me to have undertaken an impossible task in presenting a being who made all things (without him was not any thing made that was made), and is at the same time a man, subject to human limitations. The Jesus of the synoptic gospels, especially of Mark, is a heroic social reformer who fights a good fight and keeps the faith. The supernatural is not essential to the story, but rather detracts from it than otherwise. It is a fog which dims the outlines of men and things for those who look through the centuries that lie between. Yet so vivid is his personality that these mists of mythology hardly conceal it. His teaching, as it reaches the present-day reader, is so direct and so simple that it gives the impression of having passed the difficulties of double translation and the perils of pagan theology, practically unchanged. And its ideals are so exalted, its appeal so noble, that the leaders and teachers of every age have turned to it for inspiration and support. While Christendom has never accepted his teaching as a working hypothesis, while official Christianity has always denied it in practice, substituting a complex theology of Jesus' nature for the character he taught, they have never ventured to deny its theoretical rightness. But in the Fourth Gospel the supernatural is the primary

fact, the suggestions of humanity forced and unconvincing. One who was "in the beginning with God," who "was God," who "made all things," cannot be made to seem human by asserted thirst or weariness or trouble. A god may go through the motions of human limitation, but he cannot really experience it. The teaching of John's Jesus shows a similar lack of the human elements, so vitally present in the Sermon on the Mount and elsewhere in the synoptic gospels. It centers always on his own person, his heavenly origin, his mission in the world, his reception by the faithful, his rejection by the world. Instead of directing men toward their duties to mankind, toward the making of a divine kingdom "on earth as it is in heaven," it looks to a mystic and unreal world beyond. I may adopt the quotation offered by Edward Grubb as a "fairly judicious summary of the actual evidence": "The Fourth Gospel was written to prove the reality of Jesus Christ. But the evangelist was no historian; ideas not events were to him the true realities, and if we go to his work to learn the course of events, we shall only be disappointed in our work." If I am correct in adding that we cannot find Jesus' *teachings* in John's gospel any more than the *events*, it is surely true that the Jesus of John is not the Jesus of history. And if the Jesus of John is the creator of the universe, who merely "became flesh and dwelt among us" for temporary purposes, is not the statement that "the human Jesus has disappeared" justified—even if in some of the incidents there is "a basis of remembered fact."

It is, however, a very different thing to deny the value of the gospel of John for religious experience. It does not give us the personality, the character, or the life of Jesus; but it does present the Christ of human experience, the "Inner Light" of the Quaker, as expressed by an early Christian. We see the awkwardness of the effort to express that experience in terms of the historical incidents of the career of Jesus. But in spite of this disadvantage, we can enter into unity of spirit with the writer, recognizing our relations with him who "was in the beginning" and "was God," without whom none "cometh to the Father," who is the "true vine" of which we are the branches, who is the "bread of life," who is friend and brother and Lord. But this is not the same thing in any accurate sense of the word *same*, as the Jesus of the first century in Galilee.

I will add just a few words on minor points. It is, of course, true that the implication was left uncorrected that the story of the woman taken in adultery is a part of John's gospel. Doubtless it would have been better to avoid this, though the incident was referred to only to except it from the discussion, and the reference to the Jesus of John in a single sentence did not seem to make necessary the discussion of the passage.

It is true that the dates of the gospels cannot be determined with certainty. It can hardly be questioned, however, that Matthew and Luke were later than Mark; and if John is not, as seems to me probable, later than these, I do not see that the question at issue is greatly affected. If John represents a different group of Christians rather than a different date, it is, nevertheless, a group from which developed the doctrine of the supernatural Jesus.

It would not be surprising if the idea of a pre-existent Christ appeared among the Jewish Christians, independently of Paul and of the Greek influence, since the Jews very probably believed in the pre-existence of all souls, and especially of the Messiah. But pre-existence common to all souls, or even the pre-existence of a special soul held in reserve for a special function, is very different from that of the "Logos," who was "from the beginning" as presented in the Fourth Gospel.

It hardly seems possible that the use of John's gospel by the Arians can be seriously urged as a reason for thinking its Jesus to be a human Jesus. The Arians never taught the humanity of Jesus, and this question was not seriously raised in the Arian controversy. So far as it appeared at all, it was the Athanasians rather than the Arians, who, however awkwardly and inconsistently, insisted on the humanity of Jesus as well as his divinity. The Arian question was simply one as to the meaning of the acknowledged divinity of Christ. The Arians claimed that he was a demigod, a being created by God and therefore not identical with the supreme deity. Arianism involved a kind of return to polytheism. There was no reason from their point of view why other demigods should not be created as need for them arose. The Arians showed a kind of splendid inconsistency in the so-called trinitarian formula in which, in spite of mere logic, they asserted the essential unity of God however manifested.

The Arian use of the gospel of John is precisely because the Jesus there presented is a supernatural being. The quotations "my father is greater than I," "the son can do nothing of himself," etc., were used in disproof of the identity of Christ with God, not at all to suggest that he was human. If that had been their purpose, they would certainly have turned to the gospel of Mark.

I feel that the comparison of the life of Jesus of Nazareth—a series of events in history—with the Christ of perennial experience, involves constant misunderstanding and difficulty. Surely the

English language is rich enough to have a word apiece for important verities such as these. To assert that these two verities are identical seems to me to be playing with words. No one can say what may be the meaning of *identical* when so used. Christianity has thrown away a thousand opportunities for actual service of humanity to juggle with words and phrases. I do not believe another generation will obtain such word-play. Already the Church has lost its grip on the majority of men and perhaps a majority of women. I believe the line of its possible usefulness is the frankest and least dogmatic dealing with theology as simply a science among sciences; with history as purely a matter of evidence, and with religion as immediate experience, interpreted, indeed, by history but not dominated by it. Present-day religion should be as free to find its form of expression suited to its experience of the divine in human life as any past century. It should feed on the richness of the past, but should be as independent of its concepts and phrases as is present-day science. God is as near and man as divine in the twentieth century as in the first, in England and America as in Judea.

JESSE H. HOLMES,

East Brownfield, Maine.

AN ENGLISH FRIEND AT THE SUMMER SCHOOL.

[By E. Maria Bishop in *The Friend* (London).]

I have been asking myself how I can best give English Friends a picture of an American Summer School. In both countries they are, of course, in many ways much alike, but the setting is different, and anywhere every gathering of this kind has its own individuality.

Swarthmore is a co-education College, accomodating 250 students. It is eleven miles west of Philadelphia, and, like all the Schools and Colleges belonging to Friends here, it is situated in ideal surroundings. The grounds are extensive, and laid out with wide stretches of green grass and the beautiful trees that in this country grow so vigorously and give delightful and much-needed shade. From the front porch down to the railway line below is a fine avenue of pin oaks, and under these, up and down the broad asphalt path, there was much coming and going. Behind were woods, with a winding path to Crum Creek, a pleasant resort on hot afternoons.

There were 150 of us, beside those who came for shorter periods, or only for a day; and we were all accommodated in the large central building. We had our meals in the spacious dining room, where we sat at tables holding each ten or eleven persons, and we changed about every time in true Summer School fashion. The lectures were given in the hall above this, where there were a number of fine portraits. One of these was very striking and picturesque, a full length sitting portrait of Isaac Hopper, "a Quaker of the olden time," in his broad-brimmed hat, knee breeches and buckled shoes, quaint but sturdy and strong! What did he think of this new Quakerism?

We were gathered from far distances. Seven American Yearly Meetings were represented; Friends had come from Ohio and Iowa, from North Carolina and Virginia, and some from isolated places where they had no "Friendly" fellowship. The proportion of men was even smaller than with us, but I think there were more older Friends, and their interest was as keen and fresh as that of the younger ones. Many, both older and younger, were First-day school teachers, and were definitely seeking help and inspiration for their work. A few were not Friends, and, both among lecturers and students, there were some belonging to the other branch—one of the many little ways in which they are seeking to draw nearer to one another.

We began our day together, with breakfast at 7.30; devotional meeting at 8.30; and lectures at 9, 10, and sometimes a third at 11 o'clock. When this latter was omitted, that hour was given to "seminar work." Classes were held in smaller rooms, and a variety of subjects taken up,—work among the Indians, First-day school teaching, and social work. Dr. Jesse Holmes had a very enthusiastic class studying with him the composition of the early books of the Old Testament, and George Walton another on Christ's training of his disciples. By their own request, most of this class met again in the evening an hour before lecture time, for another course from the Gospels. This was some of the most useful work of the Summer School, as it was not only full of interesting matter, but taught a useful method of Bible study.

Dinner was at one o'clock, and supper at 6.15. The long afternoon was spent in a variety of ways —games and walks, or visiting Friends in the neighborhood. There were two excursions to places of interest to social workers. Some went down to the library, a grey stone building standing by itself, with a fine and pleasant reading room and well filled shelves. It has a room devoted to Quaker literature, ancient and modern, with a glass case containing specimens of Friends' bonnets (and covers for them!) and caps, etc., of the olden times. The portrait of George Fox, said to be by Sir Peter Lely, is also there.

At five o'clock a group of Friends would often

gather on the meeting-house steps, or under some other shade, to talk over matters of present-day need or interest, when difficulties were discussed freely and openly. Sometimes after supper, a smaller number came together by the girls' gymnasium, and the talk would be more personal, but always it was vital and living with an endeavor to find a practical outcome, never mere talk!

Early on in the School, Henry Wilbur had kindly given me one of the morning periods in which to speak on Extension Work in England, and after that I had many opportunities of conversation with one and another on this subject. Friends here, especially the younger ones, are keenly alive to the needs of their meetings, and desirous to do what they can for them. They and we are battling with much the same difficulties, and endeavoring to work out the same problems each in our own way. The gathering under the wide-spreading branches of an immense cherry tree on the front lawn, when the young Friends spoke together of the possibilities of service amongst themselves, and how they could best help their own meetings, was one that will doubtless bear increasing fruit in the future. On each Sunday morning, parties of young Friends went out to visit neighboring meetings, and in connection with this, those of us who went had a time of devotion together on Saturday evening.

The first Sunday evening a special meeting for worship was held in the Swarthmore meeting-house, and Friends from the neighborhood joined us. Rufus M. Jones and Isaac Sharpless came over from Haverford, the former giving us a beautiful and helpful address; Joel Borton and others also spoke. On the last Sunday evening a meeting for worship was called by the young Friends, to which we were all invited. It was an interesting sight to see about seventeen of them occupying the ministers' and elders' seats. The ministry came almost entirely from young Friends in various parts of the house. The meeting opened and closed with prayer, and I believe we all felt it to have been a good and helpful time. Hopeful too for the future; all these young lives giving themselves earnestly and faithfully to follow the Divine guidance, and to work for others will have an ever-widening influence in the Society.

I must not forget to speak of the lighter side of things—the games and songs outside under the trees in the moonlight, with the fireflies flitting everywhere; the Saturday evening entertainment; the singing practice every day before dinner, when the halls and corridors were filled with the music of sweet old songs and negro melodies. The day was always full, and always passed happily and quickly. The first week the weather was cool and pleasant, but the second week was hot; the thermometer rose day after day to ninety degrees and over, and the atmosphere was often close and humid.

Here, as at home, perhaps the most valuable and lasting lessons that we learned were—not the lectures, good and excellent as they all were, but the fellowship with and understanding of one another, and the times when we drew near together to the Father in Heaven; these are the memories that we shall carry most away with us.

SUMMER SCHOOL ECHOES.

To First-day school workers the Summer School offered signal opportunities. Many avenues of thought were opened to us and ideals full of suggestion given us. The gleanings should be rich.

Especially did those of us who were new in the field, and who felt almost as ignorant as those whom we were asked to teach, reach out hungrily.

To help a little child find himself, to make him acquainted with all that is highest and noblest in life, is a splendid privilege, a sacred trust. So to us the Summer School was of special value, helping to fit us for such responsibilities.

There I found questions that had long puzzled me, had disturbed others also; and in those earnest little group meetings, earnestly we talked them over and eagerly we listened to the interchange of thought of those older and wiser than ourselves. We felt free to ask any questions that puzzled us, no matter how simple and easy they might seem to others, knowing they would be sympathetically discussed and perhaps answered. What mattered it if we didn't always agree? We were all seeking Truth, and the bond of fellowship was being strengthened.

Then there was Dr. Holmes, always ready in clear, concise words to help straighten out tangles or answer questions concerning the attitude of Friends toward the Bible, Friends' principles, the Bible itself, or to give suggestions on almost any question regarding First-day schools, meetings, etc. The College Library was a veritable bonanza; the tables were filled with good things for the spiritual uplift, wise guidance and instruction of teachers and scholars.

Such books as these were noted:

"Social Law in the Spiritual World"—Rufus Jones.

"Christian Origins"—Pfleiderer.

"Kent's History of the Hebrew People."

"Life and Letters of Paul"—Lyman Abbot.

"Life of Jesus"—Rhees.

"Making of a Teacher"—Brumbaugh.

On one table there was an exhibit from the

Baptist Publishing House showing scrap books, pictures, large and small, maps, Biblical history blank books, interesting little models of the Ark of the Covenant, phylactery, grain mill, etc.

The influence of such a school as this should tell in every meeting and First-day school represented, and I hope that at the next Summer School, instead of four or five from one meeting or locality, there may be nine or ten in attendance.

M. H. L.

Langhorne, Pa.

BIBLE STORIES FOR THE FIRST-DAY SCHOOL.

It is usual for First-day school teachers to feel unable to adapt Bible stories to the use of the grades which they teach without some outside help. Collections of adapted stories not told from the Friends' point of view are often a source of trouble. It will be of interest to teachers to know that Rufus M. Jones is preparing from time to time some of the Old Testament stories for publication in the *American Friend.* We reprint one of these stories. Teachers interested will find others in some of the issues of the *American Friend.* The one reproduced below is from the issue of Sixth month 24th. It is not our intention to copy them except this sample, as a year's subscription to the paper costs but $1.50.

JANE P. RUSHMORE.

THE STORY OF A BEAUTIFUL FRIENDSHIP.

I have told you how David was anointed king, and how with nothing but a sling and a stone he killed the great giant, Goliath; but the most beautiful thing in David's life was his love for his friend, Jonathan, the son of King Saul.

When David came back from his great fight with the giant and stood talking with the king, Jonathan stood nearby and watched the young hero, and as he listened to him his soul was knit to David and he loved him as he loved his own soul.

David never went back again to his sheep; he went to live in the king's house, and he played on his harp and sang for the king when he was tired or sad or ill and wanted music to cheer him. But David was not happy in the king's house, for the king soon got angry because the people liked David better than they did himself, and the king tried to kill David. One day when David was playing his harp and was singing, the king suddenly threw his spear at him and tried to pin him against the wall, but David dodged it and ran away where he was safe.

The more the king hated David, the more Jonathan loved him. One day .they took each other by the hand and promised through everything to love each other. To show their love they exchanged their clothes—David put on Jonathan's robe, and Jonathan put on David's; and in the same way they exchanged their swords and their bows and their girdles, and they were to each other like twin brothers.

Whenever Saul had any plan formed to kill David, Jonathan would slip away and tell his friend and save his life. He had to be very careful not to let his father, the king, see him talking with David, and so he arranged a sign by which he could tell David of his danger without really speaking to him. This is the way he did it: He would go out to the field where David was hiding and then he would shoot arrows with his bow as though he were trying to hit a mark. When he had shot three arrows, he would say to the boy who was with him: "Run and bring the arrows back." While the boy was hunting for them Jonathan would shout: "Go farther, for the arrows are beyond," and that was a sign to David that Saul was still angry and hunting for him.

One day after Jonathan had shot the arrows, he ran on where David was hiding and threw his arms about his friend, and they kissed each other and prayed that God would watch over them both; then Jonathan ran back to his father's house.

Pretty soon it grew too dangerous for David to stay any longer near the city, so he went into a great wood where there were dark caves to hide in, and when Saul heard that he was there he took 3,000 soldiers and went out to hunt for him, because the poor old king could not bear the people singing songs in which they praised David more than they did him.

Well, one day while the king was hunting in the forest to find David, he lay down in a cave to rest himself, and he fell asleep. While he was sound asleep David crept into the cave and found him lying there. He could have killed him as easily as not, and then he would have been king himself; but he was too good and kind to do such a wicked thing. What he did do was to cut off the skirt of Saul's robe and then hide away with it in a dark part of the cave. Saul woke up and found his skirt gone, but he did not know at all who had cut it off. When the king had gone out of the cave and was too far away to reach him, David came out and held up the skirt and cried: "See what I did. I might have killed you, but I would not do it. Why do you want to take my life when I have never hurt you" And Saul was so much touched by David's words and by his goodness that he wept and promised that he would never hurt David again. But, I am sorry to say, he soon forgot his promise and tried again to kill David.

Soon after this there came off a great battle on the side of a hill named Gilboa. Saul and his son, Jonathan, with their army of Israelites, were on one side, and on the other side was the great army of the Philistines, who were trying to take the beautiful country of Canaan away from the Israelites. David was not in the battle, and Saul was not a great enough captain to win the battle. The Philistines broke through his lines and drove his men into flight, and when the battle was over Saul and Jonathan both lay dead among the slain.

You might think that David would be glad to hear that his enemy was dead, and that he would rejoice to be king himself. But now you will see how noble and great he was. Instead of being glad, he wept with deep sorrow because his king was dead, and he sang a beautiful song which told about his sorrow for his dead king and his love for his dearest friend, Jonathan. He sang:

"How are the mighty fallen!
How is the glory of Israel slain!
Saul and Jonathan were lovely and pleasant in their lives
And in their death they were not divided.
Oh, my brother Jonathan,
Very pleasant hast thou been unto me;
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen!"

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 7, 1909.

THE HARM OF HIRING A PASTOR.

In another column will be found a letter from our Friend, Dr. Alfred S. Mattson, now living in Omaha, but a member of Race Street Monthly Meeting, Philadelphia. Our Friend is right in thinking that a request to Philadelphia Yearly Meeting for help in building up a meeting in Omaha along the lines proposed would meet with objection. It might be disposed of in a quite summary way as being entirely out of the line of anything that has ever come before that body. It would meet with objection, however, not only from that weighty portion of the meeting that believes in the old ways as being good and safe ways and that is disinclined to fall in with the drifts and currents of present day life; objection would come also from that portion of the meeting which, while aggressively opposed to following the ways of the past without reference to their applicability to the needs of the present, yet is concerned to work out the principles for which we are banded together and feels very strongly that the drift of our time in religious as in other matters is not all toward the good.

Yet the objection would not be, as our Friend suggests, on account of the sentiment against paying a minister. Friends have no testimony merely against paying a minister. If a minister or any one is concerned to do certain work or is called to do certain work that can better be done by one than by many it is right that he should be paid by those whose work he does. Friends have always recognized this, and though our collective activity has never anywhere been extensive, those who devoted themselves to travel in the ministry have been taken care of as far as seemed necessary. Our most conservative and traditional meetings have at this moment funds that are quietly used in this way. When some New England magistrates talked of hiring George Fox to preach for them, he got away from that place as quickly as possible. He found no fault with the hire. He said that when a people came to depend on one man harm would come of it. George Fox was a wonderful organizer, but it was not of so much importance that meetings should be built up in the exact way in which a good organizer would build them up, nor that they should rapidly increase in numbers, nor that a stir should be made in the town, as that what was done should be done by the people themselves to the end that they be strengthened.

It is not surprising in a place far away from any of our meetings and where all the best activity along religious lines is done by pastors and paid workers, that any little group of people intending to get together for religious activities should think of nothing else but that they too must have a pastor. They see how it can be done in that way. The easiest way is to do it in that same way. And yet it will not be found that a meeting of friends, self-dependent and individually and collectively active and concerned, can be built up by starting out with acquiring the habit of leaving the most important activities and the initiative with one person.

It is a common mistake, but none the less a mistake, to think that our Friendly religion is well enough for the initiated, but that when we have any missionary work to do or when we are trying to resuscitate a weak meeting or when we are starting a new one in a city where our forefathers were never heard of, we must leave our principles and the practices that go with them to one side for the time and fall in with the drift of the times until we get established. Our Friendly method of activity is peculiarly adapted to new and small movements. It is not necessary to scurry around to raise even the meagre salary that we are satisfied to pay if the man is engaged in good work. It is possible to put all the energy into concerned activity. Instead of getting in numbers that but little understand the purpose of the meeting, the growth is solid and the increase is a real increase of strength.

We would be glad to see the little band of Friends in Omaha try the simple Friendly plan rather than saddle themselves with the burden of a pastorate and the building up of a modern church. In such an undertaking they would find hearty support and sympathy among the meetings that have found the value of the simple Friendly ways.

A Friend questions the truth of the statement recently made in our columns that the summer meeting at Buck Hill Falls "has a larger average attendance than any regularly established meeting of our branch of the Society of Friends." If

there is any meeting of our branch the average First-day attendance of which at any season of the year is over three hundred and fifty, we shall be glad to hear from it.

WHERE TO HOLD THE CONFERENCE OF 1910.

In answer to the editorial in last week's *Intelligencer*, asking for suggestions as to a place of holding the 1910 Conference, I would like to propose Asbury Park, N. J. The resort is situated on the Atlantic Ocean midway between the cities of New York and Philadelphia, where all the large railroads terminate, and makes it accessible to the Friends of all our Yearly Meetings.

In holding the Conference in Ninth month, we would have the place almost to ourselves, and reduced rates could be had at the hotels and cottages.

From the kindly influence exerted at the time, and the feeling of love and good-will toward all men, left after the Conference of 1902, I think we would receive a hearty welcome from the City beside the Sea. CLARENCE B. VAIL.

Plainfield, N. J.

USING THE MEETING HOUSE YARD.

There are, this summer, two new signs on the fence of the Brooklyn Meeting grounds. One reads: "Free Kindergarten for Children 3 to 5 Years Old." The other: "Playgrounds for Children over 5." Those who are familiar with these large grounds and with the new building used by the Friends' School will know that the accomodations are good, but they can hardly guess the joy this philanthropy is bringing to hundreds of poor children who live in the nearby tenements.

The kindergarten and playground directors cooperate in their work and strive not alone to give the children a good time, but also to do what they can to better their social and economic conditions. Cases of sickness or malnutrition or destitution are referred to the proper agencies for relief, and much is being done to develop boys and girls who will add strength to our national family.

The kindergarten is supported by the meeting; use of the playground is given to the Parks and Playgrounds Association, which latter organization pays for the play director and for the necessary apparatus.

Opening day, Seventh month 6th, the kindergartener and her assistant had just one child! The second day there were five; and the third day—well, within a week they were compelled to keep strictly to the age limit, because they could not handle the crowd. Nearly all are children of very poor parents, who are largely Irish, Italian, Hungarian or Hebrew. One visiting Friend suggested that most of the children were clean and well dressed, and that perhaps Friends were supporting a school for families that did not need help. "No," said the director, "many of those children were taken to a day nursery by mothers who have gone out to work. The nursery cleaned up the children and brought them here."

The little tots have the usual kindergarten games and occupations, with lots of time for play in their yard—or in rainy weather in their playroom. Each has a small garden where most of the children see for the first time how plants and vegetables grow. There is a swing, a box of sand and other wholesome amusements.

There are outings to the city park, and there will later be a joyous trip to the seashore, where some will for the first time see the ocean.

The older children in the playground are of all ages and both sexes. They are directed in their games by a young woman who is a wonderful combination of energy, enthusiasm and tact. She interests the girls who bring their little sisters or brothers in baby carriages (for all mothers cannot afford to pay 5 cents daily to a nursery); she helps the boys organize their ball teams; she decides whose turn it is to swing; in fact, she does what a fond mother would if she were giving her children a holiday—and her family numbered sixty!

Any one who has had a class of a dozen or more street boys or girls knows it is no small task to keep order. But this young woman succeeds with five dozen. The reason lies not alone in the personality of the teacher, but in the fact that boys and girls will be good if they only have half a chance.

W. W. JACKSON.

WOODBROOKE AND ITS INFLUENCES.

[Editorial in *The British Friend.*]

Nearly six years have now passed since the establishment of the Settlement at Woodbrooke; and the time seems opportune for a brief survey of its progress, and of its place in helping the Society of Friends to do its work for the world.

In the autumn of 1902 an offer was received by the Summer School Continuation Committee, from George and Elsie M. Cadbury, of the use for one year of the beautiful house and grounds of Woodbrooke, as a Settlement for religious and social study,—in the desire "to assist the preparation for spiritual and social service of all who will

avail themselves of the opportunity." The generous offer was accepted, and, after a "Summer School" had been held at Woodbrooke to inaugurate the movement, the Settlement was opened, in October, 1903, under the temporary wardenship of Joshua Harris and Isabella Rowntree, with Dr. J. Rendel Harris as Director of Studies. In the winter of 1903-4 William and Margaret Littleboy became Wardens, and, the response on the part of Friends having been sufficient to prove the experiment successful, it was decided to continue it. Its objects may best be indicated by the following quotation from the Sixth Report of the Summer School Continuation Committee, dated June, 1903:

It is not intended to create a Theological College for the training of a class to the work of public ministry; nor to give intellectual learning prominence over spiritual understanding and devotion. The belief of the promoters is that, if our method of worship is to be maintained in the face of the changed conditions of modern life, it is essential that a better spiritual and intellectual equipment should be placed within the reach of *all* our members; and that effectual help towards this end can be given by offering a time of quiet study and preparation for service under competent direction, in an atmosphere of earnest Christian life, and in a district rich in religious and social work carried on in harmony with Quaker thought and methods.

The management of the Settlement was entrusted to a Committee composed of the Executive of the Summer School Continuation Committee, with a number of co-opted members; and when, after a few years, the work had grown in volume and importance, the Summer School Continuation Committee voluntarily merged itself in a larger body, now known as the Woodbrooke Council. This body appointed two Committees,—one to administer the Settlement, and the other, the "Woodbrooke Extension Comittee," to carry on the work of promoting religious instruction by Summer Schools, and in other ways, throughout the country.

The number of students, and the ratio of men to women among them, varied somewhat from term to term; but on the whole there was a steady growth in the number of applications and in the evidence that the opportunities offered at Woodbrooke were valued by Friends and others. Some 450 persons, up to the present time, have resided there as students for a week or more; the period of residence has continually tended to increase; and the number of places has been enlarged by frequent additions, at the cost of the original founders. At present it is about forty, and these are almost always filled. A recent paper issued by the Council states:

The testimony of the students is clear and decided as to the spiritual help they have experienced at Woodbrooke, and the value of the instruction they have received on the Bible, on religious history, philosophy and economics,—leading to a larger outlook, a stronger Christian faith, and a deeper sympathy with their fellow men; as well as to acquaintance with methods of study which can be followed out in after life.

The provision of teaching in such varied branches of knowledge has meant, of course, the appointment of qualified instructors, and the Committee has been fortunate in securing the services of able and devoted men who not only deliver lectures but greatly help the life of the institution. The endeavor is also constantly made to raise up new instructors, both for Woodbrooke and for the Society of Friends at large, by utilizing as "student teachers" the services of young men and women of ability.

In the summer of 1907 William and Margaret Littleboy felt themselves obliged to give up the post of Wardens, and the Committee were glad to secure in their place the services of Isaac and Mary Snowden Braithwaite, who still hold it.

Woodbrooke is greatly helped by the other institutions which have sprung up round it, and which share in many of its activities,—"Kingsmead," the training-home for candidates under the Board of the Friends' Foreign Mission Association; "West Hill," founded for training young women in the art of Sunday School teaching on the new method known by the name of G. H. Archibald; and, last but not least, "Fircroft," the home of residence for young men of the artisan class who are desirous of higher education to fit them for a fuller discharge of their duties as citizens. The last-named institution, founded by Edward Cadbury, Jr., is under the able and genial wardenship of Tom Bryan, M.A. In the near future it is probable that, including Woodbrooke itself, over one hundred persons, mostly in young life, will be receiving training for service in these different institutions.

No narrow view of their place and functions has been taken by the Director of Studies and the Committee. Students have been cordially welcomed under suitable recommendations, whether or not they were members of the Society of Friends, and to whatever country they belonged. From the first there have been Americans in residence, representing both the chief bodies of Friends; the European reputation of the Director has drawn a number of students, largely young men studying theology, from Holland; and later there have been students from France, Switzerland, Denmark, Norway, and even Iceland. How much this may mean for the spread of a sound and spiritual Christianity, and of Friends' ideals of life and worship, only the

future can show. In America, in Holland, and we believe in Norway, the ex-students are banding themselves together for their own help and the help of others; and in this and other ways the influence of Woodbrooke will spread in ever-widening circles.

Another important result of the experiment is to awaken the minds of Friends to a new perception of what is needed, in the way of spiritual fellowship and intellectual equipment, for the worthy discharge of our work in the world. It is seen that, of the many who have been drawn into our fellowship in recent years, the great majority have had but little education; and that, if they are to fill worthily their places in the life of the Society, further provision for instruction must be offered them. This Woodbrooke itself can hardly do, for few of those who must earn their daily bread can go into residence there; and so it is seen that other institutions, more adapted to their needs, must be brought within their reach. In Leeds and York we understand that non-residential "Woodbrookes" are being founded, to which men and women can come for evening instruction; and this movement is likely to spread to other centres.

All this requires trained and dedicated ability on the part of those who are to administer these institutions; and the cry is for the men and the women who can meet the needs. It will be for Woodbrooke, under the Divine call and qualification, to produce them.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held at Westbury, Long Island, N. Y., Seventh month 24, 1909. The day was cool and pleasant after the previous day's rains. A wren warbled in the refreshed trees about the meeting house. Camp chairs were used in the aisles to accommodate the number in attendance. From other meetings there were in attendance Mary Travilla, Joel Borton, Emily P. Yeo, and Benj. Nichols. Several who spoke referred with sympathy to the recently published utterance of Dr. Eliot, of Harvard, relative to a new religion without creeds.

Mary Travilla said in part: We who meet here are thankful for the privilege of our democracy, for the privilege of meeting here as equals, looking not so much for an outward ministry as to the Inward Teacher, withdrawing into our inner natures. He is the most powerful who is most conscious of God's power working within him. As we respect the revelation that comes to us, we should respect the revelation that comes to other men.

Joel Borton said: "I am the way, the truth and the life." It must have been an effort to Jesus to utter these words. I do not apprehend that he meant that we must come through his physical life and person, but the principle whereby he lived. The same principle of life in this age would have the same result.

Wm. M. Jackson said that the references to Dr. Eliot make one wonder whether we appreciate the significance of our own time. The things of which Dr. Eliot spoke as being of the essence of religion are embodied in our Queries and Advices. Are we faithful to our message? It was said that one Quaker in a community would shake the country for miles around; is that true now? Do we realize the work of Judge Lindsey, of the George Junior Republic, of the Big Brother movement, of the Playground Association and many others that might be named? Are we helping in them? We should be true to our own principles, strong and steadfast in their advocacy.

John Stringham said: There is no way by which a human being can grow and develop except by expression of something in some way to somebody.

Wm. W. Cocks said: The new religion will not dwell so much upon consolation, offering something to people to expect in another world for their sufferings in this, as it will be for work and help to people now, to relieve and prevent suffering. We ought to give up generously of our time and substance to assist people now. Now is the time they need it. Our Society is intended to offer something to people now. We need not spend so much time telling what the fathers did as in seeing that people help now. They need it in their present lives. There is just as much need of simplicity in living now as there ever was in the days of the fathers. Friends should be willing to give their time to attend business meetings and build up the Society.

Benj. Nichols said: There is not so much need to build up a beautiful society as there is to assist in promoting integrity and righteousness here on this earth. The Society will not suffer if we have sufficient faith in our ideals and get together to promote them. Not from meetings, not from books, but by the exercise of the intelligence, of the intellectual gifts with which the Creator has endowed us, will we grow.

After lunch on the grounds Friends met again and listened to an address by Prof. Seth Thayer Stewart, President of the Playground Association, on the work that has been done in establish-

ing playgrounds and in advancing the principle of putting into play some plan and purpose.

On First-day visiting Friends attended the various morning meetings in the neighborhood on Long Island (Westbury, Jericho, Matinecock, Manhasset), and in the afternoon special meetings were held in the seldom used meeting house at Jerusalem and Bethpage.

H. M. H.

PURCHASE QUARTERLY MEETING.

The summer session of Purchase Quarterly meeting was held at Purchase on the 27th and 28th of Seventh month. Both were ideal days and the attendance larger than usual.

The Meeting for Ministry and Council was particularly favored by the presence and inspiring words of Mary Travilla. Several other Friends followed, carrying out the comparison of life to an ocean. Often when buffeted and disheartened we feel like storm-tossed mariners in the trough of the sea; then we should trust on, for the next wave may carry us to greater heights where we shall see the beacon light, finally reaching the desired haven. Joel Borton, having been detained in Philadelphia, attending a funeral, came late, and expressed the refreshment he obtained coming from the noise of travel into the sweet spiritual atmosphere which pervaded the little gathering.

Extensive preparations had been made for conveying from the train, and entertaining those expected on the morning of the 28th. Joel Borton's message was to enter into a realization of the possibilities of the larger life—the perfect life, which is for each of us and not to let the sense of our unworthiness hold us back. To let go the things that hinder, that stand between us and our God, and press forward to the high mark, as we value our soul's life.

Mary Travilla opened her remarks by quoting from Henry Wilbur, "Real love is always and everywhere an impulse to service. No man has learned the A, B, C's of this wonderful thing on the side of his human relationships, until he has learned the joy of serving what he loves; until he finds that out he has not begun to live; he simply exists. The Lord teach us to know the difference between mere existence and real living." The thought of love and service was dwelt upon in such an attractive manner that hard things were made easy; and a readjustment of our attitude toward unpleasant surroundings, a possibility within the reach of every one with a vision to see and a determination to win.

The meeting closed with a touching supplication for more light, power and strength to fill our daily needs.

In the business session the report of the representatives to the Yearly Meeting was so full of the beautiful feeling which had made the occasion memorable that all who had been present felt carried back in retrospect. Over 300 partook of the refreshments served in a large tent stretched under the branches of the stately trees, which made an attractive feature of the grounds.

At 3 o'clock the Friends' Association convened and Elizabeth Stover opened the subject for the day, "Applied Christianity in Social Reforms," by reading "The Parable of the Road" as she termed the story of the Good Samaritan. The lesson she drew from a modern application of the old parable was touching, for the perils of the road are as great now, to unwary feet, as ever they were. The last years of Aaron M. Powell were given to making the paths safer which young feet must tread. He laid emphasis on an equal standard of morality.

Miss Maud Miner, founder of the New York Probation Association's Home on Tenth St., was introduced, and gave a short sketch of the work being done for girls in the night courts, and of the rescue work the Home has been enabled to accomplish.

J. C. W.

FRIENDS IN OMAHA.

[The following letter from Alfred S. Mattson, M. D., to Philadelphia Yearly Meetings Correspondent for its isolated members, is interesting as showing a condition that confronts our members in many places in the West.]

I wrote thee something of our meeting in Omaha. We have as our leader, organizer and minister, Oliver M. Frazer, of Chicago, and he is now expecting to bring his wife and three little boys here. There has been subscribed about $425 a year to support Friend Frazer, and in our efforts to establish a meeting, with so far but a handful interested, we find ourselves crippled financially. We believe that in a reasonably short time we will be self-supporting, but at present we need assistance.

It has been suggested to me, and indeed I had already thought it proper, to ask the Philadelphia Yearly Meeting for help. I understand that there may be some objection, on account of the sentiment against paying a minister what would seem to be a salary, but in this city, prejudiced as I am against the hired minister, I know that it is impossible for any of us who would like to have a meeting established here, to give time enough to do the necessary calling upon people who are or might become interested in our movement. I feel that in subscribing to the support of Oliver Frazer and his family we are simply employing him and his time to help gather up and interest

people who otherwise would not come in touch with our attempted good work and the Gospel as Friends see it.

We have in the thirty or forty Friends who have gathered with us on First-day mornings thus far, Orthodox, Hicksite, Gurneyite and Wilburite, and yet there seems to be a unanimity of desire to gather together in simple, informal manner to worship God, without the mediation of priest or parson, and it seems to me very beautiful to sense the loyalty to the essence of Friends' thought, and the willingness to drop hair-splitting differences, and for Friend to shake hands with Friend on the one common ground of fellowship. Would that the separate meetings and the hard feelings existing in the East, as I have known it previous to the last seven years, could accept such terms and blend in one effort toward practical Christian *living*, which is the only way for the disciples of Jesus to do. There can be but little of the real spirit of Friends in the indifference that one division shows toward another.

Can you help us? Any amount that could be subscribed for a year or two toward the support of our effort, the support of Oliver Frazer and family, would help just that much. Friend Frazer has been filling positions of any sort to help out, but in just so far as he spends his time at work at other things does he curtail his opportunities for bringing people together....We rent a hall at expense of, I think, seven dollars per month. This is ample for present needs. My son, Lloyd H. Mattson, 1026 S. 32nd St., Omaha, is treasurer.

SHAVING DOWN THE CREED.

When consecrated Christian people of different denominations work side by side in foreign lands for the uplifting of humanity they soon find out that right living is more important than theology. In South Africa the Presbyterian, Methodist, Baptist and Congregational churches propose to unite and form one body, on the basis of the following creed, which is as interesting for what it omits as for what it includes:

I. This Church acknowledges and receives the Word of God delivered in the Old and New Testaments as its standard of faith and life.

II. It accepts and holds as the central message of Scripture the evangel of the Lord and Saviour Jesus Christ, Who loved us and gave Himself for us; in whom God is revealed as the righteous and loving Father Who is not willing that any should perish but that all should come to repentance; through whom God has established His kingdom on earth; and by whom the Holy Spirit draws men to faith and penitence, inspires them to a life of service, and brings them into ever deeper harmony with God's Holy Will.

III. This Church exists for the proclamation of Christ's Gospel and the extension of his kingdom.

Compare this with the Apostle's Creed, which says that Christ was "conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into Hell, the third day he rose from the dead; he ascended into Heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead." Nothing in the old creed is denied, but very little that it contains is asserted. The emphasis is placed upon God's love for his children and his desire that they should live a life of service in harmony with his will. If the evangelical churches here at home would unite on a creed as simple as this, possibly they would have less difficulty in finding ministers and missionaries. They would also be making progress toward doing away altogether with theological expressions that had birth in other times and conditions than our own and therefore stand in the way of a clear understanding of the religion of our own life and our own souls.

ALONE.

Alone,—in all the city quite alone—
How strange amidst its beauty and its life
That I should walk entirely alone.
How have we longed, that other one and I,
To see this beauty, and now here at last
I walk the streets alone. The lofty dome
Far down the avenue, the statues near,
The stately marble fronts, the busy life,
Warm human life, its hurry and its noise,
Its sadness mingled with its bounding joy,
How would that other heart have thrilled
At all this sight. And I am here alone.
Each detail, as my own heart bounds to see,
But brings an added grief, deep, silent grief,
Too deep for tears, to know I am alone.

Higher and vaster grows the massive dome
As I approach; the turmoil of the street,
Hushed by the distance, melts to silence vast;
The nearest footsteps now are hardly heard,
So much of space there is to dull the sound,
And here I stand, close by the capitol!
How small is man! I laugh to think that I,
So mean a creature, should feel pain. The worm
Beneath the walk,—does it feel sad? And I?
Lord, what am I? Is my life more than it?
How does it matter what I feel or think?

And then a robin hops across the way,
A squirrel playing on the grass, pauses
And looks with saucy eye at me, as he
Would ask a creature, large, beneficent
Perhaps, the passing favor of a nut.
I smile, then ask again, Lord, what am I?
I enter not the building, for the size
So overpowers me, I pass it by.

The fountain plays, and here the little birds
Not seeing the great plan, the thought, the life,
That went to make that fountain, drink and bathe

And sport as gaily near the great stone forms
From which flows water guided by man's thought,
As if 'twere raindrops falling from the clouds,
Or but a tiny, unbound country brook.
And what is man? The fountain or the brook,—
Which is the greater? How I love the brook,
With tender, childlike love,—God's brook, and yet,
The fountain, how it stirs my soul with joy,
And sadness too,—I cannot smile, or weep,
I only look and feel, and feel and look.
And then once more I know I am alone.

And many pass along, ascend the steps,
Yet not one eye meets mine in glad surprise,
No warm hand-grasp doth prove companionship;
I am alone. I slowly climb the steps,
Gaze at the doors of marvelous design,
The bits of marble in the floor and walls,
Blended in color, placed to speak of life,
Of work. Painting and sculpture, each one tells
Of throbbing human heart longing to speak,
Longing to reach, to touch, to grasp, to join
The life that throbs in other struggling souls.
I see the working hands, the earnest eyes,
Knit brows and straining nerve, that planned and reared
This building, massive, full of life, sublime,
Holding within its care, the thought, the Word
Of all the seeing souls whose lips were touched
With fire, and forced to speak. I raise my eyes,
And tier on tier I see the names of those
Whose insight into truth, whose sight of God,
Have guided through long ages all those men
Who fight to see, to grow, to be. And I,
Am I alone? Ah no, among that throng
There is not one whose power within my soul
Stirs not. I answer to their thought; I see
As they can see; I hear their word; and lo,
I know that from that lofty company
Reach out to me, yes me, both hands and hearts,
Eyes smile, and voices greet, "Fear not," they cry,
"Speak thou thy word, use thou thy working hands
To bring to thy world order, peace, as we
To ours have done. Thou canst not be alone.
Fear not. Thou art by right of thy endeavor,
And thy seeing eye, thy hearing ear, to-day
And all time hence, one of this company.
Alone! Thou canst not be alone. The worm,
The squirrel and the bird are linked by life
To thee. Those very footsteps sounding dimly
In thine ear, those glancing eyes, are linked to thee.
Those many workers laying stone on stone,
Or out of color bringing harmony
And form of life, they all are linked to thee.
Alone! Thou canst not be alone; know thou
Thy seeing eye, thy hearing ear, and more,—
The suffering, throbbing, longing heart have knit
Thee unto us with bond thou couldst not loose."

I raised my head and listened to the words.
Then in the secret chamber of my soul,
Withdrawn from all the outward sound and pain,
I stod before my God, my God and I,
And facing God and his eternity,
An atom I, and yet, with power to see,
I prayed this prayer, and this was all my wish,
"Thy kingdom come, thy will on earth be done;
Whate'er of pain or struggle,—death,—to me
May come, dear Lord, but let me live to be
A link between this suffering world and Thee."

ELEANOR SCOTT SHARPLES.

BIRTHS.

JANNEY.—At Mt. Airy, Philadelphia, Seventh month 14th, 1909, to Thomas and Elinor Craig Janney, a daughter, who is named Frances Briggs Janney.

DEATHS.

BURNET.—On Seventh month 8th, 1909, Jonathan G. Burnet, son of Stephen and Hannah Burnet, aged 62 years, 3 months and 12 days.

His wife, Louisa Anderson Burnet, and two sons and two daughters survive him. A life-long member of Miami Monthly Meeting, held at Waynesville, Ohio.

CHILD.—On Seventh month 23rd, 1909, Mary Cook Child, wife of Henry L. Child, of 318 South 40th Street, Philadelphia, in her 64th year.

HANCOCK.—On First-day, Seventh month 18th, 1909, Charles W. Hancock, of Langhorne, Pa., in his 74th year. His death occurred on the boat from Boston to New York, as he was returning from a temperance convention at Worcester, Mass. He was a prominent Friend, and was also active in philanthropic work outside the Society. He organized the William Penn Division Sons of Temperance in Langhorne, and devoted much time to interesting young men in total abstinence. He was a member of the American Druggists' Association, having been engaged as a Pharmacist in Philadelphia before his retirement. He is survived by his wife, Susan Watson Hancock.

HILL.—At the home of her niece, S. M. Russell, Honeoye Falls, N. Y., Sixth month 27th, 1909, Susan Haight Hill, aged 71 years.

Quiet and unassuming in manner, imbued with dignity and peace, the ennoblement of life and truly Christian character of this dear Friend made her presence an inspiration to those of us who were privileged to make her acquaintance.

She was born in Macedon, Wayne County, N. Y., in 1838, was married in 1854 to Dr. John Hill, of Quaker Street, where she resided until his death in 1884.

Soon after the death of her husband she became matron of the Beecher Orphans' Home in Brooklyn, N. Y., which position she held for more than twenty years.

Since residing in this vicinity she has made many warm personal friends. None knew her but to love her, none mentioned her but to bespeak her praise. J. D. N.

ROBERTS.—At Forest Grove, Pa., on Seventh month 25th, 1909, Edward Roberts, formerly of Newtown township, aged 80 years. Interment at Wrightstown Friends' burying ground.

SHOEMAKER.—At Friends' Home, Norristown, Pa., Seventh month 29th, 1909, after a long illness, Isaac Shoemaker, aged 87 years. Interment in Friends' graveyard, Plymouth Meeting, Pa.

NOTES AND ANNOUNCEMENTS.

Our friend, Truman Coates, of Oxford, Pa., sends us a new subscriber and asks that the subscription begin with the Summer School number, saying: "I am anxious to have all get the reports of this grand school, so that we may double the registration again in another two years." He adds: "We are enjoying the letters of Thaddeus S. Kenderdine very much. He writes about localities dear to very many friends, and as our hairs turn with the frost we look toward the retrospective, which is pleasant to me at this time."

A few years ago the Riverton Gun Club came to an end because of legislation in New Jersey against the shooting of birds released from cages, which legislation some of the Friends in that state helped to bring about. The grounds of the Gun Club are now used as a summer camping ground for Philadelphia street waifs. Twenty-five boys, mostly newsboys, go up every Second-day and return on Seventh-day, being replaced the next week by a new lot. On First-day an equal number is taken of boys who can get away only for a day. The camp has forty acres of land, three buildings, almost a mile of river front, two boats, and a cookhouse in which food is marvelously prepared by a man who once cooked for an English Earl. A report in a daily paper says: "There is base ball, foot ball, apple pie, boating, swimming, an orchard, and similar sports." If the same millionaires carry this on who formerly belonged to the gun club, they must get a lot more fun out of it, to say nothing of the fun they are giving the boys.

Dr. Rendel Harris was invited to address the United Methodist Conference at Plymouth, and did so on Saturday last. He spoke of the increasing unity of the Church of Christ, with much variety. The things which separated them were temporal, and those which united them were eternal. —*The Friend (London).*

Concord Quarterly Meeting, held at Concordville on the 27th, is reported to have been "good and interesting" and larger than it usually is at that place. The Quarterly Meeting having been held three times on Seventh-day instead of on Third-day without any decided increase in attendance, it was decided to return to the former time of holding the meetings; this will avoid further conflict between Concord and Philadelphia Quarters.

Orange Grove Meeting of Friends gave on Seventh-day afternoon a reception at the meeting house in honor of Mary McAllister and Matilda Garrigues, who have recently arrived in Pasadena, and in honor also of three of its members, Ella M., Dr. Elizabeth W. and Dr. Emily G. Hunt, who have just returned from a long trip to the Orient. The afternoon was spent in social commingling and pleasant converse and all went away feeling that the time had passed too swiftly. Besides the members of the meeting, there were in attendance several belonging to the other branch of Friends and other old and valued friends of the honorees.

Indiana Yearly Meeting, held in Eighth month last at Pendleton, Ind., adjourned (by request of Whitewater Monthly Meeting) to meet at Richmond, Ind., on the Second-day following the last First-day in Ninth month, 1909.

Sarah B. Flitcraft, a minister of Chester, Pa., Monthly Meeting, expects to attend the Friends' Meeting at Quakertown, Pa., at 10 a. m., on First-day morning, the 7th.

JOINT COMMITTEE ON ISOLATED MEMBERS.

The Joint Committee of the Seven Yearly Meetings for work among Isolated Members will meet at Clear Creek, Illinois, between the sittings of Illinois Yearly Meeting, Ninth month 11th to 16th, 1909. The clerks of the respective sections are asked to inform the Clerk of the Committee of any changes made in the membership of the Committee by their respective Yearly Meetings. The members of the Committee are also asked to inform her as soon as possible whether they have a prospect of attending. ELIZABETH LLOYD, *Clerk, Lansdowne, Pa.*

TO THE STOCKHOLDERS OF SWARTHMORE COLLEGE.

As shown by a statement made at the recent Commencement of Swarthmore College, and published in the *Intelligencer*, an earnest effort is now being made to eliminate the stock feature, in order among other reasons to be able to avail of a large conditional subscription by the General Educational Board, which is greatly needed, and of other subscriptions—all conditional—toward the increase of the endowment fund and to add in other ways to the efficiency of the College.

The stock organization, while perhaps necessary in the early days of the organization, is now not only superfluous, but is highly objectionable, and has been abandoned generally by the educational institutions which originally adopted it.

In the case of Swarthmore, although fifteen thousand of the twenty thousand shares were some time ago placed in the hands of the College authorities, it will be a difficult task to secure the remaining five thousand shares, and it can only be done with the aid and co-operation of all friends of Swarthmore.

There is no money value in the shares, as is shown by the fact that all which have been sold at public sale for years past have been purchased by friends of the College at from twenty-five to fifty cents per share. Nearly all the large holders some time ago voluntarily relinquished their holdings in the interest of the College, and the remaining five thousand shares are mostly in small holdings of from one to five shares each, and most of the original subscribers have passed away.

It is now earnestly asked that all friends of Swarthmore unite and promptly co-operate in the movement to gather in the remainder of the stock. Every holder of a certificate is therefore asked to communicate with Benjamin Hallowell, Jr., Sandy Spring, Md., who has the matter in charge under the care of the committee appointed by the Board of Managers. Powers of attorney will be furnished and full instructions given on application.

As it is believed that some of the holders of the stock would value a certificate showing the original subscription, it is proposed to issue an engraved certificate signed by the proper officers. This certificate will be sent in the early autumn to all who meantime relinquish their stock certificates and signify their desire therefor.

It is now asked that the holders of certificates will as promptly as possible communicate with Benjamin Hallowell, Jr., and aid in the movement, which will be a tedious and difficult one, but which can be successful with the sympathy and aid of all interested. The importance of the movement to the present and future welfare of the College cannot be overestimated.

The Committee appointed by the Board of Managers, representing the three Yearly Meetings, is as follows:

Robert M. Janney,
Charles F. Jenkins,
Howard Cooper Johnson,
Wilson M. Powell, Jr.,
Eli M. Lamb.

ISAAC H. CLOTHIER,
Chairman of the Board.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

EIGHTH MONTH 7TH (7TH-DAY).

—Makefield Friends' Association.

EIGHTH MONTH 8TH (1ST-DAY).

—A circular meeting at Unionville, Pa., at 3 p. m., under the care of Western Quarter.

—Woodlawn, Va., Young Friends' Association, at the home of Francis Wilkinson.

—Friends of White Plains, N. Y., at home of E. Komori, 3 Bank St., at 11 a. m.

—Sarah B. Flitcraft expects to attend the meeting at Quakertown, Pa., at 10 a. m.

EIGHTH MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Green Plain (near Selma, O.), at 10 a. m.; Ministers and Elders, day before at 2 p. m.

—Salem Quarterly Meeting at Salem, O., at 11 a. m. (sun time); Ministers and Elders, same day, at 10 a. m.

—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, 2.30 p. m.

EIGHTH MO. 15TH (1ST-DAY).

—Philanthropic Conference at London Grove at 2.30 p. m. Subject: "The Field of Philanthropy." Under care Philanthropic Committee of Western Quarter.

EIGHTH MO. 16TH (2ND-DAY).

—Fairfax Quarterly Meeting, at Lincoln, Va., at 10 a. m.; Ministers and Elders the 7th-day preceding, at 3 p. m.

EIGHTH MO. 21ST (7TH-DAY).

—Pelham Half-Yearly Meeting, at Sparta, Ont., 11 a. m. Ministers and Elders day before, at 3 p. m.

EIGHTH MO. 23RD (2ND-DAY).

—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Elders preceding Seventh-day, at 3 p. m.

EIGHTH MO. 30TH (2ND-DAY).

—Ohio Yearly Meeting, at Salem, Ohio.

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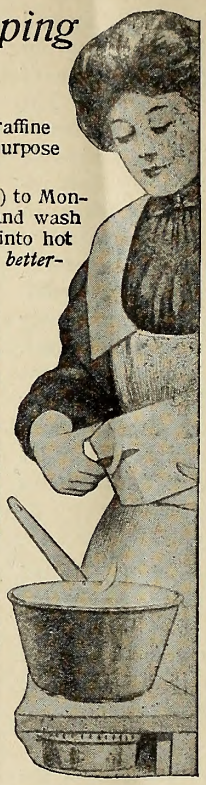
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NINTH MONTH 13TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek (near McNabb), Ill.

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind.

BOOK NOTES

After a too long silence, James Lane Allen publishes a story which is the first of three to appear during the year. "The Bride of the Mistletoe" is a sorrowful tale, told with its author's full powers of pathos and dignity and poetical description. (The Macmillan Co.)

"Milton Memorial Lectures" is a collection of the addresses before the Royal Society of Literature on the occasion of Milton's Ter-Centenary, 1908,—fresh and attractive characterizations by the grandson of Coleridge and other leading English literateurs. (Oxford Univ. Press.)

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McClure's for August contains the story of an alcohol slave as told by himself. This particular "slave" had a love of statistics, and his books show that his "saloon account" for thirty years amounted to $17,364.60, or an average of $1.57 for every calendar day.

In the same issue the aerial battleship is described and the prophecy made that when it comes into general use navies and armies will no longer be available for war purposes.

It is practically impossible to find a community in the United States that does not spend more money for whiskey and tobacco than for education. The report of the U. S. Commissioner of Education shows that there are only twice as many school teachers as there are bartenders in the country. —*William Allen White in the American Magazine.*

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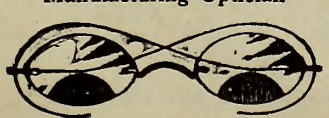
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BOOK NOTES.

"Stained Glass Tours in France," by Charles Hitchcock Sherrill. (John Lane Co.)

This attractive volume will be appreciated not only by the average reader of esthetic tastes, but it will appeal especially to that class of travelers—a class rapidly growing more numerous—who are coming to study seriously these noble monuments of the faith of the Middle Ages, the cathedrals of Western Europe.

The "storied windows, richly dight, casting a dim religious light," are one of the most beautiful features of these wonderful structures, and it is well recognized that the oldest and richest of cathedral glass is to be found in Northern France, where we find, indeed, the highest architectural development of these mighty Gothic piles.

The author takes us on a series of tours through this region each graphically illustrated by an outline map, and each so arranged as to include the best specimens of the cathedral glass of the different centuries, from the thirteenth to the sixteenth.

The work is fairly well illustrated; but, as said by the author, "No photograph can even hint at the wealth of deep warm color that fills these windows." One must see them for himself, to receive the full rich message that they bring us from the devout builders of those far days.

"The Romance of a Plain Man," by Ellen Glasgow, is a story whose background is Virginia in the days since the Civil War,—a period whose darkness and quiet suffering should furnish material for more than one good novel. (Macmillan.)

"What to See in England," by Gordon Home (Macmillan), tells in compact form, with abundance of illustration, of the notable places of historic and literary association, or natural beauty, in England. Castles, cathedrals, colleges, homes of authors, ancient country-houses and cottages, fill the book and make it a fascinating invitation to visit the old mother-land oversea.

W. S. Gilbert was lunching once at a country hotel, when he found himself in company with three cycling clergymen, by whom he was drawn into conversation. When they discovered who he was, one of the party asked Mr. Gilbert how he felt "in such a grave and reverend company." "I feel," said Mr. Gilbert, "like a lion in a den of Daniels."—*Transcript.*

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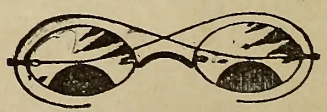
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 14, 1909.

Volume LXVI. Number 33.

"Let us seek," is the only appropriate answer to "Seek and ye shall find." And speaking, in God's world, has no such dangers as the open mouth and shut eyes. Inertia and passive acceptance belong with dead matter. "Run and find out," is the formula for those who desire to have life and to have it more abundantly.

JESSE H. HOLMES.

At Winona Lake Conference.

COUNTRY PEACE.

Country peace,—the warbling birds,
Friendly faces and friendly words,

Grassy fields and tranquil streams,
Cloud-lands beautiful as dreams,

Singing brooks that wander slow
Where buttercups and daisies grow,

Old barn roofs where drowsy doves
Sit in the sun and tell their loves,

Robins whistling clear and sweet
Over the acres of swaying wheat,

Children playing among the flowers
And singing away the sunny hours,

Rosy country girls and boys
Filling the day with happy noise,

Old-time garden-walks that seem
Haunts of reverie and dream,

Poets' books to read at ease
Under the bowering apple trees,

Memories that wistful go
Back to the golden Long Ago,

Faith that He who rules above
Encompasses this earth with love,

Faith that His mercies never cease:—
These are the joys of country peace.

JOHN RUSSELL HAYES.

From "Brandywine Days" in Book News Monthly.

"Hast not thy share? On winged feet,
Lo! it rushes thee to meet;
And all that nature made thy own,
Floating in air or pent in stone,
Will rive the hill and swim the sea
And, like thy shadow, follow thee."

—*Emerson.*

AMONG THE TEACHERS.

Dr. Henry S. Pritchett has recently written in *The Independent* (April, 1909) a notable article on "Religious Leadership in College." He is known as an astronomer, and as superintendent, formerly, of the United States Coast Survey. This places him in the ranks of scientific men, and insures in his treatment of any theme the mental training of the sincere and fearless student. He has also served as President of the Massachusetts Institute of Technology, which has given him first-hand knowledge of the experiences and needs of younger students, men and women. Now he is President of the Carnegie Foundation for the Advancement of Teaching, and thus has intimate knowledge of many colleges and universities.

While this article is of special interest to those who are charged with the responsibilities of directing college life, there is much in it for such as are interested in broadening and deepening of religious thought.

The following are extracts from Dr. Pritchett:

"I believe that men are fairly well agreed to-day that religion is not a creed, but a life springing up in the human soul, and that Christianity as represented by Jesus Christ is the supreme exemplar of that life. Under this conception Christianity and religion are synonymous. They are no longer so when we impose either upon the one or the other the dogmas of a sect or of a party. * * * *

"The conception of Christianity in the first century is not the conception of Christianity of the twentieth century. The Christian of to-day is an agnostic in many things in which the Christian of the first century assumed complete knowledge. The supreme facts to him are no longer the story of supernatural control over nature, but the sayings and the life of Jesus Christ. The Sermon on the Mount means more to us than the story of the miraculous birth; the ideal of service there revealed is more significant to men of to-day than the suggestion of heaven hereafter. Christianity is translated to-day in terms of love and of service in this life rather than in terms of the rewards of a future life. * * * We have witnessed in the last generation a great diminution of the doctrinal differences which divide Protestant bodies. In our own country the feeling between Protestantism and Catholicism has grown steadily more friendly. All this is encouraging. * * * *

"The day has gone by when the student of our colleges will accept the Bible as a literally inspired book. He is too close to the scholarship of the world to be satisfied with that assumption. Furthermore, his civilization revolts at the crude conception of God which parts of the Old Testament voice. It is perfectly clear to him that much of what is here told reflects the superstitions and strivings of a primitive people, and belongs to a stage of civilization long past. Nevertheless, these old books contain glimpses of God which are priceless. Christ himself has never better summarized the duty of man than it is done in Micah's phrase, What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God? * * * *

"We must uncover for the young men of our colleges the true image of Jesus Christ, obscured as this has been by many centuries of dogma and tradition. Christ has been taken away from young men in large measure by the effacement of his humanity, a humanity which appeals to youth, if only he has a chance to know it. Christ was himself the type of undenominational leader. He was not a priest; he had but slender relations with the Church of his day; he represented no organization. He was pre-eminently the religious leader, first of all living a helpful, sympathetic, human life, insisting always on the simple and sincere and the true in place of the complicated and the artificial, and holding up always to men the ideal of religion as life and service."

ELIZABETH POWELL BOND.

A VIEW OF FRIENDS IN ENGLAND.

Commenting on the Friends' Yearly Meeting of this year, the *Christian Life* (Unitarian) writes about the Society of Friends in words that are used more well and wisely than in some of the rather flattering remarks which are too common at the present day:—

It is pleasant to think that the world possesses so many men and women pledged to proclaim to this generation by lip and life the simple message of the Christ who spoke of true religion as a spiritual worship and a spiritual friendship. It is the mission of the Society of Friends to teach the pure and spiritual worship that brings to the soul a realization of God, and to the life a poise, a dignity, a calm, that are beyond the power of man uninspired to attain.

The writer of these words knew whom to credit for any help that the Society of Friends has been able to bring to the world. It does not come from "the creature," but from the perennial Source of life and power from which all can draw alike.

—*The British Friend.*

THE MESSAGE OF QUAKERISM.

INTRODUCTORY.

The following paper, at first entitled "The Message of Quakerism for the Netherlands," was read by Mr. G. H. Van Senden before a meeting of the Dutch Woodbrookers in Zeist, Holland, Fourth month 14th, 1909, on the occasion of Dr. Rendel Harris' visit. It produced a profound impression upon all those who heard it, and later, as I did not have the privilege of hearing it myself, it was given to me to read. It seems to me not only a message of Quakerism to the Netherlands, but to the United States, even to the whole world. Therefore I have asked Mr. Van Senden to send it to America, as I feel that Friends in my own country will find in the paper one of the clearest and deepest expressions of the Truth, as we know it.

Mr. Van Senden is a young Hollander, who has lately received his master's degree in divinity from the University of Utrecht, and is now prepared for the ministry. He studied at Woodbrooke for two terms, in 1908-09, and it was while there that he came into contact with Friends' principles. Upon coming to England he knew scarcely anything of the English language; therefore, it is all the more marvelous that he was able, only a few months later, to make such a powerful address, so profound and expressive as this.

The message from the Netherlands should be of interest to all Friends in America. I feel sure it will receive a hearty welcome.

ARTHUR EDWIN BYE,

Vosterbeck, Holland, 7/15/09.

G. H. VAN SENDEN'S INTERPRETATION.

I am thankful that at the first reunion of Dutch Old Woodbrookers the privilege is given me of saying some words on this subject. I shall not speak, as was suggested, on the opportunity, but on the Message of Quakerism. I do not know what form that message will ultimately take in this country, but the form of manifestation or opportunity is useless unless the message itself is first thoroughly understood.

For me this message is identical with that of Mysticism, or, at least, almost identical. Perhaps there are differences, but at any rate we can neglect them for the present, as we are only concerned with main points. This message, I understand as a call to every individual to stand directly before God, to come to him with a heart

so empty that only his fulness can fill it. It is only a heart so filled with God that can really know him and worship him in spirit and truth.

Perhaps some may object that this is the message of all religion; but what greater honors could we pay to a principle than to say that it is the embodiment of true religion?

For there is also a religiousness that is the negation of this principle. I mean that of the ecclesiastical type.

I know that there are members of all, or at least of almost all churches, who attain to a more spiritual conception, and therefore I do not compare the actual churches, but their principles, and in these I believe we may notice a fundamental difference between the ecclesiastical type on the one hand and that of Quakerism on the other.

In God all things are good from eternity to eternity. Whatever the creature may be and may do, in God all things are good; but this is the sin of the creature, that it does not see things good in God and that it lives as if things existed in themselves and were not good in God. It is a sin, because it is an error of the heart.

On this the gospel teaches: that however great may be the trouble and the darkness in the heart of man, in God all things are good; and in order to understand this, we have only to turn away from sin, from the world and from ourselves, whose deep inward mistake is the root of sin, for we do not live the divine life as long as we have not gone through death and resurrection. We have both to turn away from ourselves and to descend *into* ourselves. These two statements seem contradictory, but they are not. For to descend into ourselves means to turn into the deepest depths of our inward being, where God dwells, and where all, even the most corrupt, may find him.

Every one who has been through this experience knows its greatness; really to penetrate into the depths of our souls is in the beginning of the spiritual life a veritable agony.

Molinos, the Spanish mystic, calls it a spiritual martyrdom, but through this martyrdom we come to understand in our search that all things are good in God. No more terrible thing is possible than to stand before the bottomless depths of our own being; no more glorious thing than to find that out of this bottomless depth a way, a straight way, leads immediately to the Divine Light.

Religion is not doctrine or symbol, but a faith in our inward Light and a perfect surrender of will and life to it. The struggle for religion is not the conflict of theological parties, philosophical schools and ecclesiastical societies, but the great struggle that every one has to go through in the depths of his own heart. Every one's religion is his most secret mystery; every sanctified man is his own priest, and every purified heart a sanctuary in which the Father is adored. These convictions seem to me the real inward essence of Quakerism; nay, the essence of religion, the expression of the divine life in man. We will now speak of this message in its relation to our own time and to our own country, and we shall consider four points of view, in which we shall show that Quakerism brings a real deliverance.

1. In the first place, I shall say some words on the influence of this principle on *theology* and *philosophy*. We live in a time in which the conflict of these two is very keen. There is a tendency among some theologians to return to the philosophy of the past, as if that would remain the one thing unchangeable in a world of change. There is a tendency amongst others to get rid of all philosophy. As if it were possible! Did not the Greek philosophers discover that man was a philosopher by nature?

There are other theologians who combine those elements of theological belief which they consider essential with philosophical elements derived from such a variety of authors that the result is after all a system so complicated that it is necessary to remember that what is ingenious is not always true. Can it be so difficult to reconcile our theology, or rather our religious appreciation of the universe, with our philosophy. I do not mean that our theology should be limited by our philosophic knowledge, but I do mean that they should not contradict each other. The outward elements of religion should be in agreement, while its inward element—*the One beyond all reason and beyond all existence*—is that which neither reason nor philosophy can affirm or deny. And now I believe that Quakerism makes such a religious understanding possible. For it dares to accept the consequences of Saint Augustine's saying: "I wish to know only God and the soul" *(Deum et animam scire cupio. .Nihilne plus? Nihil omnino.)*

A religious society which is the outcome of the principles of Quakerism does not profess to be more than a totality of religious persons; the churches of the classical type always claimed to be more.

It is not difficult to justify before the tribunal or philosophical understanding an absolute difference between persons who are regenerated and persons who are not.

But it is very difficult, nay impossible, to justify before this tribunal such a difference between baptized and unbaptized; between members and

non-members; between orthodox and un-orthodox.

The pre-supposition of all these opinions is that the Church is a body which is logically or temporally prior to individuals of which it is composed. The Church so conceived is a middle term between God and the soul. It has been created before the individuals that are to become the members of it. According to this view, God is not in immediate contact with the souls themselves. The religion of the priests and the theologians who interpret a divine revelation to the Church, whose interpretation the laymen have to believe, if they are to be saved, is totally different from that religion which gives an assurance of God's presence and love to the individual soul. It is my inward conviction that the sharpness of the conflict between actual religion and philosophy is largely caused by the fact that this actual religion (particularly our actual theology) contains elements that are the negation of logical evidence, and also of true religion. How great would be the gain of both religion and philosophy, how much easier the task of their reconciliation, if we could get rid of this fatal middle-term that sets itself between God and the soul and obscures both.

2. *The Message of Quakerism delivers us from the complication of Character.*

It will at first seem strange to hear this; what I mean is: that when we have been educated as Christians, our minds contain a number of ideas and representations which we have received from without; these can be unified, only if they become the true expression of the inward Light. Most people, however, who have been thus educated, have all these elements of a Christian conception of the world (or what is called so) as a compact of ideas without unity. And so these ideas, that are believed to be authoritative, constantly increase the complication of the heart and life. Complication is the real character of sin, as simplicity of holiness. The neutral man does not direct his will upon the one good, *i.e.*, upon God, but he directs his will upon every kind of good, or rather upon everything that seems to him a good. Thus at one moment he wants one good, at another moment another. Such a man who has been educated as a Christian finds in his authoritative, multifarious conception of truth, elements that will help in his struggle for a better life; but he finds also considerations and arguments wherewith to defend his walking on a lower plane. One can find "Christians" who defend their self-conceit by an appeal to the promises of glory given in the Scriptures to them that believe. The laxity of these lives ought to have shown them that these promises are not applicable to themselves. Nevertheless, when they consider this laxity they say that they are nothing but poor sinners, and will not be justified by their works, but only by the grace of God. Certainly the conception of life of these persons is very rich; it is so rich that it makes some lives a constant lie; but if we do not find the same fault in ourselves, it is the result of the fact that we have listened to the message of true religion which I will now call according to my subject, "The Message of Quakerism." This message does not allow us to live by ideas and traditions, but by the living God. The first thing that religion has to do in us is to make us *sincere*. It has been truly said in a Dutch poem, that he who would love Satan *in sincerity* would end by finding God. But he who is not true has to die to his insincerity in order to see God.

3. The message of Quakerism calls us to the *real loneliness in God and the real freedom of our judgment.* If it is true that God is nearer to us than our dearest friend, nay, dearer to us than our own heart, we shall have to lose our dearest friend and *even our own soul* in order to see God.

Molinos says the great instrument by which God purifies souls, is the inward loneliness. Certainly that which separates us from our neighbors is not meant. On the contrary, it is a mystery that can be known only by experience; there is no real union except between lonely souls. So loneliness is potentially real unity. The lonely soul sees every one lonely, potentially purified by inward loneliness and this vision unites him with his fellows in God.

But why is it necessary that the soul should become thus lonely? I mention one of many reasons. I have said already that we have to stand before God with empty hearts. But even in our communion with him all our thoughts and representations which have not passed through death and resurrection are with us; we cannot free ourselves from them and they darken our vision. So far I have only spoken of the spiritual influence of Friends. There is, however, another influence, that of traditional feelings and opinions. These two have to go through death and resurrection, and from them we have also, so to speak, to become lonely. In the hour in which it is given to us to become thus lonely and empty, we shall certainly find God. To the end the sovereign king may rest on that "throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void and peaceable—clean from guilt and defects; quiet from fears; void of affections, desires and thoughts; and peaceable in temptation and tribulations." So Molinos and I ask

you to notice the words: *void of thoughts.* We have to leave behind us our customary representations of our spiritual state. We have to come before God, not as we seem in our own or in others' thoughts, but as we are in the most dark and mysterious depths of our own being. Or in other words, we have to come before him with hearts so empty that only his fulness can fill them.

The real message of Quakerism will deliver our souls from falsity and complication; from the bonds of tradition and human doctrine; it will be also our guide through this earthly life. And if I am not mistaken, there is not a spot on the whole earth where the message of Quakerism can bring such a real deliverance as in our small country. Where is the population so sharply divided into a part that is said to be Christian and a part that is said to be not? Where is this division made according to such arbitrarily chosen principles? This situation poisons the political life of our country and corrupts character entirely. The message which Quakerism brings to us is: Do not live by tradition, live by the living God. When thou comest to God, leave behind thee the documents that prove thou art a member of a Christian Church and of a Christian elective meeting. All these things are nothing ; the one things that decides all is: Who art thou in the depths of thy soul?

4. Finally, the message is one that calls us to *simplicity of life.* Quakerism is often called a system of negation; that it is *more* than this has been clearly proved, as I believe, in what I have said; that it is *also* a system of negation is too true to be contradicted. The world in which we live is the result of all men's lives. And as all men do not live the divine life, we cannot be surprised that many things are done in this world that do not express the divine life. Abstinence belongs to the real essence of religion. The religious life is a unity, there is no place in it for things foreign to its essence. So it is not difficult to understand that Quakerism rejected in the political life war and oath, and in the ecclesiastical life the outward ceremonies. I do no more than mention these things, because I am uncertain what form Quakerism will take here in regard to them. Moreover, according to my inward conviction, the principle that is the cause of this rejection has a wider application. There is a sphere still nearer to us than those of politics and the church, viz.: that of the daily life, and here simplicity is not only the expression but the absolute condition of a religious life. The real hindrance to this life is pre-occupation with the created things, as if they were ends in themselves. When they are thus sought, the transition is easy to those things which can never be accepted and enjoyed in God; which blunt the spiritual feelings and prevent the very inclinations which have the most significance for those who desire to live the Divine life. Here also Quakerism has a message: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but it is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever."

I will now conclude, for I believe I have shown that Quakerism can bring a message of deliverance to those who are struggling for a really religious life. And this is the greatest need of our own dear country.

IN HAWAII.

My sisters and I are enjoying the privilege of nine days passed almost on the brink of the world's greatest living volcano, Kilauea on the Island of Hawaii. The Volcano House is really in the old crater, or just on its outer edge; three and a half miles away, across a vast field of black contorted lava, boils the awful fiery pit, Halemauman, "the house of everlasting fire," just now in a state of great activity. By day a shining white cloud of sulphurous vapor hangs constantly over it; by night this is a beacon colored by the fire, which changes every moment in brilliancy and in form. As one wakens in the night and glances from the window there is that unearthly glow! When we went out to look about the first morning, we were surprised to see countless vent holes of steam all about, near the house as well as all over the perhaps two thousand acres of black lava spread out at the foot of the six hundred foot bluff, on the edge of which the Volcano House stands. Not far off rose the gently sloping mountain. Mauna Loa, with its recent lava flow clearly visible, and farther off Mauna Kea, each over 13,000 feet high. At 3.30 in the afternoon we started for the Volcano, about ten riding and some walking. Soon all were at the foot of the wooded cliff, descended by the usual zigzag trail, and had begun the long stretch of about two miles over the lava, on a well-marked and easy path, impossible to miss. At only one crack came up great breaths of heat, but not too hot to bear.

The lava folds and coils were wonderful and fantastic as we marched on, the smoky whitish streamers from the crater growing plainer ahead. At about 500 feet from the pit's edge all dis-

mounted and the horses were corralled within an enclosure of lava. On we hurried eagerly. We caught one glimpse of the fire in the pit and heard the soft roaring of the billows of fiery molten rock, and could hardly summon courage to look over the edge. We saw, at the bottom of a seven to eight hundred feet deep pit, a living lake of fire, perhaps 400 x 600 feet. The entire surface was in active motion, but more violent in parts. The whole appeared to be slowly drifting toward one end, where it dashed roaring in a fiery surf, against a low wall which it seemed to undermine; then it was thrown off in myriads of dashes of high shooting spray and wet spatters of melted fiery rock, which, dropping back upon the thick, dark crust of leathery lava, cooled quickly and ceased to glow. One point, most violent, seemed to gather into a black pool, remain motionless a second, then, swelling high in the middle, burst, the thick scum rolling away to expose a bubbling well of awful, seething fire. There was a strange crossing and recrossing of undulating fiery paths over all of the less agitated surface, suggesting vaguely the markings on a heavy "watered" or moire silk; these jagged lines were marked in scarlet and flame-colored, with an almost colbalt blue in the scum between; these constantly changed and rearranged the dark spaces, through which stars of living fire scintillated. At the opposite end an arch-shaped cave of red-hot fire seemed to devour the incoming breakers, flashing up thick showers of fiery drops of lava. A fine glass seemed to bring the awful sight almost up to one's feet. At times there was a strong smell of sulphur. At first the heat was distressing; people used a pane of glass or a bit of wood to protect the face, but one soon grew used to this. As the early darkness came the grandeur increased; the heart of Kilauea blazed forth in awful splendor. People's faces were red in the reflection.

The Hawaiians believed that the Goddess Pele lived in the crater; one of the party found a lot of the fine, glassy, wind-blown lava threads, called "Pele's hair." The guide served sandwiches, and coffee made scalding hot at a crack in the lava. One of the strangest features was the voice of the Volcano; as the sea of fire broke against the rock it gave a soft, mushy, surf-like sound. At the hot crack, where the coffee is heated, a long wire is kept, by means of which post cards are toasted, held in a spring clothes-pin, to send as ocular demonstrations to friends that one has "been there." Between six and seven we started for home, the path lit by the brilliant, fiery stream rising in columns from Kilauea, every now and then a brighter jet making one turn and gaze. The silence was intense. Soon the moon arose, just past its full. It was a solemn and beautiful walk home, the friendly stars peeping at us. That night I dreamed lava.

EMILY G. HUNT, M. D.

First Mo. 10th, 1909.

TO MAKE FIRST-DAY SCHOOLS ATTRACTIVE.

High character in the teacher is the first requisite for making the classes of First-day schools so attractive that children will need restraint to prevent them from attending, rather than constraint to compel them to attend. High character means, first, deep religious convictions; the teacher should feel that he or she has something to impart which it is of the highest importance that the scholars should learn. Second in importance is the sympathetic power of entering into the feelings of the children, of gently inducing them to express *themselves* in a simple and natural way. Third, the teacher must cultivate and create a social bond between herself and the members of the class. This social bond is of the highest importance. A stranger, speaking to a class of young people whose lives are unknown to her, can never produce the effect of a teacher talking to a class, every member of which feels her to be a warm personal friend, as well as one capable of teaching a higher truth than the scholars have as yet attained.

But suppose that teachers with all these qualifications are hard to find, as they often are: then a poorly equipped teacher with little learning, and no qualifications except an earnest desire to act as an instrument through which the benefits of association and the teachings of weighty Friends may be brought to the scholars, will answer the purpose. Some intuitive pupil may be able to shed a flood of light on the questions discussed that will help the teacher as well as the rest of the class; and it must not be forgotten that even though there be no teacher, the mere meeting together once a week to discuss questions of the application of ethics and religion to daily life must result in great benefit to every member of the class. For it is what we do in combination that is of greatest importance: To study out the meaning of Bible passages all alone, with the idea of learning what the rest of humanity does not know and cannot comprehend, will never bring with it the feeling of peace and content that will come to a class of sincere truth seekers, who share each other's thoughts, and as they travel along together share each other's lives in a social way.

The teaching in a Friends' First-day school

should be radically different from the ordinary theological methods of the churches. And this should be true because the foundation on which Friends' Society stands is radically different: In many of the churches doubt is the deadly sin; it is belief in certain dogmas that is held to bring salvation. Among Friends salvation can only come by applying the truths of the Bible to daily living. Among Friends such a wide diversity of belief exists that we may all be called doubters to the extent that we are only sure of some things, while we are seeking higher light regarding other things; but it is safe to say that not many Friends have as yet succeeded in living the truths that they are perfectly sure of, and it is only by living those truths that we are prepared to receive higher truth. Who doubts that the general application of the Golden Rule would speedily usher in the millenium; but how few have as yet applied it perfectly in their social and business life. How many have succeeded in so living that they can consistently claim the fulfilment of the Scripture promise: "Seek first the Kingdom of God and its righteousness and all these other things shall be added unto you?" How many Friends sincerely believe it to be true? For by these other things are meant, money to supply our daily needs, Friends to furnish social life, and health to give us power to accomplish great results.

Among Friends the teaching of the scheme of salvation as it is received by other sects, who are called Evangelical, is clearly out of place: Enlightened teachers among Friends have come to feel with Whittier,

> "That to be saved is only this,
> Salvation from our selfishness."

And an unselfish life is held by Friends to be the surest guarantee of salvation. Such being the belief generally held by weighty Friends, the teaching in our First-day school should be in line with that idea. The aim of the earnest teacher should ever be to draw out original thought and expression. Every one in the class should be made an active participant in its discussions; and the surest way to accomplish this result is for the earnest teacher to call on each one insistently and repeatedly for some expression regarding the application of religion to our daily lives. A teacher who is spiritually alive to the needs of the class will not be content to do *all the talking,* for the law of spiritual growth requires each one of us to find expression to our deepest convictions before we can receive a higher inspiration. What a teacher should dread in a class is unresponsive silence: the willingness to receive endlessly, without response that will create a flow of ideas and convictions between the pupils and the teacher and an earnest and kindly interchange of thought between members of the class. When such interchange takes the form of controversy to carry a point it should be promptly checked by the teacher; only mischievous results can come from heated agrument on theological subjects in a First-day school.

Let a teacher take some one of the qualities that make lives a blessing to all around them and require from each one of the class a biographical sketch of the application of that particular quality in some noble life. For instance, take Courage, and require from all for the coming First-day a sketch of some noble man or woman who has displayed courage in a marked degree in humanitarian work. Some one of the class may choose John Brown, who, in his passionate love of liberty, felt called on to use rifle and sword to take human life, even though in his zeal he cared as little for his own as he did for others' lives. Another might choose our meek and self-forgetful John Woolman, who had the same passionate love of liberty, joined with wiser and more effective methods of sweeping away human slavery wherever it exists. The teacher should not fail to show that the need of workers against slavery in subtle forms is quite as pressing now as it ever was.

A teacher with humanitarian ideals will not fail to point out that the unity and love so earnestly sought after by Friends, so persistently questioned about in every business meeting, is in fact only possible of attainment among a body of people where justice between man and man is *practiced,* and where there are no oppressors and no oppressed. For generations Friends have earnestly striven to keep their hands free from the guilt of oppression, because injustice to our fellow men shuts us out from the precious unity with God, called by our fathers the Day Spring from on high. Gently and without malice, the teacher should call to the attention of the scholars the inconsistency of spending money on European travel which is earned in the form of dividends on stock, by child labor in factories.

WILLIAM CANBY FERRIS.

The world is not made for the prosperous alone, nor for the strong. —*George William Curtis.*

There are a thousand hacking at the branches of evil, to one who is striking at the root.

—*Thoreau.*

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 14, 1909.

A FRIENDS' CONFERENCE IN NEW ZEALAND.

The visit of Thomas Hodgkin, of England, to Australia and New Zealand opened the way for the holding of a Friends' Conference at Wellington, in the latter country, an excellent report of which is published in the *Australian Friend* of Sixth month 24th. It appears from this report that the Friends in those distant countries are laboring with some of the same difficulties that confront our scattered Friends in the West, and that the questions discussed and the thoughts presented concerning them bear a close resemblance to the subjects and discussions in our American conferences. It may be of interest to add that the *Australian Friend* is a bi-monthly of twelve or more pages, published at Hobart, Tasmania. As the subscription price is three shillings and it contains no advertisements except Rowntree's cocoa and Headley Brothers' books, it is evident that its publication is largely a missionary work. It is well edited and always contains interesting matter.

The Conference began on Seventh-day evening, Fifth month 8th, and ended on the following Fourth-day evening. Seventy-three members and attenders of meetings were present during a greater or lesser portion of the proceedings. The opening meeting was held in the Druids' Hall, Wellington. After the reception of the members of the Australasian Committee, there was a social hour, during which refreshments were partaken of. The main feature of the evening was an address by Thomas Hodgkin, in which he reminded his hearers that though they had crossed the waters to seek their fortunes in a new land it was none the less their privilege to so perform their daily duties as to be real missionaries. He said that many of their brethren of the other free churches were helped and strengthened through knowing that the Society of Friends subsisted without visible sacraments and without any vestige of a priesthood, but meeting simply in dependence on God, looking always for the light which is kindled in the soul of every man to bear witness of Him who is not far from every one of us.

An interval of silence followed, after which there was a live discussion. The last speaker is reported as saying: "There are hundreds of people in New Zealand who are Friends at heart but do not know how to come into fellowship. The Society of Friends is going to be the greatest religious society on earth."

On First-day there was an adult school at 9.45 a. m., after which there was a meeting for worship. In the afternoon Dr. Hodgkin gave a Bible reading. He urged that the Bible be read as it is in the summer schools, taking into consideration the personality of the writers, the conditions of time and place, and the character of the readers who were in the first instance addressed. They would thus see new depths of meaning, new gleams of light. The evening meeting for worship was held in the Y. M. C. A. Building.

The remaining mornings began with a half-hour devotional meeting at 9 a. m. "It was an effort to some to attend these meetings, but those who did so felt that the day's meetings were all the better for having been thus begun." The subject for discussion was the advisability of having a Friends' school for New Zealand. There is such a school in Hobart, but that is too far away for most New Zealand Friends. The chief difficulty in the way was said to be the excellence of the State schools. Along with the school question the feasibility of establishing one or more Friends' colonies was talked of, such colonies having succeeded in Canada. In a Friends' colony it would be possible to have a State school virtually under the care of Friends. One Friend suggested that a Friends' school within a Friends' colony would have a doubly-guarded atmosphere, and asked if it would not be better that Quakerism should be as a tide flowing in and out of other lives and institutions.

The afternoon and evening meetings were open to the general public. On Second-day afternoon the subjects were "Predestination," presented by Dr. Hodgkin, and "Quakerism and Modern Mysticism," by William H. Harlock. A young people's meeting early in the evening was small but earnest. At 8 p. m. a Peace meeting was held in the Y. M. C. A. Building, the greater part of the audience being Friends. We quote from the resolutions adopted: "We cannot fail to sympathize in the affectionate good will which prompts the Australasian States to rally round the Motherland in a time of imagined danger, yet

we cannot but regard the present cause of its exhibition with serious misgivings, since it evidences unworthy distrust of another nation, to which by ties of blood, of religion, of common interest, and of traditional friendship, we are closely allied."

Third-day morning was devoted to "Friends' Foreign Missions" and "Our Meetings for Discipline." In the afternoon Dr. Hodgkin delivered a lecture on George Fox. In the evening "Captain Blackburne attended by invitation and spoke on the opium traffic."

On Fourth-day morning six Friends were named to serve on a committee of enquiry in regard to the suggested Friends' colony. William B. Matheson then spoke on "Farm Life and Spiritual Life." In the discussion Alfred Gregory said that he had never felt called on to hold a religious meeting in his house, but young men met freely at his table, and there were opportunities of sowing the good seed in conversation. Sunday had been spoken of, but it seemed to him that though Sunday was the legal day of rest, and should be kept so for the sake of other people, all days were equally sacred. John Holdsworth testified to the value of the *Australian Friend*. Alfred Gregory gave an address on "The Present Aspect of the Drink Question," in which he spoke of the gradual extension, through local veto of the no-license area. In the afternoon Dr. Hodgkin delivered a lecture on "Early Christian Worship," and in the evening he read a paper on "The Divinity of Christ." At the conclusion of this, in his parting words, he said that there were the materials in New Zealand for a splendid Yearly Meeting, and added: "Continent echoes back to continent, and island to island, the glad tidings of our Father's love. I have nothing more to say but to express my prayer that this Conference may bring forth all the good for which we hope from it."

About the middle of last month our friend Isaac Wilson, of Bloomfield, Ont., broke his arm while pitching hay into a mow. A few days afterward he was summoned to attend the funeral of Milton Jackson, in Philadelphia, whose son Arthur married his daughter Edith. His wife, Ruth C. Wilson, had not been very well for some time, but because of the broken arm she was not willing for her husband to make the journey alone. On the return trip she was overcome by the heat, and was taken to the home of a cousin of Isaac Wilson in Rochester, N. Y., where she is still very ill, though the last reports say that she is improving slowly. Isaac's broken arm is doing as well as could be expected. Three of the children are with their parents in Rochester. They have the warm sympathy of their many friends in their affliction.

STATE ROOMS ON THE ROUTE TO GLENBURNIE.

The Transportation Committee has secured reservations on a group of desirable state rooms on the Steamer C. W. Morse for Eighth month 31st, at $1.00, $2.00 and $3.00 each. The $1.00 rooms open on the passage off the main saloon, and have two single berths in each; the $2.00 rooms have outside windows and two single births; the $3.00 ones are outside rooms, and contain a double lower berth and single upper. As these reservations have to be redeemed before the day of sailing, Friends are requested to remit to the Chairman as soon as possible, and not later than the 24th, the amount for the state room plus the amount for the fare to Albany ($1.50). Single berths are not sold in any of the state rooms.

JOHN W. HUTCHINSON,
Hempstead, L. I. *Chairman.*

QUARTERLY MEETING AT GWYNEDD.

Abington Quarterly Meeting held its regular summer session at Gwynedd, Pa., on Fifth-day of last week, with so large a company of Friends in attendance that the seating capacity of the main floor of the big meeting house was taxed to its utmost. Some of the late arrivals were compelled to find seats in the gallery. It was estimated that there were about 500 people in the congregation. While women were in the majority, there were many men present, and a large proportion of those in the meeting were young people of both sexes. Visitors were there from Philadelphia, Concord, Bucks and other Quarterly Meetings. Ideal weather conditions prevailed, and aside from the dead appearance of the grass, due to long absence of rain, the meeting house grounds were at their best. One could enjoy the usual pleasure experienced at old Gwynedd in the summer time of encouraging meditation and high thinking by looking through the vine-hung windows and doorways.

The period for devotion was long—much too long for not a few of those in the meeting, judging by the number of heads that were seen to bob back and forward and the weary attitude assumed by others before the business was taken up. At least five different Friends spoke, two

or three of them at considerable length. While everyone who spoke expressed helpful thoughts, one who noticed the physical condition of the meeting after the first hour could not help feeling that a quarterly meeting ought to be something other than an opportunity for a series of sermons, in quick succession and at such length as to weary many of the people present beyond the point where they could listen attentively and think. This criticism is applicable to more than one of our quarterly meetings. It is of great importance that we continue to make the period for worship an important feature of our meetings, but unless such meetings are inspiring and full of life throughout, they would seem to be largely a failure. One could not help wishing also that in some way the numerous young people who attend this meeting might be brought more directly into its activities than was the case on this occasion. They had no part aside from helping with the lunch. The example set by Western Quarter of holding a conference on the afternoon of quarterly meeting day for the consideration of some subject in which Friends are interested, or in which they should be interested, ought to be worthy of a trial in other Quarters. It would be a fine thing to see Abington, with so much latent strength, doing this. Quarterly meeting can be made for the young people far more than a good time socially. But the big attendance of Friends at its meetings, the interest manifested in its proceedings, the pride taken in its history, the spirit of fellowship that prevails, and the pleasure experienced in coming together four times a year, are all evidences that Abington continues to be a strong part of the Friendly heritage.

Every one of the representatives appointed to last week's meeting was present. As usual at this meeting, there was little business to consider. The Home at Norristown was reported to be in the best of condition, the family consisting of twenty-three Friends. According to a statement by the treasurer, James Bonner, Jr., Abington's share of yearly meeting expenses under the new apportionment will be $540, or 12½ per cent.

A TEA MEETING.

In response to a very cordial invitation a large number of Friends and others gathered at the "Little Meeting House," in Horsham, Pa., on Seventh-day, Seventh month 31st, at 4 o'clock. Every seat was filled and the aisles were filled with chairs for those who came later. After a few words of welcome by Friend Warren, who stated that the object of the meeting was to promote sociability as well as to give food for thought along religious lines, he introduced Alfred Garrett, of Germantown, who for one hour held his audience in profound attention. He said he desired to talk on right thinking, hoping that he might help others to a line of thought which would be a daily uplift and a solace in daily life. He spoke first of the nature of God as given in the three quotations in the New Testament: "God is a Spirit"; "God is Light"; "God is Love." He compared God to the sunlight which floods everything and shines on all alike.

The true test of a Christian is to feel at peace with God without regard to sect. Many who claim to be religious people act as though there were no God, because they do not show to their fellow-men the great quality of God—Love. Self-sacrifice is the test of love. We all know of the willing self-sacrifice of a mother for her children. Jesus was willing to sacrifice himself for all mankind. The real difference between the two branches of Friends he had once heard well described as being that the Orthodox Friends laid greater stress on the death of Jesus, while the Hicksite Friends held that his life had the greater influence. He himself felt that both were necessary to teach the world the great lesson of perfect self-sacrifice. The silence of the Friends' meeting is the time to test the quality of our feeling toward our Heavenly Father.

Friend Warner, of Germantown, followed with a few remarks, and after expressions of appreciation from visitors everyone was invited to the adjoining grounds of Elizabeth Iredell, where bountiful refreshments were served to all.

A most delightful social hour was spent here under the grand old trees, where old friends met each other and new friends were introduced.

S. H. J.

FRIENDS IN NORWAY.

The Annual Meeting of our Friends in Norway was duly held at Stavanger last month. It was unusually large, so many coming up from the country districts. There were also many visitors from the town to the meetings for worship on First-day,—so that every seat in the large meeting room was filled.

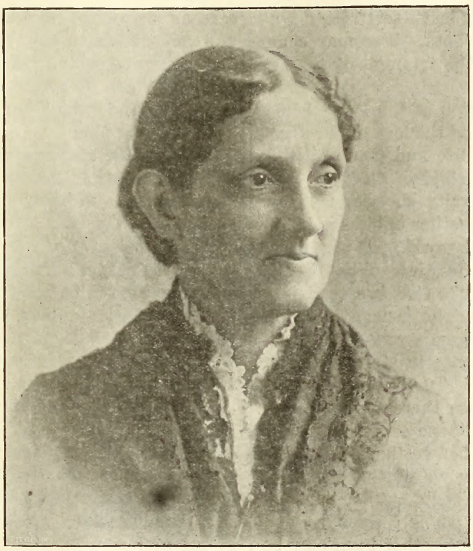
Thorstein Bryne and Erik Aarek, who attended our late Yearly Meeting in London, gave an account of their experiences. Thorstein Bryne, in writing of their Annual Meeting, says: "It was a blessed time." He also says that he and Erik Aarek will long remember the kindness of many of their English Friends.—*S. J. Alexander, in The Friend (London).*

LYDIA A. SCHOFIELD.

[By Alfred H. Love, in *The Peacemaker.*]

If the heart-throbs of affection and appreciation of the virtues and services of such lives, during over half a century, could be fully transmitted to these pages and thus given to our readers, we would feel we were making some more adequate returns for a companionship with the Father's anointed.

In our Peace movement we have parted with one after another of devoted co-laborers, until now, with the translation from this life of Lydia A. Schofield, the writer feels almost alone, as she was one of the earliest members and officers of the Universal Peace Union, and we believe that, next to ourselves, the last of the founders of the Pennsylvania Auxiliary, holding the the offices of its secretary and at one time its president.



She was born August 6th, 1835, in Bucks County, Pennsylvania, and departed this life March 25th, 1909. She was the daughter of Oliver W. and Mary H. Schofield, members of the Religious Society of Friends, most favorably known and beloved, and her sisters occupying positions of remarkable usefulness. The record of the Schofields is a credit to our age and country; the Martha Schofield School, in South Carolina, for the colored children, marks a dedication of life and a contribution to humanity that is national in its character and an example of freedom, justice and a higher life.

Lydia A. Schofield seemed to have all those virtues and graces that were so marked in her mother. All who knew Mary Schofield, who was later, by a second marriage, Mary Child, and who heard her in that impressive ministry where she was so truly inspired, and had a knowledge of her many benefactions, can well understand that the daughters of such a mother would be devoted workers in every good cause.

Lydia was emphatically a peacemaker! An acquaintance and friendship of over fifty years gives us the right to testify to her eminent worth and unblemished reputation.

She was thoroughly conscientious, her devotion to duty was untiring and unselfish; we recall no word of censure or of temper or of crimination, and no act of retaliation. We have from her home life the beautiful tribute that where there was any friction, however slight, she would gently rebuke and "pour oil on the troubled waters." A comforter always.

There was one prominent trait of her character. It was her holding of the gift of life by our Creator as sacred and inalienable. She held we have no right to take that which we cannot restore. Hence she was earnest in the advocacy of the abolition of capital punishment. At our peace meetings, whenever there was a sentence of death and a time set for an execution, she would stand forth bravely under her petition for saving human life. There were instances where through these petitions sent by the Peace Society, and sometimes by personal appeals, lives were saved.

This was only a part of her heroic interest for mankind. She was a thorough anti-slavery advocate, a worker for temperance, for woman's rights, for purity, for everything that makes for peace, and persistently opposed to all the obstacles that mar health and happiness. How often she showed her love for children, her kindness to animals and her devotion to her principles in the religious world! Faithful, indeed, was she to Friends' Meetings and to every duty that involved that "faith that made her whole." Charitable to all, yet she was immovable in her convictions, and, while health and strength continued, she was uncomplainingly full of cheer and hope and always loving and lovable.

The best contribution we can make to the memory of this true and faithful officer of our Peace Cause is to refer to our archives and quote some extracts from her communications.

At the Centennial year of our Republic she

said: "The Centennial year cemented the great brotherhood of man into nearer and dearer relationships, by one of the grandest expositions of the world's progress and achievements, tending to exalt our spirits, which have been freighted by this, with precious memories of the good and true of all tongues and peoples, thus drawing us nearer to each other and nearer to God.

"With renewed vigor may we 'gird on the armor of strength,' knowing that as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Father will cause righteousness and praise to spring forth before all the nations."

On another occasion she said: "Strive anew to cultivate the germs of truth in our souls, that we may be better enabled to bring forth the divinity within ourselves and others. War may come to-day, but peace will be the triumph of the future."

Again: "The great mission of the Peace cause is to exalt in the human mind the idea of the *absolute sacredness* of human life and inculcate this inalienable right of every child of God."

Again, on the death penalty she said: "How can any one uphold the thrusting unbidden of human souls into the eternal world? If not fit to live, how can they be fit to die? What is the great purpose of our being? God breathed into man the breath of life and he became a living soul. This is only the entrance way—the vestibule to the blessed inheritance in store for us in the eternal temple of God. To live in the daily preparation for an entrance therein, is the aim of life, to grow into the likeness of the divine. Shall we unclothe a spirit before the Maker calls it home? And what know we of the power of the spirit? We can kill the body, but not the soul. Perchance the force of evil which these may send back in unholy influences over other lives may be increased."

It was at the fourteenth anniversary of the Pennsylvania Branch of the Universal Peace Union, December 15th, 1880, after the death of Lucretia Mott, that Lydia A. Schofield was elected president, and upon assuming the duties, among many beautiful expressions were these: "Sympathize with me, so unexpectedly called to this vacant chair, to be made the successor, in this office, of our beloved Lucretia Mott. Strengthened as I have been by her loving encouragement and tender sympathy, I feel entirely inadequate, I feel humbled in being proposed as her successor. How can I accept it? Conscious of my own imperfections, my *human* heart says No! But, turning inward I cannot ignore to do whatsoever my hands find to do faithfully and fearlessly the work entrusted to me, and looking upward toward that sainted and angelic spirit whose personal holiness and personal righteousness made her a queen of the world, a voice sounds in my soul, 'Duties are thine, results are God's.' "

In this spirit we can well feel she liveth still.

It is not burial—it is ascension.

A. H. L.

AS OTHERS SEE US.

[This article was written by the daughter of a Scotch clergyman who was educated in the Presbyterian fold.]

"I Was a Stranger and Ye Took Me In." ....

The day was one to make all hearts rejoice and be glad. The week's heat had been broken by a copious shower of refreshing rain on Sixth-day, and Seventh-day's sun rose on a newly-washed and freshened earth. The sky, bereft of its heaviness, smiled in its own deep azure, with here and there a cloud which only intensified the clear beauty of the blue.

Through the kindness of one in whom the quality of kindness is not strained, I was to attend the Quarterly Meeting of Friends, held in the beautiful Long Island country, two hours' ride from the metropolis.

Our train sped onward o'er the once historic lands, now given to fields of coming corn. The potatoes pricked up their bright shade leaves and gave promise of a sturdier maturity. The trees were clothed in a more magnificent glory, and the very earth itself breathed peace.

The Westbury Meeting House reached, the Friends alighted one by one from their conveyances, some having journeyed thither in automobiles, which occurrence was smiled at and remarked upon by the Friend with whom I talked, as something which would not have been tolerated by an earlier generation of William Penn's descendants. A goodly number gathered outside of the house engaged in friendly discourse. Old men, stalwart specimens of pure living and high thinking; matrons whose gray hairs shaded peaceful brows; youths and maidens fair, all had assembled from an instinct of duty. Genuine pleasure was on each face as he greeted his neighbor, and that brotherly love was in each heart was easily discerned as interchange of pleasantries continued. Even I, a stranger, could not feel alone here, for

"Something at least there was in the friendly touch of the People,
Something that spake to my heart and made me no longer a stranger."

Quietly each wended his way into the plain little sanctuary, whose interior was in accord, it

seemed, with the soul-life of these worshippers, stripped of all pretense and adornment. From its four open doors one caught the fragrance of the yet early morning. Through clear windows one saw the birds flying hither and to among their leafy homes, singing gracious praises to their Creator—a sight more holy than myriad-colored glass or burnished altars.

A friend once said to me that flowers were the silent music of life. And life has much silent music—but one must listen, if he would hear it.

"Be still and know that I am God" sang Israel's poet king. The silent music of that unique service was felt rather than heard as each worshipper sat and waited for the Spirit's power.

Facing the men and women who were the day's ministers, my attention was attracted to the countenance of one,—a woman, who, I intuitively felt, would be the first to break the deep solemnity of the stillness. It was so. She rose to speak, and on her face was the look of "One who walks by faith and not by sight, by love and not by law." Into the deep silence of that room her voice sent its clear earnest tones. The message was one of hope and inspiration—an appeal to live the higher life for Truth's own sake.

Silence again, and lessons which might have been lost were fully lodged in the hearts of the hearers. Another speaker was a man whose strong frame gave evidence of force and power, but on whose brow there was seen that indefinable expression which bespoke the control from within. And so followed one and another giving of his best to help his brother man.

I have traveled many miles in this old world of ours, have attended divine service in many a rural village and in the imposing cathedrals of our cities, but in this little meeting house so near to Nature and to Nature's God, without surpliced choir or marble column, without holy water or holy book, there seemed to come to my own soul more of that peace "which passeth all understanding" than I had felt before.

"O Spirit of that meeting-day,
So pure and strong and true
Be with us in the narrow way,
Thy faithful followers knew.
Give strength the evil to forsake
The cross of Truth to bear
And love and reverent fear to make
Our daily lives a prayer."

ELIZABETH C. McGILLINVRAY.

"Every man's creed should be as large as possible for himself, and as small as possible for others."

PRIZES FOR PEACE ESSAYS.

The American School Peace League offers two sets of three prizes of seventy-five, fifty and twenty-five dollars for the three best essays on one of the following subjects:

1. The United States the Exemplar of an Organized World.
2. The History of International Arbitration.
3. The History and Significance of the Two Hague Peace Conferences.
4. The Opportunity and Duty of the Schools in the International Peace Movement.
5. The Evolution of Patriotism.

One set of prizes is open to Seniors in the Normal Schools of the United States, the other to Seniors in the Preparatory Schools. The contest will close on March 1, 1910, and the prizes will be awarded at the annual meeting of the League in July, 1910. For information in regard to the details of the prizes, address Mrs. Fannie Fern Andrews, secretary of the American School Peace League, 405 Marlborough Street, Boston, Mass.

—*Advocate of Peace.*

THE HINDU WOMAN.

From her role of half-toy, half-slave to man, penned up in the seclusion of the *zenana* (woman's apartments), the woman of Hindustan is rising to equality with man. India is daily getting anxious to accord its women a humane and a just treatment. Sex inequality had decreed that while the widower was allowed to marry, even permitted to indulge in polygamy, the widow was forced to remain a widow. This injunction is no longer being faithfully obeyed. Widows of the highest castes are being allowed to marry. Moreover, Hindus are making special efforts to establish homes where young and old widows are kindly treated and taught how to be nurses, doctors, teachers, and missionaries. The aim of these institutions is to inspire the widows to help toward the unlift of East-Indian society and also to make them capable of supporting themselves instead of being charges on their relatives, as has been the case heretofore. Polygamy was never very common in India, but to-day it is doomed. To-day the woman of India is leaving the privacy of her apartments, going to modern schools for education, and entering the arena of public activity, to help along the evolution of Hindustan. Schools and colleges, especially designed for girls, and neighborhood centres meant for the advancement of matured women, are coming to be pronounced features of East-Indian cities.

—*Saint Nihal Singh in Review of Reviews.*

FRIENDS' ASSOCIATIONS.

MANSFIELD, N. J.—The association was held at the home of Thomas and Anna Bunting, Seventh month 31st, with 35 in attendance. The president opened the meeting by reading the twelfth chapter of Hebrews. Most responded with sentiments on peace, that being the topic for the evening. A paper on "The Hague Conference" was well prepared by Laura Boune. Dr. David P. Brown read an article, entitled "Blessed are the Peacemakers." A humorous recitation, "Biddy's Trouble," was given by Hannah W. Black. Current topics were read by Benjamin R. Kirby. Adjourned to meet Eighth month 28th at the home of Amos E. Harvey.

MAYBELLE E. HARVEY, *Sec'y.*

MICKLETON, N. J.—The association, held Eighth month 1st, was opened by our presiding officer, J. Omar Heritage, reading the 125th Psalm. We had readings from the "Life of Isaac T. Hopper" and "Penn and Religious Liberty." A paper was read on "Weather," showing its influence on man as well as on vegetation. An interesting account was given by Gideon and Emma Peaslee of their trip to New England. We were encouraged by having such a large attendance. We adjourned until Ninth month 5th.

CORA A. DAWSON, *Sec'y.*

BIRTHS..

HARLAN.—Near Lincoln University, Chester Co., Pa., 13th of Seventh month, 1909, to J. Paul and Annie Broomell Harlan, a son named Samuel B. Harlan.

LAMBORN.—At Marshallton, Pa., Sixth month 8th, 1909, to William Townsend and Florence Bernard Lamborn, a son, named Richard J., and a daughter, who is named Ida Elizabeth.

LUKENS.—At Cynwyd, Pa., Eighth month 5th, 1909, to Brittain E. and Helen N. E. Lukens, a son, who is named, Brittain Ely Lukens, Jr.

MENDENHALL.—On Seventh month 24th, 1909, to Lindley and Georgia Frame Mendenhall, a daughter named Mary Elizabeth.

DEATHS.

COOK.—Near Avondale, Pa., on Seventh month 25th, 1909, Marcellus S. Cook, in the 86th year of his age.

HAINES.—At his home, near Linwood, Carroll Co., Md., Seventh month 1st, 1909, Charles J., son of the late Joseph L. and Elizabeth L. Haines, aged nearly 37 years. A member of Pipe Creek Monthly Meeting.

HAINES.—At the home of her brother-in-law, Lewis Jones, near Overbrook, Philadelphia, Mary H., widow of Granville S. Haines, of Union Bridge, Md., aged 79 years; A member of Pipe Creek Monthly Meeting, Md.

HANCOCK.—Charles West Hancock, who died Seventh month 18th, 1909, was born in Philadelphia, Sixth month 19th, 1835. He was educated in the schools of that city and on Second month 22nd, 1852, entered the employment of Jenks & Ogden, wholesale druggists in Philadelphia, where he proceeded to learn the business. He also attended the Philadelphia School of Pharmacy and graduated there in Fourth month 1857. In 1876 he purchased a piece of ground and erected thereon a place in which to carry on his business and a commodious residence. His business continued to increase with the growth of the section of the city in which he was settled. He had the entire confidence of his profession, and was well known to be accurate and highly educated. In Ninth month, 1895, he retired from active business and moved to Langhorne, Bucks County, where he enjoyed the advantages and luxuries incident to the career of a successful business man. He has been an extensive traveler both in this country and abroad. On Tenth month 18th, 1906, he married Susanna, daughter of Joseph and Elizabeth Gillam Watson. He was a valuable and progressive member of Middletown Monthly Meeting of Friends and an ardent worker in the Division of Sons of Temperance, to which cause he was a most liberal contributor. He will be sadly missed by a wide circle of young friends as well as those nearer his own age. His funeral took place from his late residence in Langhorne, on Seventh month 21st, and his remains rest in Friends' burying ground at that place. A. W. T.

HAYHURST.—In Philadelphia, on Eighth month 7th, 1909, Susan Hayhurst, aged 89 years; a member of Green Street Monthly Meeting. The funeral, on Eighth month 10th, was held from her niece's residence, Mrs. W. H. A. Lukens, 1803 Ontario Street. Interment at Fairhill Cemetery.

HENDRICKSON.—On Eighth month 5th, 1909, Rachel H., wife of Mahlon K. Hendrickson, of Morrisville, Pa., in the 73rd year of her age.

HOOD.—Near West Grove, Pa., on First-day, Seventh month 25th, 1909, William T. Hood, aged 26 years.

JONES.—Suddenly, on Third month 13th, 1909, Hannah L., wife of Charles D. Jones and daughter of Edward L. and Emma L. Evans, aged 39 years. She was a birthright member of Chester Monthly Meeting. The funeral was held at Friends' Meeting House, Moorestown, N. J., Third month 17th, 1909. Interment at Colestown Cemetery.

JONES.—At Moorestown, N. J., Sixth month 11th, 1909, Barclay Jones, in his 79th year. The funeral was held in Friends' Meeting House, Second-day, Sixth month 14th, 1909.

LAMBORN.—At Marshalton, Pa., Sixth month 8th, 1909, Richard J., infant son of William Townsend and Florence Barnard Lamborn.

MENDENHALL.—On Seventh month 24th, 1909, Mary Elizabeth, infant daughter of Lindley and Georgia Frame Mendenhall.

REESE.—At his residence in Baltimore, Md., Eighth month 1st, 1909, Thomas Moore Reese, in the 90th year of his age.

This dear Friend was a life-long member of Baltimore Monthly Meeting, and although he did not feel called on to take an active part in the business of the meeting, he was highly esteemed by its members for the sterling integ-

rity of his character, and his unpretentious interest in the affairs of the Society.

He began his business career at the age of fourteen, and continued actively engaged until the Spring of the present year, a period of nearly 75 years, when he was compelled to give up, from a severe attack of rheumatism, the work that had been second nature with him for so long a time. Perhaps no individual in his large business circle was more highly thought of than our friend, and his word was always the synonym for honor and honesty. Such a name is worth more than untold gold. His life work was devoted to the care and happiness of those dependent on him, to the exclusion of every other interest, and his family circle was distinguished by affection and mutual confidence and esteem. Nearly 63 years of wedded happiness were granted to him and his devoted wife, who survives him.

As showing the consideration of these two friends for the interest of those around them, it may be stated that one of their house servants has been living with them for 54 years, and another for 33 years.

WICKERSHAM.—In Kennett Square, Pa., on Seventh month 23d, 1909, Lydia A. Dixon Wickersham, widow of the late Gideon Wickersham, in the 81st year of her age. The funeral was held at Friends Boarding Home, Kennett Square, on Third-day, the 27th. Interment at Hockessin, Del.

NOTES AND ANNOUNCEMENTS.

The third Annual Reunion of Friends, Friendly people and others will assemble on Seventh-day, Eighth month 28th, at the Old Friends' Meeting House, at Roaring Creek, Pa. A Friends' Meeting will be held on this occasion, after which opportunity will be afforded for lunch and social commingling. In the afternoon those present will be called together to carry out the program of recitations, papers to be read, and other appropriate exercises. Friends from a distance desirous of attending, will please communicate with W. Grant Beaver, Catawissa, Pa., R. D. No. 3.

As stated last week, Indiana Yearly Meeting will be held at Richmond, Ind., Ninth month 27th-30th, inclusive, instead of at the usual time, the change being made for one year only. The meeting of ministers and elders will be held on Seventh-day, the 25th.

In a personal letter, Sixth month 15th, Hamtonetta Burgess wrote as follows concerning Friends in Lincoln, Neb.: "We hold our Bible class each First-day—our family and a few others. We meet at present in the Grand Army Hall. Last First-day there were four others with us. We have very interesting meetings. We enjoyed Mary G. Smith's visit with us very much. She certainly is a power."

William Greenwood Brown, of Toronto, Canada, writes in a personal letter: "Our meetings are discontinued until Ninth month, though on the 14th of this month Yonge Street Monthly Meeting will be held at Bond Lake, between Toronto and New Market. There will be picnic features as well. I am going out there to-day (the 2nd), to present the prizes to the winners in connection with the sports of the Adult School of Friends' Association. They and their friends, numbering about 100, are looking for a record pleasure outing."

May I call the attention of your readers to one more book—a little volume I have just read with deep pleasure and feel I *must* tell others about it. The title is:—"Holy

TO THE STOCKHOLDERS OF SWARTHMORE COLLEGE.

As shown by a statement made at the recent Commencement of Swarthmore College, and published in the *Intelligencer*, an earnest effort is now being made to eliminate the stock feature, in order among other reasons to be able to avail of a large conditional subscription by the General Educational Board, which is greatly needed, and of other subscriptions—all conditional—toward the increase of the endowment fund and to add in other ways to the efficiency of the College.

The stock organization, while perhaps necessary in the early days of the organization, is now not only superfluous, but is highly objectionable, and has been abandoned generally by the educational institutions which originally adopted it.

In the case of Swarthmore, although fifteen thousand of the twenty thousand shares were some time ago placed in the hands of the College authorities, it will be a difficult task to secure the remaining five thousand shares, and it can only be done with the aid and co-operation of all friends of Swarthmore.

There is no money value in the shares, as is shown by the fact that all which have been sold at public sale for years past have been purchased by friends of the College at from twenty-five to fifty cents per share. Nearly all the large holders some time ago voluntarily relinquished their holdings in the interest of the College, and the remaining five thousand shares are mostly in small holdings of from one to five shares each, and most of the original subscribers have passed away.

It is now earnestly asked that all friends of Swarthmore unite and promptly co-operate in the movement to gather in the remainder of the stock. Every holder of a certificate is therefore asked to communicate with Benjamin Hallowell, Jr., Sandy Spring, Md., who has the matter in charge under the care of the committee appointed by the Board of Managers. Powers of attorney will be furnished and full instructions given on application.

As it is believed that some of the holders of the stock would value a certificate showing the original subscription, it is proposed to issue an engraved certificate signed by the proper officers. This certificate will be sent in the early autumn to all who meantime relinquish their stock certificates and signify their desire therefor.

It is now asked that the holders of certificates will as promptly as possible communicate with Benjamin Hallowell, Jr., and aid in the movement, which will be a tedious and difficult one, but which can be successful with the sympathy and aid of all interested. The importance of the movement to the present and future welfare of the College cannot be overestimated.

The Committee appointed by the Board of Managers, representing the three Yearly Meetings, is as follows:

Robert M. Janney,
Charles F. Jenkins,
Howard Cooper Johnson,
Wilson M. Powell, Jr.,
Eli M. Lamb.

ISAAC H. CLOTHIER,
Chairman of the Board.

Names, as Interpretations of the Story of the Manger and the Cross," the "Holy Names," being those of the prophecy, "Wonderful Counsellor," etc., etc. The keynote of the book is the quotation on the title page—"He dwelleth with you and shall be in you." I quote a few words from the author's preface; he says his "main purpose has been to help such as may read this book to think of the Lord's inward presence as a most sacred reality, and a never-failing means of support and comfort." It seems to me to be a book which should especially appeal to Friends. The author is Julian K. Smith, and it is sold by the Nunc Licet Press, Philadelphia, price 59 cents, postage 8 cents extra.

LYDIA J. MOSHER.

A report of the recent sessions of Oregon Yearly Meeting in the *American Friend* says: "Our statistical report shows that for the first time our membership numbers over 2,000. At our conference on Church Extension on Third-day a thorough study was taken up of the territory occupied by Friends in the northwest, and while the map looked large and Friends settlements few, yet the general feeling was hopeful that we would push out more and more into the new fields, particularly in Idaho."

A Friend living in Pasadena, Cal., writes in a personal letter: "On the 14th of Seventh month we went to a reception given our aged friend, Charles Lewis, who had his 80th birthday. He is a remarkable Friend. He gave a verbal account of some of the events in his life. He kept near to God, through adversity; he now sits at the head of our little meeting and extends the hand of friendship to us all. He seems like a father."

The Forty-third Anniversary of the Universal Peace Union and the Forty-second of the Connecticut Christian Peace Society (Branch of U. P. U.), will be held in the Peace Temple, Peace Grove, Mystic, Conn., Eighth month, 15, 16, 17, 18, 1909. Alfred H. Love is the President, Daniel Batchellor, Secretary, and Arabella Carter, Business Manager. The Union has its headquarters at 1305 Arch St., Philadelphia. Contributions are solicited and may be sent to any of the above, or to Charles P. Hastings, Treasurer, Mystic, Conn.

Anna S. Hinds, 1940 Arlington Ave., Des Moines, Iowa, writes that if any Friends come that way they would be glad to have them stop in Des Moines.

MY LITTLE BUNGALOWAFER.

A little bungalowafer is a-snuggling close to me;
His little face is sticky as a little face can be;
There's jam upon each rosy cheek and on his chin and nose;
His arms are brown as beechnuts and there's mud upon his toes:
He, barefoot, wades the brook near by, whene'er it pleases him,
His eyes are bright as dewdrops and he's full of life and vim;
His hat is ragged on the edge, his hair sticks through the crown.
There's grass stain on his rompers, and perhaps I ought to frown—
But, oh, how can I when he laughs, so happy, glad and free.
And snuggles up all jam and mud, and loves and kisses me.

—*M. Winchester Adams, in Public Ledger.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

EIGHTH MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Green Plain (near Selma, O.), at 10 a. m.; Ministers and Elders, day before at 2 p. m.

—Salem Quarterly Meeting at Salem, O., at 11 a. m. (sun time); Ministers and Elders, same day, at 10 a. m.

—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, 2.30 p. m.

EIGHTH MO. 15TH (1ST-DAY).

—Philanthropic Conference at London Grove at 2.30 p. m. Subject: "The Field of Philanthropy." Under care Philanthropic Committee of Western Quarter.

—A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in Warren Hall, Malvern, Pa., at 2.30 p. m. An address by Isabella G. Shortlidge.

EIGHTH MO. 16TH (2ND-DAY).

—Fairfax Quarterly Meeting, at Lincoln, Va., at 10 a. m.; Ministers and Elders the 7th-day preceding, at 3 p. m.

—Philadelphia Monthly Meeting, at 15th and Race Streets, at 7.30 p. m.

—Green Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, at 7.30 p. m.

EIGHTH MO. 21ST (7TH-DAY).

—Pelham Half-Yearly Meeting, at Sparta, Ont., 11 a. m. Ministers and Elders day before, at 3 p. m.

—Meeting of Friends at White Plains, N. Y., at home of E. B. Capron, 42 Fisher Ave., at 11 a. m.

EIGHTH MO. 23RD (2ND-DAY).

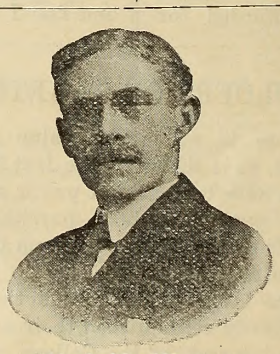
—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Elders preceding Seventh-day, at 3 p. m.

EIGHTH MO. 26TH (5TH-DAY).

—Bucks Quarterly Meeting, at Fallsington, Pa., at 10 a. m. Ministers and Elders the day before at 11 a. m.

EIGHTH MO. 27TH (6TH-DAY).

—Nottingham Quarterly Meeting, at



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East Nottingham, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

EIGHTH MO. 30TH (2ND-DAY). —Ohio Yearly Meeting, at Salem, Ohio.

EIGHTH MO. 31ST (3RD-DAY). —Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 p. m. Ministers and Elders the day before at 10.30 a. m.

NINTH MONTH 13TH (2ND-DAY). —Illinois Yearly Meeting at Clear Creek (near McNabb), Ill.

NINTH MONTH 27TH (2ND-DAY). —Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.

BOOK NOTES.

Lord Macaulay's nephew, Sir George Trevelyan, is a worthy successor in historic writing. The third volume of his "History of the American Revolution," covers the period which was the turning-point of the great controversy. It relates Burgoyne's Saratoga campaign; the invasion of Pennsylvania by Sir William Howe; his victories at Brandywine and Germantown; and the occupation of the capital of the Republic by the British army; the sufferings of the American camp at Valley Forge; the retreat of the Royal army from Philadelphia, and the final abandonment by King George of any serious attempt to recover the Northern and Central States of the Union.

Pennsylvanians will especially enjoy the pages that deal with Valley Forge, Germantown and the Battle of Brandywine. Trevelyan is an Englishman without prejudice, who narrates the American story with sympathy. His allusions to the Friends are kindly, as where he tells how "Washington's tranquil and upright mind harboured a genuine sympathy with the pure motives, the inflexible consciences of the Quakers." It is interesting to find him quoting from our Quaker historian, Isaac Sharpless, of Haverford. (Longmans, Green & Co.)

John Lothrop Motley, the college friend of Bismarck, and described by Dean Stanley as uniting the ancient culture of Europe with the aspirations of America, is best known for his prose epic, "The Rise of the Dutch Republic." A half century ago, James Anthony Froude prophesied that the work would take the place among the finest histories in this or in any language, and found Motley inspired by an "honest love for all which is good and admirable in human character wherever he finds it." Motley's great history is now published in three little volumes, thin paper, which reduces the usual bulky three volumes to pocket size. (The Oxford University Press.)

"There shone a light of romance upon it that filled it with color and populated it with phantoms." This, from one of its own pages, may be quoted to describe George W. Cable's story of "The Grandissimes." Its pictures of old Louisiana life are bathed with the sentiment of days long gone, the pathos and regretted beauty of vanished years; and though it describes a society founded on caste and the institution of slavery, it forms a literary picture that is fascinating, and one that adds to our knowledge of a strange and beautiful section of our land. The present new edition of the book is a handsomely illustrated volume. (Scribner's.)

"Star-Glow and Song," is a book of lyrics and melodious meditation by Charles B. Going. It shows a love of nature, and tenderness of human affection; some of the poems are touching and pathetic. (Harper & Bros.)

A story that carries the reader back to the days of Charlotte Bronte and Kingsley and their novels of mill-hands and labor conflicts, is Edith Wharton's "Fruit of the Tree." The evils here portrayed are those of overcrowding and of inattention to the welfare of operatives; but the main interest lies in the life-story of a high-minded assistant manager. The book is an absorbing one, and very modern in its pictures of capital and labor; yet it lacks the charm and repose of such an old-time story of factory and hall as "Shirley," for instance. (Scribner's).

When Jones Very submitted a poem to Emerson, some changes were suggested which Very objected to, on the ground that the poem was inspired by the Holy Spirit. "Yes," said Emerson, "but the Holy Ghost never uses bad grammar."

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"I give and devise to my dear Wife Hannah Penn and her ffather Thomas Callowhill and to my good ffriends Margarett Lowther my dear Sister, and to Gilbert Heathcote Physitian, &c."

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 21, 1909

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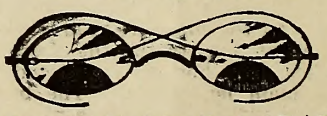
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 21, 1909.

Volume LXVI. Number 34.

The truth of past times may yield inspiration, but not dictation. It may throw light on the path, but cannot lead us on our way. In brief, there is no external substitute for the immediate leadings of God.

JESSE H. HOLMES.

At Winona Lake Conference.

SINGING IN THE RAIN.

Last night I heard a robin singing in the rain,
And the raindrops' patter made a sweet refrain,
Making all the sweeter the music of the strain.

So, I thought, when trouble comes, as trouble will,
Why should I stop singing? Just beyond the hill
It may be that sunshine floods the green world still.

He who faces trouble with a heart of cheer
Makes the burden lighter. If there falls a tear,
Sweeter is the cadence in the song we hear.

I have learned your lesson, bird of dappled wing,
Listening to your music with its lilt of spring—
When the storm-cloud darkens, then's the time to sing.

—*Eben E. Rexford.*

"STUDIES IN MYSTICAL RELIGION."

Religion is so charged with life that it finds itself fulfilled in each recurring generation, and relived by every prayerful spirit. This renewal and fulfillment partakes of the local color of the age and the person. The corporate life and the individual life are but two sides of that bloom of God's love struggling to ripen itself in human nature.

In this struggle we find the propagation of that which abides in man—that which is grown either from cuttings or the seed, the former repeating its kind without shade or variation, the latter susceptible of new variety and adaptability to environing conditions. The former asserts itself in traditional and established types of religious authority, static in their nature, and passed on from father to son like an entailed estate. The latter crops out in unexpected places and conditions, with ever increasing yield capacity, whose flavor and bloom is refreshing and sustaining.

Much of this latter method of propagating religious life in its sporadic and dynamic renewals has gone by the name of Mysticism. Every disciple of a vitalized religion of the Spirit is indebted to Rufus M. Jones for his recently published *Studies in Mystical Religion.** In this work of 518 pages, well indexed, the reader is at once relieved from considering those much advertised tendencies of Mysticism which check the normal unfolding of personality by overvaluing contemplation at the expense of action.

Wherever the mystic spirit, from classic antiquity to the period of the English Commonwealth, answers to a renewal of personality within the lift of a greater Personality, there the author presses his inquiry. Wherever the mystic experience presages a possible release of new energy, there these studies show emphasis. On the other hand, wherever the mystic spirit sinks toward Quietism and consequent absorption of personality, it finds but slight setting in the work. In this line of selection the author has earned the gratitude of every awakened member of the Society of Friends, because such a study of the mystical experience paints in the background for the coming History of Quakerism.

Since literature, philosophy, and even history, of recent years, have been busy with many different things under the name of Mysticism, it is a satisfaction to find these studies following in a consistent fashion a definition that possibly fits the largest measure of immediate and dynamic faith evidenced during these centuries. This definition expresses "the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage."

This type of the mystical element appears in prayer, "when the soul feels itself face to face with ultimate Reality and in joyous fellowship with perfect Personality." Such prayer, we are told, "is not concerned about the superficial question, whether prayers are answered or not; for prayer is its own reward, is an end in itself, and carries the person who truly prays into a joyous state which transcends explanation."

The Studies follow the mystical experiences more as they mass themselves into strong underlying influences, that will not down. They spring out in far illuminating flame in St. Francis of Assisi, John Scotus Erigena, Meister Eckhart, William Dell and Gerrard Winstanley. Back of

*Studies in Mystical Religion, by Rufus M. Jones, M.A., D.Lit. Macmillan Company.

these and other brilliant individual experiences are the groupings, or gatherings, of the Waldenses, the Brotherhood groups of the thirteenth century, "the Friends of God," the "Family of Love," and "the Brethren of the Common Life," whose crudely constructed organisms, trace lineage from "Mystical Elements in Primitive Christianity," Montanism, and the "Meditations of the Church Fathers," and even more remote influences in early Greek thought. These group communities throb and glow like wide reaches of heat lightning in the uncertain night time of faith, whose occasional out-flashes produce the thunderbolt and the storm of the centuries, renewing the ozone in the religious atmosphere of the generations.

One comes from the reading of these pages with a renewed sense of the unconquerable life, when nature takes on the Divine Pilot. Certain frequently recurring passages bring us face to face with the keen sympathy and penetrating insight that has enabled the author to interpret into modern phrase the mystical spirit of the past. In studying St. Francis, we are "dealing with a person of the most extraordinary mystical nature, with a body capable of being swept from within as a musician sweeps the strings of his instrument, and our psychological laboratories have given us evidence enough that persons of this type may overpass the normal and the ordinary without any necessity of calling in miracle. There are within reach of us reservoirs of energy if we only know how to tap them. There are vast stores of power for the higher uses of life if we could only find the key! Happy are those persons who at the crisis of their lives suddenly break through some mysterious wall and find the storehouse of energy! The release of energy often comes as a result of a great surrender; not seldom the surrender seems to melt away a middle wall of partition within, which was dividing the life in sunder, and lets the whole of one's life go out in a single direction."

The work is enlivened with a personal touch, which in a word or phrase illuminates the shadows and uncertainties that make this subject so alluring and so misleading. The Neoplatonic Philosophy was, as we shall see, translated into Christian terms, and was made into spiritual bee-bread on which many Christian generations fed....."a ground-swell of religious earnestness....one of those flood-currents" makes vivid the undertow of the age or the person. Meister Eckhart becomes "one of those great water-shed personalities, to be found in epoch periods....He was at the storm-center of heretical mysticism." The reality of the Divine as Eckhart saw it was not "an 'event' in time, and this temporal world, characterized by multiplicity and change, this world in sundered heres and nows, is only a show world, a shadow of the Real,—the Real road through the goggles of space and time."

The local time-husk of conditions is torn apart in the case of Thomas á Kempis, whose real remedy for misery was not the stoic one of lopping off desires, but of getting a new set of desires. It would raise the value of life "not by decreasing the denominator but by increasing the numerator." Such, we are told, follows the moment "the soul changes its center of gravity.... Then nothing can disturb it, when it has plunged wholly into love, it has pulled the sting from every earthly woe .... It is not how to find a different and more comfortable world, it is how to get a different self."

The Studies bring to notice the tendency of the mystic influence to struggle toward a corporate expression of itself. As the trade winds charted by daring mariners appear to have set in Godward, entire fleets traffic in the goods of a Heavenly Kingdom. New mediums of exchange indicate radical changes in values. The report on these anticipates the bulk of testimonies cherished among Friends.

The Cathari of the twelfth century, advocating peace, opposing the use of oaths, capital punishment, water baptism, and the necessity of church buildings; a century later Ortleib of Strasburg, condemned by Pope Innocent III. for having taught the John Woolman doctrine, "that a man ought to give up all externals and follow the leadings of the spirit within himself"; Tauler, teaching in the fourteenth century an "Inner Light," which "gives man all truth—the master Light of all the soul's seeing"; the "Friends of God," in the same century, maintaining that there was a true Light within the soul which gives us our sense of sin,....which leads us to frame and build our lives after His life,....the true Light is God's Seed, and it bringeth forth the fruits of God"; still later the Brethren of the Common Life, taking no pay for preaching, and holding that theological study could not alone qualify for the ministry; the Anabaptists of the sixteenth century, teaching about an Inner Voice, a Spark of Truth, an inner Witness, not communicated by parents or teachers, but an elemental condition of the soul, that the Bible is an echo of what is being uttered deep in one's bosom,—all these, with liberty of conscience, a lay ministry, women preachers, and tireless opposition to a state church system, are characteristic of the mystical activity previous to finding a corporate life in early Quakerism.

We find the salient weakness of the entire phenomena bunched in a sentence, "all these rejuvenators of Christianity have seized some partial aspect and set it out of balance and proportion with the other equally essential aspects of primitive Christianity." And in another brilliant sentence the full strength of "first-hand religion" is focused. "The members of this primitive group were taught in the most impressive way to avoid anxiety and worry, and instead, to open their souls to the circulation of Divine forces of life which would build up the inward life as noiselessly and yet as beautifully as the lily's robe is spun, and the cubits are added to the care-free child."

JOSEPH S. WALTON,

George School, Pa.

WOODBROOKE, CHARLBURY, OXFORD.

BRADFORD, ENGLAND, 7-29-1908.

Our last letter closed with the First-day round at Bournville on the 19th. Second-day morning we took a short walk to breakfast at Kingsmead, with the family of John Hoyland. Kingsmead is the missionary training school which very properly does its work practically in the Woodbrooke atmosphere, and undoubtedly lends something of concern and consecration to that possibly better known institution. The missionary students were all gone when our visit was made, so we did not have the pleasure of seeing the school in action. Our host took us by the shortest route, possibly five minutes' walk, to Woodbrooke. The school was entirely dismantled, but Ethel Bentley, the worthy matron, showed us the buildings and grounds, and we were able to form some idea of what the students enjoy whose lots may be cast in such a pleasant place. Improvements are constantly being made to the Woodbrooke equipment, the main building, formerly the home of its generous patron, George Cadbury, having received some additions during the past year. Going from Kingsmead to Woodbrooke we are for one minute on what was an old Roman road. It partakes of the distinctive characteristic of these famous thoroughfares, in the fact that it is perfectly straight. The Romans were strong on the geometrical straight line, and we were told that a perfectly straight road, running utterly unmindful of the hills, is a sure sign that it dates back to the Cæsars.

OUR SECOND QUARTERLY MEETING.

We reluctantly left the home of the Wilsons, with our faces turned towards Charlbury, in Oxfordshire, to attend the Berkshire and Oxfordshire Quarterly Meeting, and were fortunately the guests of Priscilla and Susanna Wells.

Charlbury is a typical ancient English hamlet, such as we had been longing to see. It is veritably a city on a hill, affording from the main street as pretty a pastoral scene as can be found in all England. The eye takes in the sweep of a wide and fertile valley, with the range of green hills beyond. All the buildings are of lime stone, some of them very venerable, and counting their age in centuries. Charlbury played quite a part in the early spread of Quakerism. The first person to "spread the truth" in Charlbury was Ann Downer, daughter of the vicar of the village, who had been won over to the simple faith. When George Fox was undergoing one of his imprisonments, Ann followed him and ministered to his wants. What in a certain sense was more, she assisted him in his literary labors, for she wrote the rude "shorthand" of the period, and was thus able to help the founder of the faith reach the multitude, though the dungeon imprisoned his body. Ann afterwards became the wife of George Whitehead.

This Quarterly Meeting, though numerically small, has some vigorous men in its membership. It was a pleasure to meet here William Charles Braithwaite, who while leading the strenuous life of a banker, finds time to lecture and write in the interests of the Friendly faith, and also serve in the meetings for worship. Charles Stansfield, the Secretary of the Yearly Meeting's Central Education Committee, and Henry Marriage Wallis, novelist and minister, are also members of this meeting. We omit the details of the gathering for reasons already assigned.

It was a pleasure to meet William P. Bancroft here, the face of an American Friend in the meeting house having an added interest and charm.

IN ANCIENT OXFORD.

At the close of the all-day session, Dr. Henry Gillett whirled us in his automobile sixteen miles across country to the ancient university town of Oxford. We pass Woodstock and Blenheim Castle on the way. The castle is the residence of the Duke of Marlborough. It is quite too new, however, to be particularly interesting. Nineteenth century structures are scarcely worth while when one can notice and study those dating back to the tenth or eleventh. At Oxford we are the guests of Dr. Henry and Lucy Bancroft Gillett, William P. and Emma C. Bancroft being also visitors here at the home of their daughter.

There is a world to see in Oxford, but with our friends as guides we make the best possible use of our limited time. Our steps are first turned towards Christ Church College, where William Penn was a student, and where he put himself into disfavor by his interest in the simple religion

expounded by George Fox. The ancient colleges at Oxford are all constructed on a somewhat similar plan. Most of them have the much-talked of "quadrangle," that is, the hollow square around which the buildings are constructed. These quadrangles are covered with the greenest and most velvety grass imaginable. How this thick greensward is secured and kept has probably puzzled more that one American. The English joker, for there are really persons thus characterized, tells you how these lawns are secured. He says all you have to do is mow and roll them for three hundred years and the thing is done. This may or may not be a hint for those who care for the Swarthmore campus.

One of the interesting rooms in the college is the ancient dining hall, which in times past refreshed so many of England's great men. Its walls are hung with the portraits of the institution's famous alumni. John Locke is among the number, as is John Wesley, William E. Gladstone, and the author of "Alice in Wonderland." Our own Penn is conspicuous by his absence. Possibly the next room in interest is the kitchen. It is now supplied with all of the modern conveniences, including gas stoves. The ancient "spits" and other appliances of a by-gone age occupy places of uselessness but honor for the good they have done.

No visitor to Oxford can afford to miss Christ Church Cathedral. Looking at its venerable Gothic architecture within and without, one is quite ready to assent to the assertion, that next to Westminster Abbey this cathedral is the most impressive ecclesiastical structure in England, not so much for its architecture as for its associations and the place it fills as a connecting link between modern and middle-age England. Tombs and tablets going back to and antedating the period of the Crusaders would jostle each other if they were movable, so close are they together and so numerous.

New College belies its name, for it is one of the most ancient in the university group. Part of its interest is due to the fact that two sides of its beautiful "garden" are surrounded by a remnant of the old city wall. While the wall is not of Roman origin, it is probably pre-Norman. Its ramparts, "peak-holes," and "port-holes" take one back to the cross-bow period of human warfare. One feels that war is not less brutal or foolish in our time of Krupp cannon on land and Dreadnaughts on the sea, than it was in a period more nearly representing the childhood of the race.

COLLEGE GARDENS AND THE BODLEIAN.

Nearly every college in Oxford has its "garden." This is not a place, however, for raising the prosaic vegetables. On the other hand, it is given to a profusion of flowers, a wealth of ornamental shrubs and a variety of trees. The gardens at St. John's, Magdalen (pronounced Maudlin in the Oxford vernacular) and Worcester, one of the newer institutions, are probably the most extensive and beautiful.

One of the most popular university retreats is the "broad walk," along the Magdalen meadow. This is flanked by large "elms," but they are not like the American elm so much in evidence at Yale. In fact, one is surprised at the dissimilarity as compared with our trees of many in England having the same name. The oaks are different from ours, and even various fruit trees present a different foliage.

More than a score and a half of colleges combine to make what is termed the university. Oriel, the alma mater of Cecil Rhodes, is among them. This institution is undergoing extensive additions and repairs owing to the munificence of this famous exploiter. It is said that all the colleges in Oxford put together do not matriculate as many students as Harvard.

Every American has heard of the Bodleian Library. Architectually this institution has as venerable an appearance as most of the colleges, and is built in the same general form. It houses the most rare collection of ancient manuscripts to be seen anywhere, while the array of books, dating back to the period of the old copyists, who used the famous black letter, and who did marvelous feats in ornamentation, is most interesting. Some of the manuscripts or pieces of manuscript go back to the early centuries of our era, and some are still older. The original of a boy's letter to his father, probably Egyptian, and dated in the second century, shows that boys have been the same in all times and the world over. The letter has been translated as follows: "Theron to his father Theron, greeting: It was a fine thing of you not to take me to Alexandria....Send me a lyre, I implore you. If you don't I won't eat, I won't drink. There now!" The Bodleian also contains interesting portraits and rare specimens of furniture, one of the latter being the writing desk of the great Clarendon, the historian of the Puritan and Parliamentary period. Those who fancy that the literary man of that time was without conveniences should examine this piece of furniture, with its collection of pigeon holes, small drawers, and other appointments.

The stone used in constructing many of the buildings in old Oxford was not of the most durable type, the tendency being to crumble, and this enhances the old appearance of the town. In fact, there are constant efforts at restoration be-

ing made, in order to preserve the buildings in their original form.

Simply mentioning the beautiful "Martyrs' Monument" in the center of the town, and near the spot where Latimer, Ridley and Cranmer were burned at the stake in the days when religious persecution assumed its inquisitorial form, must close this hurried and inadequate sketch of Oxford.

HENRY W. WILBUR.

SAMUEL S. TOMLINSON.

[Samuel S. Tomlinson was born at Somerton, Pa., First month 15, 1810. He removed with his parents, Isaac and Mary Dewees Tomlinson, to Jefferson County, Ohio, in 1819. Was married to Rachel Street, daughter of Griffith and Elizabeth Thomas Street, the 30th of Eleventh month, 1831. His home, from his tenth year, was near Emerson, Ohio, where his death occurred Twelfth month 17th, 1899. For many years it was his custom to write his thoughts and memories, that he might keep his mind actively engaged, when physically disabled,—wishing to avoid all idle and profitless repining over mere physical conditions. His was a busy, consistent, useful life, and his education was received only by experience in the school of daily living. He read, assimilated thought, and remembered. This was his only training in the line of literary adventure. Hence, his writings only show his unaided and unambitious effort to express his thought and memories.—E. T.

The MS. of the following autobiographical notes, together with other interesting papers pertaining to the life and times of this Friend are kept in the care of Samuel R. Battin (a son-in-law), of Green Plain Meeting, near Selma, O., by whose permission we publish the following]:

In a review of some of the scenes and experiences of my past life, I am inclined to believe that a record of these may operate to the advantage, and pervadenture to a more serious line of thought, in those I may leave behind. As every succeeding generation is endowed with the privilege of learning lessons of light and wisdom from those who have preceded it, it is therefore my hope that my children, and others, who may read these lines, may be favored to reach a higher standard of obedience and moral perfection than it has been my lot to experience. Which state, as I have been led to see, is realized through attention to the innate promptings of the spirit of truth, operating upon the mind and heart through the various stages of our terrestrial career. And now for the purpose of fulfilling a duty which seems to rest upon me, when reaching the eighty-seventh year of my life, I make my first effort in recording some of the lessons, as above noted, as they recur to my memory.

The place of my birth was Somerton (then called Smithfield), Moreland Township, Philadelphia County, Pa., about fifteen miles from Philadelphia. I was born on the 15th of First month, 1810, according to the record made by my father in his Bible. Soon after my birth my father bought, and removed with his family to, a small farm about one-quarter of a mile from the village, where he continued until arranging to emigrate to the State of Ohio, in the spring of 1819.

In these days of my childhood, memory recalls the occasional visits of John Comly, Hannah Yarnall, and other Ministering Friends, at my father's house, and especially the tender love and interest manifested by the former toward myself as a little child. He was one of the great ministers of the Society of Friends at that day, and my mind was deeply attracted toward him, viewing his manner and counsel with deep reverence, believing also that so great a minister as John Comly must surely be a very good man, and his life worthy of imitation; and the desire of my heart was that I might attain to a similar state of purity and goodness.

While under this state of feelings my heart was filled with tender and loving sensations, and as I have since learned, in a state of preparation to be moved and influenced by the visitations of the Divine Father's mercy and love. And about this period of my life, when probably not more than six or seven years old, the evidence of his spiritual presence in my own mind became more clear and convincing than at any former epoch of my life. The fear that I had been guilty of some great wrong began to overwhelm me, and I was made willing to beg, in my child-like simplicity, for deliverance from the state of bondage into which I felt to have fallen. Sleep had departed from me and tears were shed in abundance, and some sacrifice seemed imperative. I was at length prepared, in the still hours of the night, to call to my father and relate to him my disturbed condition. He seemed to realize my state of mind and was prepared to apply the healing balm to my troubled spirit. I have dwelt upon this experience of my early life as an evidence, clear to my mind, that the Divine Father does in his wisdom and his love visit his tender-hearted children with the incoming of his light and presence, even at a period when the natural powers are hardly sufficiently developed for them to understand at once from whence these impressions arise; and also to urge upon parents the great importance of nurturing these salutary impressions, that they may grow and become the ruling principle in the hearts of their beloved offspring, before the temptation to disobedience and evil becomes so firmly established in their nature as to require a warfare of great magnitude to overcome and bring them into insubordination.

The feelings and impressions recorded above left my mind in a tender and watchful state for a considerable time, but were in time in a measure neglected and lost sight of; I can now clearly see the great boon it would have been to my spiritual progress had they been held in continual remembrance. I may bless the Father that they were never entirely obliterated, but from time to time have returned, like Noah's dove, bearing the emblem of Peace and Love, figuratively speaking, with them.

A tranquillity of spirit, so far as I can now remember, clothed my mind for the most part of the time, until our removal to the State of Ohio in the spring of 1819, settling in Fifth month of the above named year in the village of New Trenton, Mount Pleasant Township, Jefferson County. Here new associations were formed and many changes were introduced about me. But through the watchful care of my parents the volatile inclinations of my nature were kept within reasonable bounds; and the great concern of the Society of Friends for the proper training and education of the little children, I have since thought was a precious hedge about me, inclining me to walk in the paths of sobriety and rectitude.

About this time an aged Friend, Hugh Judge, found it consistent with his own peace to appoint meetings especially for the young, having the children seated in these meetings on the gallery benches, the older ones next, and those of riper years still further to the rear. The heart-tendering discourses made on these occasions have never been obliterated from my memory, and his declaration that he could lay his hand upon the heads of little boys there sitting who would become bright and shining lights in the Society of Friends, has never been forgotten. As I recur to these declarations of our dear aged Friend, and to the lessons of my own experience as before related, I am inclined to the belief that no more appropriate time in the life of humanity can be fixed upon for nurturing these tender visitations of Divine love than during the springtime of life, and am therefore convinced that this period should not be allowed to pass by without an earnest effort on the part of the parents, and others having the care of children, to stimulate and cherish these ministrations of light and grace made upon the tender and susceptible mind often at an early period in its career; as a neglect at this time tends to lessen the opportunity for expanding and developing the Christian life, and as a natural consequence lessens the volume of individual happiness.

Very soon after our settlement in Ohio I became acquainted with Ellwood Ratcliff, who, though some older than myself, soon became one of my most intimate friends; and notwithstanding the convulsion that shook the Society of Friends to its center a few years later, the kindly feeling that marked our early acquaintance remained unbroken until some time in Eleventh month, 1896, a period of more than 77 years, when he was suddenly removed by death at the ripe age of 91 years. His death brought a very tender feeling over my mind, as he had been for years the last one of my boyhood friends left in this part of Ohio, our being separated by religious associations never seeming to dampen the ardor of our love for each other. I was not able to attend the funeral of my friend (a circumstance I much regretted) owing to an illness of some months' duration.

(To be continued)

PRISON REFORM IN INDIANA.

Indiana, which has had the indeterminate sentence plan some twelve years, boasts a fine prison reform record, and was able to show recently, as the result of eleven years, that 3983 prisoners had been paroled and that only 25 per cent. had violated their pledges. The paroled men had earned an average of $271 during the time they were being tested on parole, but the official report from which these figures are taken remarks that "all of them had received much training, and they were released under conditions that imposed honest, law-abiding lives for a period of at least one year." Apparently there has been genuine effort to improve the condition of the convict.

Indiana also has been the first to come to the front with plans for the protection of female delinquents, previously confined in the much criticized county jails, a special training institution for them having been opened February, 1908, and being managed entirely by women. The state can point to a large and active body of noted prison reformers, including the governor, who entered office much opposed to the indeterminate sentence, but later became its strongest advocate.

The Prison Reform League, with headquarters in Los Angeles, Cal., unqualifiedly condemns the fee system, under which the livelihood of large classes of men is made directly dependent on the number of persons they can catch and run into jail. Orange County, Cal., is quoted as having saved $22,000 in one year by paying cash salaries instead of fees to its constables and their deputies.

MATERIAL HELPS FOR THE FIRST-DAY SCHOOL TEACHER.

There is continued demand for ready-to-use material in our First-day school—lessons, stories, general exercises and exercises for special occasions. Plenty of this sort of material is on the market, and no doubt the fact that it is constantly advertised stimulates the idea that a long search through what seems to be a labyrinth will finally lead to the coveted prize. As a matter of fact, the writer believes that most of the ready-to-use exercises will be found about as satisfactory to a First-day school in healthful condition as pre-digested foods would be to a working man. Half the value of the material used in our class and general exercises consists in the effort required by a portion of a school to get it ready. We have passed from the age that believed in the Philosopher's Stone and the Elixir of Life into one that feels somehow that there is a way for us to press the button while some mysterious combination prepared by somebody else does the rest. The last delusion is as bad as the first. The only way for any teacher, class or school to obtain just the thing needed is to prepare it. Fortunately in this busy age sources from which to draw constructive material have been made easy of access. Lesson leaves are a great help, perhaps an indispensable one in most schools. They are not and never will be fitted to the needs of every class. A great abundance of collateral material exists to be gleaned from. The secretary is almost afraid to recommend a book because some teacher always finds something in it that she thinks does not fit her needs and is surprised that it should be recommended. Primarily, then, the writer knows no book on any subject dealt with in First-day schools that can be generally used without selection or adaptation. It also seems desirable to impress the fact that purchasing books and carrying them to and from class occasionally and leafing them over in a desultory way is no substantial help to the teachers' equipment. Collateral material must be diligently examined and carefully selected with due reference to its context.

Collections of stories for the younger classes are in requisition. Perhaps the text books used in reading classes in our schools contain as much suitable material for this purpose as is found in any one place. Bible stories depend for the vigor of their telling upon the real grasp that the teacher has upon their meaning. Nearly all contain details which should usually be omitted. One great advantage of a teacher over a talking machine is that she can select, emphasize and apply. A list is appended of books that contain suggestions which may be helpful in some departments of First-day school work. Some are in the writer's estimation much more valuable than others. Each teacher can decide for herself upon examination to what extent the material is available for her use. The writer is unable to tell which selection should be made for children with whom she is not cognizant.

"An Outline of a Bible School Curriculum," by G. W. Pease, Prof. of Pedagagy in Hartford School of Religious Pedagogy, published by the University Press, Chicago, seems to the writer valuable. "Paul of Tarsus," by Robert Bird, published by Scribners, may be collaterally useful to classes using the Paul series of lessons.

"Hebrew Life and Thought," by Louise Seymour Houghton, published by University Press, of Chicago, will extend the possibilities of interest with classes studying the Old Testament.

"Lesson Stories for the Kindergarten Grades of the Bible School," by Palmer, published by Macmillan Company, contains some usable material and a good deal that the writer thinks might profitably be omitted.

"The Blackboard Class," by Florence H. Darnell, paper back for twenty-five cents, and "Chalk," by Ella N. Wood, for seventy-five cents, both offer suggestions for blackboard lessons. Neither can be continuously used with profit without modification.

"Picture Work in the Sunday School," by Dr. Walter L. Hervey, is helpful, but is not a manual of specific directions.

Walter H. Jenkins, 140 North 15th Street, Philadelphia, will be glad to supply any of these books, but it must not be supposed that they will come by return mail when ordered. They would have to be ordered from the publishers in most instances after Walter H. Jenkins receives the order, but he is willing, in the interests of the First-day schools, to undertake the very unprofitable (to him) effort of ordering such supplies.

JANE P. RUSHMORE.

It cannot be too often emphasized that the Bible is not only a history of events, but the record of a nation's interpretation of God's dealing with it. But history walks upon the earth, not upon allegory, and if one would understand the history of the Israelites one must know the land in which the Israelites lived.

—*Principles and Ideals for the Sunday School.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 21, 1909.

WHERE THE "NEW RELIGION" SEEMS NEW.

In the many comments on the "new religion" of President Eliot it is quite the fashion to say that it is not so new after all; that it is as old as the beginnings of Quakerism (if we happen to be Friends). It is true that it is new only in the churches and in those places especially devoted to the propaganda of theology. The newness of it in these quarters is attested by the way in which the religious press with some notable exceptions takes it for granted that their readers will as a matter of course recognize the views of President Eliot as monstrous. They print them as the best newspaper accounts report them without bias, leaving them to tell their own horrible tale. In this way undoubtedly much good liberalizing work will be done among those who do not as yet get to see the scientific papers and papers that discuss religion from the present day point of view. A good example of this is the analysis of the views of President Eliot as given in a leading editorial in the *Evangelical Friend*. With the exception of one paragraph (the fourth) where the editor allows himself to make a misinterpretation and in another (the ninth) where he is controversial rather than quite fair, the analysis is unbiased and a good clear cut presentation of the main points of belief (on the negative side) of the average man of the present day who takes any thought of matters of this kind and who is not attached to one of the traditional churches. After quoting the address fully the editor gives the following summary of it:

Let us note the more prominent of the points of this new religion which the advocates of the New Theology both in our church and out of it are putting forth.

First. *It will be without authority.* That is, all will be free to believe what they please and still retain membership. This is exactly what some Friends plead for, and what they had in view when they caused the Five Year Meeting to omit the Richmond Declaration of Faith from the Uniform Discipline. To be sure, Yearly Meetings *may* adopt it, but just as truly they *may not* (and some have not) and yet be in good standing in the Friends' Yearly Meeting.

Second. *Jesus Christ will not be recognized as God.* Dr. Eliot says, "There will be no deification of remarkable human beings." While we do not deify human beings or a human being, we do recognize Jesus Christ as very God as well as man; this is what the Dr. is striking at, and all advocates of the new thought agree with him.

Third. *Conversion, instantaneous, will be rejected.* Gradual conversion is a human product, self cultivation of the best there is in man, the good man elevated, the bad relegated; do the best you can, live up to high ideals. In this God is left out. We would not believe in instantaneous conversion either if we proposed to eliminate the supernatural.

Fourth. *Purgatory appears to be in the program;* for there is to be no "sudden paradise in the next" world. Second probation is to be held up although the Scriptures give no such teaching.

Fifth. *Atonement by the blood of Christ is repudiated.* There is no sacrifice.

Sixth. *There is no devil.* Malignant powers are not recognized.

Seventh. *The intermediation of Jesus Christ is denied and the immanence of God held up.* "Divine immanence" always leads to the rejection of the Saviour as our advocate with the Father.

Eighth. *Man is not fallen or evil.* "The good man which can not be kept down," as one Friend of the New Theology persuasion expresses it, will by evolutionary processes come to the top.

Ninth. *The divine attribute of Justice is denied.* Consequently there is no punishment for sin.

Tenth. *"Good will" is to be the prominent feature of the new religion;* or "fellowship" as we were told recently. This is to supplant revivals, the baptism of the Holy Spirit as a work of grace and preaching.

These are the new TEN COMMANDMENTS. Israel, these be thy gods.

To publish these views to which he is opposed, thus fairly leaving them to stand and speak for themselves, shows a spendid faith in the old landmarks of theology for which the editor stands. Nevertheless many a one of his readers, restless under the things he cannot believe, will find comfort in seeing that there are men who not only hold but can frankly express such beliefs. This will do far more good, and where it is more needed, than the preaching of it to those to whom it does not seem so new.

Three annoying typhographical errors occur in the latter part of the article on "Jesus in the Fourth Gospel," by Jesse H. Holmes, in our issue of Eighth month 7th. As corrected the passages read:

"The Athanasians showed a kind of splendid inconsistency in the so-called trinitarian formula in which, in spite of mere logic, they aserted the

essential unity of God however manifested."

"I feel that the confusion of the life of Jesus of Nazareth—a series of events in history—with the Christ of perennial experience, involves constant misunderstanding and difficulty. Surely the English language is rich enough to have a word apiece for important verities such as these. To assert that these two verities are identical seems to me to be playing with words. No one can say what may be the meaning of *identical* when so used. Christianity has thrown away a thousand opportunities for actual service of humanity to juggle with words and phrases. I do not believe another generation will stand such word-play. Already the Church has lost its grip on the majority of men and perhaps a majority of women."

ON THE WAY TO GLENBURNIE.

Arrangements have been made for Friends to get breakfast in Albany on the morning of Ninth month 1st at Keeler's, on State Street, one block above Broadway. The trolley for Lake George will start from the foot of State Street at 10 o'clock.

THE CONFERENCE AT SARATOGA.

AT TIME OF CENTRAL COMMITTEE MEETINGS.

It is proposed to hold a conference in the Saratoga meeting house, near Quaker Springs, N. Y., the afternoon of Ninth month 4th, probably at half-past two. As many as possible of those who are at the meeting of the Central Committee at Glenburnie should attend this conference.

In all probability Friends can leave Glenburnie in the morning, come to Fort Edward for lunch, and then take Hudson Valley trolley for Searls' Ferry on the Hudson, about three miles from the meeting house.

Friends with wagons will meet the trolley at the ferry, and convey visitors to the conference. Those who wish to go on to New York that night, either by boat or train, can go on through to Albany on the trolley.

The plan also contemplates groups of Friends visiting the meetings in that section on the 5th. It is also desired that Friends anywhere in the vicinity of Quaker Springs will make it a point to attend this conference.

It is hoped that full details of this route may be given in next week's *Intelligencer*.

H. W. W.

THE NEXT CONFERENCE.

I am very glad the *Intelligencer* has opened its columns for expressions in regard to the place for holding the 1910 Conference. I heartily approve the suggestion of Clarence B. Vail in the last issue of the *Intelligencer*.

The possibilities of the usefulness of these conferences, not only to the Society of Friends, but to the world at large, are beyond measure. The meetings held since 1902, away from the Friendly centers, have been a revelation to the communities in which they have been held, but they have been too far away from the center of Friendly population for the larger mass of our membership to be benefited as they should be; and hence it seems to me that the committee should give serious consideration to locating it at Asbury Park, which is easy of access to Friends from almost every section.

By making this selection for the meeting 80 per cent. of our membership will be brought into touch with its interesting sessions—a condition they have been deprived of in the past three conferences.

Wayne, Pa. JOSEPH FLOWERS.

I would propose Ocean Grove or Asbury Park as the place to hold our next conference; the people of both places seem anxious to have us come, and I feel it is due the members of Philadelphia and New York Yearly Meetings to hold it where it would be accessible to them.

Trenton, N. J. ABEL MAHAN.

The question of the place for the next general conference is now on again, and eight places offered. Many wish it to be held in the eastern district of Friends' domain, some on the seashore. If such is considered, why not Ocean Grove, where a very large auditorium is in easy access and people of the town are of the best? It is unfortunate we cannot get this building until after first Second-day in Ninth month, or it can be available in Sixth month; the latter time would preclude farmers to a great degree, but this place would give the advantage of a visit to the ocean so much enjoyed by most people, and it is easy of access to Friends' centers.

If the conference is not held at seashore, would there be a better or more convenient spot than Swarthmore College, where we were so royally received a few weeks ago during Summer School? There we would be in easy access to Philadelphia, by steam or trolley, and there are extended grounds to please the most fastidious. Being the Friends' center intellectually, and may be spiritually as well, and to augment the strength of the

college, could there be a more desirable place offered?

Objections and advantages will, and can be, offered for every place, but if the subject be well weighed—and doubtless it will be—we may be certain the best place for the most people will be settled upon at meeting of the committee.

Oxford, Pa. TRUMAN COATES.

As a member of the Central Committee of the General Conference, I had hoped at one time to be able to attend its sessions this summer, but at present it does not seem possible. However, I feel like taking the privilege, through the *Intelligencer,* of making a few suggestions concerning the program and to endorse the feeling, which I think is quite general, to hold the next Conference in or near Philadelphia.

Among the topics to be discussed, I have three to suggest, which I hope may be made prominent and effective:

(1.) "Peace, the folly of its promotion through preparations for war." We talk of our Christian civilization, and yet nearly all so-called civilized nations are spending yearly from one-third to two-thirds of their total revenue for military purposes. What are the churches doing for Peace? It seems to me that if the peace element were to use its power this feature of barbarism would be blotted out.

(2.) "Liquor and Tobacco, the best methods of suppressing their sale and use." These are the twin evils of society, and the money spent for their use each year would clothe the poor and feed the hungry.

(3) "Unite the churches for moral reforms." The churches need such a stimulus. We have been straining over small theological idiosyncracies, which have no religion in them, until we have become weakened and enervated. A united move for the general uplift and betterment of mankind would put new life into the present-day organized Christianity and at the same time purge our nations of these numerous evils which are hindering so greatly our progress.

Coldstream, Ont. S. P. ZAVITZ.

THE BENCHES FOR THE ORANGE GROVE MONTHLY MEETING HOUSE, PASADENA.

In our issue of Third month 13th, a Friend who had recently visited the Friends in Pasadena, Cal., suggested that the seating for the new meeting house be provided by Monthly Meetings whose membership might feel a drawing to do so. The list of Monthly Meetings that have given benches to Orange Grove Meeting is as follows:

Baltimore Monthly Meeting, Baltimore, Md.
Benjaminville Monthly Meeting, Holder, Ill.
Darby Monthly Meeting, Darby, Pa.
Flushing Monthly Meeting, Flushing, N. Y.
Goose Creek Monthly Meeting, Lincoln, Va.
Makefield Monthly Meeting, Bucks County, Pa.
New York Monthly Meeting, New York City.
Plainfield and Rahway Monthly Meeting, New Jersey.
Purchase Executive Meeting, New York.
Short Creek Monthly Meeting, Emerson, Ohio.
Westbury Monthly Meeting, New York.
West Lake Monthly Meeting, Bloomfield, Can.

The following Monthly Meetings are to be represented through gifts of individual members:

Clear Creek Monthly Meeting, Illinois.
Goshen Monthly Meeting, Chester County, Pa.
Richmond Monthly Meeting, Richmond, Ind.
Sandy Spring Monthly Meeting, Sandy Spring, Md.
Scipio Executive Meeting, New York.
Swarthmore Monthly Meeting, Swarthmore, Pa.
Monthly Meeting of Philadelphia, Race Street, Philadelphia.
Upper Springfield Monthly Meeting, Columbus, N. J.

As the ten dollars mentioned by Yardley T. Brown would not quite pay for a bench, we are indebted to others who contributed toward our seating facilities without referring to any particular Monthly Meeting.

To two Friends who wished to assist in the purchase of benches, one in the name of the Salem Monthly Meeting, N. J., the other in that of Camden Monthly Meeting, Pennville, Ind., we are indebted for a clock and a chandelier.

To Race Street First-day school we owe the possession of reference books for our library.

WHITEWATER MONTHLY MEETING CENTENNIAL.

It having been proposed to commemorate the one hundredth anniversary of the establishment of Whitewater Monthly Meeting of Friends, which occurs Ninth month 30th, 1809, and an invitation having been extended by Whitewater Monthly Meeting, which convenes at East Main Street, to the other two Monthly Meetings which convene at Richmond, Indiana, to unite for this service, representatives from the several meetings organized Fourth month 6th for the purpose, and submit the following preliminary announcement of the program.

A cordial invitation is extended to all Friends and to the general public to attend. On behalf of the Executive Committee,

FRANCES M. ROBINSON, *Acting Sec'y.*

The anniversary of this interesting event will occur immediately after Indiana Yearly Meeting, beginning Fifth-day evening, Ninth month 30th, and continuing through Sixth and Seventh-days, Tenth month 1st and 2d, 1909. The sessions are to be held at North A Street Meeting House. Provision will be made for the entertainment, at nominal cost, of all who may wish to attend. A special feature will be an exhibit of relics, old photographs and books; and a souvenir of this exhibit, together with the centennial proceedings, will be published in book form. The program to date, subject to change, is as follows:

Fifth-day evening: Reception. Address by William Dudley Foulke.

Sixth-day: Three sessions will occur and the following papers will be read: Pioneer Members of Whitewater Monthly Meeting to 1828, Eli Jay; Pioneer Life 100 Years Ago, Prof. Harlow Lindley; History of Whitewater Monthly Meeting Held at East Main Street, Eli Jay; History of Whitewater Monthly Meeting Held at North A Street, Frances M. Robinson; Contributions of Quakerism to Modern Civilization, Dr. Jesse H. Holmes.

Seventh-day: Three sessions will be held, and the following speakers have consented to take part: Influence of Quakerism on Education, Robert L. Kelly; Equal Responsibilities and Privileges for Women, Mary F. Morrisson; Poem, Wm. N. Trueblood; Ancient Customs of Friends, Elmina Wilson and Miriam McDivitt; Elements of Strength in Friends' Business Meeting, Wilson S. Doan; Outlook for Friends, Prof. Elbert Russell; Address, Rufus M. Jones.

Several biographical sketches of individuals and families are being prepared and will be read at the different sessions. It is the plan also to have an "Open Meeting" at each session, so that opportunity may be given for volunteer remarks.

Those wishing information in reference to entertainment should address

JOHN H. JOHNSON,
CHARLES H. MOORE,
CHARLES NEWMAN,
All of Richmond, Ind.

"When an old and neglected man sits and looks into the fire, he thinks more truths about life than any book contains."

THE "NEW RELIGION."

Would it not be proper and interesting to make some note of the remarks of Dr. Eliot in an address before the Harvard Summer School of Theology, on the 22d ult.? He speaks of the advent of a "New Religion," but it is so like that preached by George Fox nearly three hundred years ago, and since then testified to by a large number of followers, that it would seem well for the *Intelligencer* to make some note of the conversion of so notable a man to our principles. It seems to me a very striking commentary upon the religious tolerance introduced into this country by William Penn and the Society of Friends, that two of the most distinguished Americans to-day, Dr. Charles W. Eliot, and the President of the United States, are both Unitarians. I quote Dr. Eliot's address as reported in the *Public Ledger* as follows: "Speaking of the new religion he said, 'It will not be bound by dogma or creed. Its workings will be simple but its field of action limitless. Its discipline will be the training in the development of co-operative good will. It will attack all forms of evil. There will be no supernatural element; it will place no reliance on anything but the laws of nature. Prevention will be the watchword, and a skilled surgeon one of its members. It will be based on the two great commandments, the love of God and the service of fellow men.

"The new religion will not be based upon authority; the future generation is to be led, not driven. In the new religion there will be no personification of natural objects; there will be no deification of remarkable human beings. The new religion will not teach that character can be changed quickly. It will not deal chiefly with sorrow and death, but with joy and life. God will be so immanent that no intermediary will be needed. Its priests will strive to improve social and industrial conditions. The new religion will not attempt to reconcile people to present ills by the promise of future compensation."

Philadelphia. H. M. LIPPINCOTT.

HIRING A PASTOR.

I am thoroughly in unity with the editorial "The Harm of Hiring a Pastor."

To respond to the application for means of support, or for hiring a minister (who might consider it his duty to preach regularly if so compensated, whether divinely inspired or otherwise), would, to my mind, be harmful and tend to lessen the intent and purpose of our religious meetings, where for years the queries have shown the desire to avoid all so-called hired ministry.

It may appear to some who claim to be progressive and broad in their ideas these days that this innovation would be in line of advancement; but instead, its trend would be in the direction of the adoption by many meetings in the West of forms and ceremonies which have increased until, as Friends, their identity has been entirely obscured.

This movement has been confined entirely to the Orthodox branch, but it remains for us to guard every avenue sacredly that no such initiative can be sanctioned or taken.

In regard to the Friend in Omaha, he discovers some inconsistency in saying, "there seems to be a unanimity of desire to gather together in simple, informal manner to worship God, without the mediation of priest or parson," and then in the same breath appeals to Hicksite Friends to assist in employing and paying one.

While on the subject, I would say that I believe great good would come of meetings being frequently held—with visiting ministers in attendance—in communities, towns and cities where little is known of Friends, save by a few who have floated away from Friendly centers and become isolated, but where there is a manifested desire to learn of Friends their tenets of belief, and a thirst for the living waters and a knowledge of the divine source whence they flow.

EMILIE P. JACKSON,

Detroit, Mich.

PORTRAITS OF ANTI-SLAVERY WOMEN WANTED.

Charles Henry Hart, 4717 Chester Avenue, Philadelphia, is engaged in selecting illustrations for Ida M. Tarbell's forthcoming History of American Women, and for it he wishes very much to secure portraits of Mary Grew, Abby Kimber, Elizabeth Johns Neall who married Sidney Howard Gay, Sarah Pugh, Ann Terry Greene who married Wendell Phillips, Abby Southwick, and Emily Winslow, daughter of Isaac Winslow, these being the seven women who accompanied Lucretia Mott to London to attend the Anti-slavery Convention there in 1840. Portraits of Mary Grew, Abby Kimber and Sarah Pugh are in the group published in *Friends' Intelligencer* of Tenth month 24, 1896, page 733, of the "Executive Committee of the Pennsylvania Anti-slavery Society (Philadelphia) about 1850," from a daguerreotype then belonging to William Still, author of "The Underground Railroad"; but he would like to obtain separate portraits of these three women, as of the other four, taken as near 1840 as possible. If any readers of the *Intelligencer* have daguerrotypes of either of these women, Charles H. Hart will appreciate it greatly if they will communicate with him in regard to them.

HISTORY OF SANDY SPRING.

For the past thirty-five years the Lyceum Company of Sandy Spring, Maryland, has been holding annual meetings at which a history, narrating the principal events that had occurred during the preceding year concerning the neighborhood and its people, was read. The first historian was the late Wm. H. Farquhar, who held the position for twenty years; he was succeeded by Eliza N. Moore, who resigned the duties to Rebecca T. Miller in the year 1895.

The work of the first two historians was published separately, and now Volume III, prepared and edited by Rebecca T. Miller, and covering a period of fourteen years, has been printed in a book of nearly 500 pages. The type is clear and excellent, the subject matter deeply interesting to all persons connected with the Friends' community at Sandy Spring. It is no bare narrative of facts or collection of dry statistics, but is written in an entertaining style, with occasional choice bits of satire and sarcasm, while the tributes to those dear ones who have left this earth for a Better Land are tender and touching.

The book will be sent to any address, postpaid, on receipt of one dollar. The subscriber is authorized to receive all money for this purpose.

ALLAN FARQUHAR.

Sandy Spring, Md., 8/14/1909.

It is no easy matter to translate the thought of one age into moral dynamics for another. To accomplish it the teacher must know not alone what the words of a text mean, but what it meant in the circumstances under which it was uttered. Historical knowledge and a keen perception of historical relations are indispensable. A call to live in tents, a rebuke for longings for Egyptian leeks and onions, a promise to make fishermen into fishers of men, each in itself is intelligible, but its application to modern life somewhat remote. If it be accurately understood in its historical settings, each is seen to contain truths that are full of present-day value.

—*Burton and Matthews.*

Principles and Ideals for the Sunday School.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The mid-summer meeting of the association was held on the 1st at the meeting house, presided over by Chas. Edgerton. The 27th Psalm was read by Mary C. Bonner. The meeting was addressed by Geo. A. Walton, of George School, on "Poetry." He dealt especially with lyric poetry, and gave in a sympathetic manner selections from Wordsworth, Yates, Kipling, Riley, Field, Robert and Elizabeth Browning, illustrating the various phases of the poetic style he was discussing. At the close, brief remarks were made by Nathaniel Richardson, Anna Comly and Arabella Carter. The next meeting will occur on Ninth month 5th, the subject of which will be Edward Everett Hale.

A. C.

The regular monthly meeting of the Makefield Young Friends' Association was held in the meeting house on the afternoon of the 11th. Helen Burroughs gave a Scripture reading and Ethel Kitchin recited "Will the Boy be Saved." Helen G. Row had a very interesting paper on the Summer School at Swarthmore, giving us an idea of what good work is being done there. The question, "Are the Indians being dealt with by the Government in a Christian way?" was referred to Howard J. Griscom. He thought that the government was helping the Indians by having schools so that they can be educated, and under certain circumstances it has to be rather severe with them.

There was a general discussion in which several took part. Adjourned to Eighth month 7th.

ESTELLA C. SCHIEFER, *Sec.*

WOOD SILENCE.

How rich the silence of these pines!
  What songs and whispered tones have died into it!
  The soul as noiselessly walks through it
As light through shade in penciled lines.

The Hermit must have just now sung;
  I feel his flute notes in the conscious air,
  As one who feels a call to prayer,
Long after vesper bells have rung.

And there's a hint of something gay;
  The silence trembles with a squirrel's laughter,
  As shake the leaves and branches after
The singing bird has flown away.

Faint echoes slowly swell and pass
  Among the arches dim, as softly dies
  A gust of unknown music, or as flies
A shadow o'er the listening grass.

The great wood-life, how multiform!
  Yet silence holds each note of leaf and bird,
  As holds the glassy sea without a word,
Each tint of light or tone of storm.

O temple of the endless prayer!
  Mute organ pipes the mighty trees!
  No speech nor language on the breeze,
No priest, no shrine, yet everywhere,

The solemn stillness holds the soul,
  As if a spirit were about to sing,
  Or flower acolytes their censers swing,
Or some deep vision silently unroll.

—*James H. Ecob, in the Christian Register.*

BIRTHS.

HANAN.—At Port Chester, N. Y., Eighth month 16th, 1909, to Addison Garthwaite and Josephine McDowell Hanan, a girl, who is named Anna Livingston Hanan.

KINDRED.—To Frank and Myrtle Brown Kindred, at Benjaminville, Ill., Seventh month 31st, 1909, a daughter, who is named Hazel Maria.

PASSMORE.—At Coulter and Stokley Streets, Germantown, Eighth month 10th, 1909, to Ellis Pusey and Emily Pusey Passmore, a daughter, who is named Mary Lincoln Passmore.

DEATHS.

HAINES.—At the home of her brother-in-law, Lewis Jones, near Overbrook, Philadelphia, Eighth month 2nd, 1902, Mary H., widow of Granville S. Haines, of Union Bridge, Md., aged 79 years; a member of Pipe Creek Monthly Meeting, Md.

BENTLEY.—At his home, "Bloomfield," Sandy Spring, Md., Eighth month 10th, 1909, Edward Nudler Bentley, in his 55th year.

JONES.—At Arrowsmith, Ill., Fifth-day, Seventh month, 29th, 1909, Newton Jones, aged 95 years, 6 months and 6 days. Funeral and interment at Benjaminville.

The following is taken from the Bloomington (Ill.) *Daily Pantograph:* "Newton Jones was born in Preble Co., Ohio, January 23, 1814, where he was married to Mary Ann Brown, October 29, 1839. One child, Lecton D., survives. One son died eleven months previous, which was a great shock to the father. His ancestors lived in Pembrokeshire, Wales, but his great-grandfather came over with William Penn and married a relative of Sir Isaac Newton. His son Francis afterward moved to Columbia county, Georgia, and settled on a tract of 800 acres, which they bought of the English government. Here they lived during the Revolutionary War and were forced to bury their clothing and other valuables in large wooden chests to keep them from the 'red coats.' The Jones family became affiliated with the Society of Friends almost from the origin of the Society. Nearly all the descendants of Francis Jones in America have been members of the Society of Friends. Slavery existed in Georgia, which was not agreeable to these Quaker people, so when Ohio was admitted as a free State a company of forty families started in wagons to cross the country to Ohio. The grandfather, then 80 years old, was carried by the Indians

through the Cherokee nation. They called him one of 'Penn's men,' on account of his Quaker garb, and said he was too old to walk. They were never troubled by Indians while their neighbors were often annoyed. They crossed the Ohio river at Cincinnati, June 12, 1805. The town consisted of one brick store, one farm house, and several log cabins. After marriage he lived near Huntington, Ind., then in the vicinity of Benjaminville Monthly Meeting in Illinois. He was strictly temperate in his habits, never using tobacco in any form and opposed to the use of all alcoholic drinks, except in rare cases of extreme sickness. He was a firm believer in the doctrines of the Society of Friends and patiently awaited the Master's call to join his loved ones gone before, his wife having passed away several years before. His life was a quiet example of upright living. Truly his was a long life well spent."

PASCHALL.—At Holly Oak, Delaware, Seventh month 18th, 1909, Charles Paschall, in the 66th year of his age; a member of Wilmington Monthly Meeting.

SHOEMAKER.—Isaac Shoemaker, who died at Friends' Home, Norristown, Pa., Seventh month 29th, 1909, in his 88th year, was the son of Isaac and Mary Shoemaker, formerly of Norristown. He inherited his mother's genial disposition, and was always a kind and helpful friend to all who asked for assistance. More fully was this realized within the home circle. His hands were ever ready and willing to wait upon his afflicted wife; he was her patient and faithful nurse for years. During his last illness, a period of more than three years, those who waited upon him, realized the truth of the ancient proverb, "Once a man twice a child." Happy, submissive and patient unto the end, as his mind grew less intent upon grasping the things of this life, he seemed as one just lingering upon the shore of Eternity—hearing the voices of dear ones long ago passed over to the other side. In the twinkling of an eye the silver cord was loosened; an unseen hand reached out, to pilot the weary pilgrim home. He was a member of Gwynedd Monthly Meeting and Norristown First-day Meeting. He is survived by his wife and two sons. M.

SHARP.—At his residence, in Camden, N. J., in the early morning of Seventh month 29th, 1909, Samuel Sharp passed peacefully on to the Higher Life, aged 80 years and one month.

He was a life-long member of the Society of Friends and for many years a most acceptable minister of the Monthly Meeting of Haddonfield, N. J. Loving and gentle in disposition, kindly in manner, he ever stood firm in the battle for right; true and noble and good.

He will be sadly missed in our little meeting where his voice was so often heard in tender exhortation, cheering and comforting our hearts. He preached no doctrine, he knew no creed, for his was a practical, every-day religion of love to God and to his fellowmen.

Only one short hour when the Master called, but the summons found him prepared, willing and waiting. Almost his last words were, "I long to be there," and his sweet spirit took its flight to the realms beyond. A beautiful close to a beautiful life, a life "hid with Christ in God." L. M. Test.

SKIDMORE.—At Beekman, Dutchess Co., N. Y., Seventh month 29th, 1909, Ruth Moore, widow of the late P. A. Skidmore, an esteemed and consistent member of Oswego Monthly Meeting. Truly, "she looked well to the ways of her household."

TANTUM.—At the home of her son, Ellwood C. Tantum, near East Branch, N. J., Eighth month 2nd, 1909, Hannah M. Tantum, aged 97 years; a member of Burlington Quarterly Meeting.

TYSON.—On Seventh month 12th, 1909, Mary Ella Kirk, wife of Jonathan K. Tyson, in the 73rd year of her age, at her late residence, 2012 North 8th Street, Philadelphia. Interment at Horsham, Pa., on Seventh month 15th. She was a member of Green Street Monthly Meeting.

YARNALL.—In the hospital at West Chester, Pa., Seventh month 30th, 1909, Susanna, daughter of the late Truman and Ann Lewis Yarnall, in her 64th year; a life-long member of Goshen Monthly Meeting.

In this passing away of one of our most worthy members, it seems but right to give the readers of the *Friends' Intlligencer* a brief account of her life. She was a most devoted member and, when in health, a regular attender of her particular meeting at Willistown, of which she was an Elder, allowing neither storm nor cold to interfere.

Ever watchful of the needs of those about her, even to the extent of several miles, that their sufferings might be relieved by the company of her sympathy and presence if not in a more material way,—at the doors of the needy her carriage, with herself alone the occupant, found its way modestly yet most substantially.

Philanthropy in its various forms found a ready supporter in her, and through her efforts many barrels of clothing, etc., were collected and forwarded to worthy recipients. Whilst we may never know of the extent to which her personal contributions came to the relief of worthy causes, yet we have every reason to believe from her modest, unpretentious life, that the sacrifices which were made, were for the distinctive purpose that others might have the necessities wherewith to live and to do. "I have been blessed of late with good health; in receiving such I feel others should have the benefit of what I have been saved thereby"—she was known to give as an apology for doing many things which she did; and through her life was ever manifested that conscientious conviction of duty which marks those who follow so closely in its path.

At the time of her death she was a member of the Board of Managers of the Friends' Home at West Chester, Pa., the Yearly Meeting Committee on Philanthropic Labor, clerk of the Monthly Meeting Committee on that subject of the Circular Meeting Committee of Concord Quarter, treasurer and trustee of Willistown Preparative Meeting, librarian and an earnest member of the First-day school, to all of which duties she gave unsparingly of her time.

Such members are missed when they pass permanently from us, but the inspiration which their lives leave is indeed ennobling and uplifting.

The funeral was at her late home in Willistown, which was largely attended by relatives and friends, and on the afternoon of the 2nd inst. the body was placed in the yard adjoining the Meeting House at Willistown, for the care of which cemetery she has been much interested.

NOTES AND ANNOUNCEMENTS.

In a letter from Keswick, England, dated Eighth month 6th, Henry W. Wilbur writes that he and his wife expected to spend four days at the Summer School at Lancaster, before sailing for home on the 14th. He says they are having fair October weather in that country, with overcoats much in demand.

George B. Miller, 500 Equitable Building, Wilmington, Del., has been appointed a trustee of the Taylor-Lane Hospital and Training School for Nurses, Columbia, S. C., for which Dr. Matilda A. Evans is now traveling in the North to procure funds for a new building. He has also been appointed treasurer to receive funds contributed by interested persons in the North. The good work done by this hospital has been described in the *Intelligencer* several times. Dr. Evans is a graduate of the Schofield School at Aiken, S. C.

Houghton Mifflin Company are publishing a new edition of the "Journal of John Woolman," with an introduction by John G. Whittier, in an enlarged size, with a new cover. This American classic has been in much demand lately, owing to Dr. Eliot's approval, reindorsing Charles Lamb's words: "Get the writings of John Woolman by heart." These publishers have already made fifteen printings of this book.

Nebraska Half Yearly Meeting, held near Genoa, Neb., will open with the meeting of ministers and elders on Seventh-day, Ninth month 4th. On First-day there will be a meeting for worship at 11 a. m., and First-day School Conference at 2 p. m. The meeting on Second-day will begin at 10 a. m. Eastern Friends and other Friends attending Illinois Yearly Meeting are cordially invited to come a week earlier and attend this meeting. A member of the meeting writes: "We need some visiting Friends out here. At Lincoln we have succeeded in getting a family of parents and seven children to become regular attenders, besides others."

Sarah B. Flitcraft left her home on Sixth-day, the 13th, for Buffalo, Niagara, Toronto, Montreal, Quebec and the Saguenay. On First-day, the 15th, at 11 a. m., she will attend a special meeting in Zion Church, corner of College and Elizabeth Streets, Toronto, the regular meeting having been laid down for the summer. She expects to return by way of Glenburnie, on Lake George, in time for the Central Committee meetings. While in that vicinity she is planning to visit some meetings and Friends in New York State.

E. Maria Bishop expected to sail for her home in England, from Montreal, on the steamer Ottawa on Seventh-day, the 14th. In a letter, dated the 11th, she writes: "I have been greatly interested in reading in the *Intelligencer* the reports of the Summer School and of meetings held since which were an echo of it. Henry W. Wilbur's accounts of his doings in England are also extremely interesting....I am sorry to find from my home letters that they are having a wet and cold summer. I hope the weather may improve before they leave or they will have a very dismal impression of our English climate....I have had a very enjoyable time all through and shall take away with me many happy memories, not only of places and events, but of Friends and their great kindness to me everywhere. Of Philadelphia and the neighborhood especially I shall think often and shall look for news of you in the *Intelligencer*."

Walter H. Jenkins has received some copies of a new edition of the "History of Jordans." The price will be 20 cents, instead of 15 cents as first announced.

TO THE STOCKHOLDERS OF SWARTHMORE COLLEGE.

As shown by a statement made at the recent Commencement of Swarthmore College, and published in the *Intelligencer*, an earnest effort is now being made to eliminate the stock feature, in order among other reasons to be able to avail of a large conditional subscription by the General Educational Board, which is greatly needed, and of other subscriptions—all conditional—toward the increase of the endowment fund and to add in other ways to the efficiency of the College.

The stock organization, while perhaps necessary in the early days of the organization, is now not only superfluous, but is highly objectionable, and has been abandoned generally by the educational institutions which originally adopted it.

In the case of Swarthmore, although fifteen thousand of the twenty thousand shares were some time ago placed in the hands of the College authorities, it will be a difficult task to secure the remaining five thousand shares, and it can only be done with the aid and co-operation of all friends of Swarthmore.

There is no money value in the shares, as is shown by the fact that all which have been sold at public sale for years past have been purchased by friends of the College at from twenty-five to fifty cents per share. Nearly all the large holders some time ago voluntarily relinquished their holdings in the interest of the College, and the remaining five thousand shares are mostly in small holdings of from one to five shares each, and most of the original subscribers have passed away.

It is now earnestly asked that all friends of Swarthmore unite and promptly co-operate in the movement to gather in the remainder of the stock. Every holder of a certificate is therefore asked to communicate with Benjamin Hallowell, Jr., Sandy Spring, Md., who has the matter in charge under the care of the committee appointed by the Board of Managers. Powers of attorney will be furnished and full instructions given on application.

As it is believed that some of the holders of the stock would value a certificate showing the original subscription, it is proposed to issue an engraved certificate signed by the proper officers. This certificate will be sent in the early autumn to all who meantime relinquish their stock certificates and signify their desire therefor.

It is now asked that the holders of certificates will as promptly as possible communicate with Benjamin Hallowell, Jr., and aid in the movement, which will be a tedious and difficult one, but which can be successful with the sympathy and aid of all interested. The importance of the movement to the present and future welfare of the College cannot be overestimated.

The Committee appointed by the Board of Managers, representing the three Yearly Meetings, is as follows:

Robert M. Janney,
Charles F. Jenkins,
Howard Cooper Johnson,
Wilson M. Powell, Jr.,
Eli M. Lamb.

After Eighth month 25th, Benjamin Hallowell, Jr's address will be Lansdowne, Pa.

THE NEIGHBORHOOD GUILD BUILDING FUND.

The workers of Friends' Neighborhood Guild have arranged for a Sale and Supper for the benefit of the Building Fund of the Guild, to be held in Eleventh month, 1909. For the supper, chickens, celery and apples will be acceptable. Booths representing the household duties of each day of the week will have articles for sale, including home-made bread, cake, pies, candy, fancy articles, aprons, baskets, etc. Contributions will be received by Anna N. Lukens, Chairman, 114 Johnson St., Germantown, Philadelphia.

"The world at its saddest is not all sad—
There are days of sunny weather;
And the people in it are not all bad,
But saints and sinners together.
I think those wonderful hours of June
Are better by far to remember
Than those when the world gets out of tune,
In the cold, bleak winds of November."

"It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme.
Maintain your rank: vulgarity despise.
To swear is neither brave, polite, nor wise."
—*Cowper.*

"To feel right is more important than to think right.
To do right is more important than to feel right.
To desire right is more important than to do right.
And to be right is the end and issue of all."

To keep in sight Perfection, and adore
The vision, is the artist's best delight;
His bitterest pang, that he can ne'er do more
Than keep her long'd for loveliness in sight.
—*William Watson.*

Too short a century of dreams,
One day of work sufficient length;
Why should not you, why should not I,
Attain heroic strength?
—*Christina G. Rossetti.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

EIGHTH MO. 21ST (7TH-DAY).

—Pelham Half-Yearly Meeting, at Sparta, Ont., 11 a. m. Ministers and Elders day before, at 3 p. m.

—Meeting of Friends at White Plains, N. Y., at home of E. B. Capron, 42 Fisher Ave., at 11 a. m.

EIGHTH MO. 23RD (2ND-DAY).

—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Elders preceding Seventh-day, at 3 p. m.

EIGHTH MO. 26TH (5TH-DAY).

—Bucks Quarterly Meeting, at Fallsington, Pa., at 10 a. m. Ministers and Elders the day before at 11 a. m. Conveyances will be at Morrisville on the 26th for trains arriving there between 8.30 and 9.30 a. m.

EIGHTH MO. 27TH (6TH-DAY).

—Nottingham Quarterly Meeting, at East Nottingham, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

EIGHTH MO. 28TH (7TH-DAY).

—Third Annual Reunion at the Old Friends' Meeting House at Roaring Creek, Pa. Meeting for worship in morning, lunch, social mingling, varied program in afternoon. Friends from a distance desirous of attending will please communicate with W. Grant Beaver, Catawissa, Pa., R. D. No. 3.

—Mansfield, N. J., Friends' Association at the home of Amos Harvey.

EIGHTH MO. 30TH (2ND-DAY).

—Ohio Yearly Meeting, at Salem, Ohio.

EIGHTH MO. 31ST (3RD-DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a. m. Ministers and Elders the day before at 10.30 a. m. Steam trains leave Market Street Wharf, Phila., at 9.08 and 9.28 a. m. Trolley *club* cars *Camden side*, at 8.30 and 9 a. m., running direct to meeting house in about one hour; fare each way 20 cents.

NINTH MONTH 2ND (5TH-DAY).

—Meeting of Central Committee of Friends' General Conference at Glenburnie, on Lake George, N. Y.

NINTH MONTH 4TH (7TH-DAY).

—Conference at Saratoga Meeting House, near Quaker Spring, N. Y., in the afternoon.

NINTH MONTH 5TH (1ST-DAY).

—Byberry Friends' Association, in the Meeting House.

NINTH MONTH 6TH (2ND-DAY).

—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y., at 10 a. m.—Changed from the usual time on account of the Central Committee Meeting at Glenburnie.

Nebraska Half Yearly Meeting, near Genoa, Neb., at 10 a. m. Ministers and Elders the 7th-day preceding at 2 p. m. Meeting for worship First-day at 11 a. m. First-day School Conference at 2 p. m. Friends from Eastern and other meetings cordially invited.

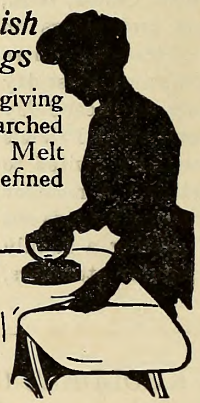
NINTH MONTH 13TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek (near McNabb), Ill.

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.

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BOOK NOTES.

THE POESIES DIVERSES OF ANTOINE FURETIERE. A partial Reprint from the Edition of 1664, edited with Introduction, Notes and Glossary by Isabelle Bronk, Profesor in Swarthmore College. Baltimore, J. H. Furst & Co., 1908.

Professor Bronk, of Swarthmore College, has devoted several years of study and travel to the life and works of Antoine Furetière, a prominent literary figure of the Age of Louis XIV. The great event in Furetière's life was his expulsion from the French Academy on the charge, largely unfounded, that he had appropriated for a book of his own the materials which had been gathered for the famous Academy Dictionary. Prof. Bronk has gone directly to the documents and is able to retell, in a careful and impartial way, the incidents of this celebrated dispute.

Besides the biographical study, there is a reprint of what seemed worth preserving of Furetière's Miscellaneous Poems, editions of which have become rare. The whole work is an important contribution to the literary history of the seventeenth century in France, and will be welcomed by all who are interested in the classic period of French letters.

Fourteen of the plays formerly ascribed to Shakespeare have been issued as "The Shakespeare Apocrypha" (The Oxford Press). The book furnishes a mass of more or less poetical, quaint, or humorous, reading for those who delight in our older drama, and is interesting as giving the chief of the many plays once ascribed to the master-dramatist but now recognized as showing his hand only in certain passages if at all.

The ideal wife and mother is portrayed by Lyman Abbott's strong pen in "The Home Builder," from girlhood to venerable age. In its content it has been likened to the last chapter of Proverbs. (Houghton, Miffin & Co., 75 cents.)

The world-old story of Virgil's Aeneid has been told in simple and engaging prose, by Prof. A. J. Church, in "The Aeneid for Boys and Girls," covering the 12 books of the epic—a capital introduction to Virgil's heroes and to the future study of his sonorous Latin. (Macmillan.)

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Glenburnie on Lake George, N. Y., offers its patrons a rare combination of water and mountain scenery, recreation and pleasure. Beautiful mountain walks, delightful drives, boating, fishing, etc. Excellent cuisine and service, under the management of Friends. For rates and further information, address, E. H. Garwood, Media, Pa. After June 1st, address, Glenburnie, on Lake George, N. Y.

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A book to charm away many an hour for any reader, young or old, is "The Story of Sir Launcelot and His Companions," written and pictured by Howard Pyle in his masterly way. The ancient romantic atmosphere and the quaint, dignified language will enrich the mind and heart of any boy or girl who shall here read of the great knight, and of his son Galahad "whom the world knoweth to be the flower of all chivalry....the most glorious and puissant knight-champion who ever lived." (Scribners.)

"Comrade John," by Merwin-Webster, is a story that forms a lively satire on the religious quackery so common just now in this country,—satire all the more effective because it is all indirect and, so to speak, oblique. Apparently the only intention of the authors has been to tell an entertaining story, and in this they have succeeded. In novelty of subject, ingenuity of plot and abundance of incident, the book is not without interest. (Macmillan.)

Although Rudyard Kipling's verse may often seem little more than "leading articles in rhyme and music-hall doggerel," he can write splendid and moving poetry when so minded. His several books of verse have now been issued in a single volume, "Collected Verse of Rudyard Kipling." Here we may trace the many moods of the gifted world-singer, and the study of the whole body of his poetry enforces the conviction that Kipling holds men's attention by reason of his largeness of vision of the whole of mankind; not that this vision is notably spiritual—only ripeness of years can give him this in full measure—but that he sees and describes vividly many absorbing latter-day tendencies. It is a curious change to turn from Whittier, in this centennial year of the Quaker poet, to this robust young singer; yet each has his place, and a liking for both is a mark of that catholicity of taste which Whittier himself admired. (Doubleday, Page & Co.)

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Press Opinions.

Old Meeting Houses.

We acknowledge the receipt of a handsomely printed book of verse by John Russell Hayes, "Old Meeting Houses," from the Biddle Press, Philadelphia, containing over fifty views of old and historic meeting houses. A perusal of its pages recalls pleasant recollections to the thousands who have worshipped in the quaint and historical Friends' meeting houses; and the excellent verse awakens hallowed memories of loved associations of former days. Gwynedd meeting occupies a prominent place in the book, of which the author well says:

"Heart of a region where old faith still lives,
And old tradition and old friendliness;"

—*North Wales Record.*

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1010 Cherry St., Philadelphia, Pa.

Advertisements in this column five cents a line. No insertion for less than 20 cents

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AGENTS WANTED TO SELL OLD MEETING HOUSES by John Russell Hayes; 100 pages 52 illustrations of our old meeting-houses; paper covers, 75c; cloth, $1,00; liberal commission. The Biddle Press, 1010 Cherry Street, Philadelphia, Pa.

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ONE OF THE STOCKHOLDERS OF A MANufacturing concern in this city is desirous of selling a portion of his stock. This stock has always paid 6% dividends. Please write Box 70, *Intelligencer* office, and further information will be gladly given.

WANTED — POSITION AS COMPANION, secretary, or governess. If desired will teach shorthand. Will go to any city, or country place. Address Miss Young, Castine, Maine.

WANTED—POSITION AS COMPANION. Willing to assist with light house-keeping. No. 1 Market Street, Salem, New Jersey.

WANTED—A RELIABLE WHITE WOMAN for general housework in a very small family in Woodbury, N. J. Good reference desired. Until Sep. 1st, address Box 59, Toughkenamon, Penna.

WANTED—A RELIABLE PERSON FOR UP stairs work and waiting. Good seamstress. Germantown. Address 308 Bailey Building, 12th and Chestnut Sts.

WANTED—POSITION BY TRAINED nurse, with invalid or as house-keeper. Fond of old people. $50.00 per month. Address H. this office.

WANTED—HOUSE, BY WIDOW, ON GENtleman's place. Will board farm "help", raise chickens. Shares or salary. Best reference. Address 73 this office.

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The refreshing rains have washed the trees and bushes of their coating of dust and all is green and fresh again, as it should be.

Plans are about perfected for entertaining the cottagers and guests of Pocono Manor at Buck Hill Falls on Labor Day. Last year we visited Pocono two hundred strong.

The Automobile Route Book announced early in the season is printed and ready for distribution. It will be sent free to any intending visitor to the Pocono region.

A few cottages are available for Ninth month. Address the Superintendent, B. H. F., for details.

Miss Margaret Jackson and her sister, Mrs. Robt. Dallas, of Kennett Square, Pa., who last season delighted the guests with their music, expect to be at the "Inn" Sept. 1st, for a stay of three weeks.

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

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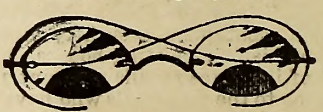
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 28, 1909.

Volume LXVI. Number 35.

THE HANDICAPPED.

The lame, the halt, the sick, the deaf, the blind,
The handicapped whose paths lie black and stern
Amid earth's fortunate, how hotly burn
Their fretted souls with scorn to be confined
By such impotent clay! To strife resigned,
Through baffled hopes and vanquished pride they learn
To render up each dream for which they yearn,—
Or grasp it spite of pain's strong arm entwined.

Yet bid them keep brave hearts, for it may be
Our days are reckoned not by works achieved,
But by the stress and struggle that they cost.
And he who triumphs over sense shall see
The crowning mercy with each cross received,
Life's fuller joy withheld a while, not lost.

Bristol, Pa. ELMA C. WILDMAN.

CHRISTIAN DOCTRINE. VII.

THE APOSTLE'S CREED.

Apostolic Christianity was not dogmatic. The convert was not called upon to accept any formula as to the nature of God, or as to the details of Jesus' life or death. It seems to have been enough that he wished to join himself with the brethren who accepted Jesus as the Christ; and this meant a belief that Jesus was to return, within the generation, to establish the glories of the Messianic kingdom. In this expectation of the kingdom the apostles did not differ in any essential way from the Pharisees. Both looked for the resurrection of the dead and the world-rule of a chosen few. The Christian added the belief that in the Messianic king he would recognize the Man of Galilee, no longer meek and lowly but a judge and king. The change in belief was not the important element of the situation, but the unconscious change in character and ideals due to contact with a noble nature. The Jew might continue to be a Jew living under the law, or he might reject the law. The Greek might be Platonist or Stoic and add to this to be a Christian. Before the end of the century all these and many more were represented in the fold of the church.

It is hardly necessary to say that among the many beliefs held among those drawn into the Christian group by the natural attraction of its ideals, were some wholly at variance with its special genius. Chief among the antagonistic conceptions held inside as well as outside of the church, was the Gnostic theory of the evil nature of the world. We have already noted the logical outcome of this theory. Since all matter is evil its creator cannot be wholly good. The Christian God is not therefore its creator, but some other being perhaps merely inferior, perhaps hostile. One famous statement of this conception was that of Marcion, a Christian of the second century. He seems to have been an earnest and devoted spirit who won many followers and who longed to be in fellowship with the Church in general. He was treated in most harsh and unbrotherly fashion and was cast out from the Church as a heretic. His belief was that the world was created by a just but harsh and unloving deity, who punished his fallible creatures with rigid severity. Jesus was a representative of another deity, a being of perfect love and mercy, wholly unknown before among the people of the world.

The stern God of the world was the Jehovah of the Jews. Jealous of the invasion of his territory by another deity he seized upon the emissary of the foreign God and put him to death, though he had been guilty of no evil. For this injustice he was obliged to yield up to his adversary the souls of all who would accept Jesus and his God. Of course, there went with this the denial that Jesus was in any essential way a human being.

The Christian way to deal with error is to bring it into contrast with the truth. The spread of the truth calls for the intimate and kindly association of those holding every shade of opinion. Error is not of the nature of contagious disease, likely to attack all who are exposed; rather it is like awkwardness, which is corrected in the presence of skill and efficiency. But the spirit of the second century of the Christian Church was no longer that of the Apostolic days. Already it had lost the general wide open brotherliness and confidence which characterized it at the start. It was often hard and suspicious, quarrelsome and unkind on small points of difference, on the lookout for heresies and ready to make formulas of exclusion. In such a formula was the inception of the Apostle's Creed.

The Apostle's Creed probably took its form from a baptismal confession known in the literature of the subject as the "Old Roman Symbol." This is first found in the writings of the church fathers in the last half of the second century (Irenaeus, Bishop of Lyons in Southern Gaul

and Tertullian in Northern Africa). Some of its phrases are found in still earlier writings, but it is not probable that it was put together into a confession of faith until about 150 A. D., which was the time of the heretic Marcion, mentioned above. The structure of the confession suggests, by its omissions, quite as much as by its statements, that its prime purpose was to exclude the Marcionites and other heretics. It has nothing to say of Christian conduct, of love and forbearance, of the qualities mentioned in the Sermon on the Mount. It has not a word of the life of Jesus nor of the great commandment. Its first section is "I believe in God, the Father Almighty." This disposes of the two Gods of Marcion. The second section is much more elaborate as dealing with the central features of the Marcionite error: "and in Christ Jesus his (only begotten) son (our Lord), who was born of (the Holy Spirit and) Mary the Virgin, was crucified under Pontius Pilate, and buried, on the third day rose from the dead, ascended into Heaven, sitteth on the right hand of the Father, from whence he cometh to judge the quick and the dead." The words in parenthesis are found in the Old Roman Symbol of the fourth century. There is some question as to their presence as a part of it in the second century. It will be seen that this section is aimed at the Gnostic heresies, denying human experiences of genuine birth and death to Jesus. His death, which the Gnostics pronounced illusory, is especially asserted and reiterated—"crucified," "buried," "rose from the dead." The last clause meets the Marcionite assertion that the Christian God saves all who are brought to him and judges none. The phrase of uncertain date, "only begotten," deals with the "heretical theory of a hierarchy of spirits, claiming the exclusive sonship of Jesus as the Christ. The third section of the Creed reads: "and in Holy Spirit (Holy church, remission of sins), ressurection of flesh." "Holy Church," "remission of sins," may be a decision as to the controversy whether the church can remit sins committed after baptism. The assertion of belief in the resurrection of the flesh "would seem to be a protest against the Marcionite denial of the salvability of the flesh, a denial which was regarded as one of the worst and most dangerous of all heresies in the second century" (McGiffert).

The Old Roman Symbol is not known to have been adopted by any authoritative body and was therefore used with considerable freedom especially in the west of Europe. Expanded by various phrases it gives us the Apostles Creed as used to-day. This form was generally used by the Roman Church after the eighth or ninth century. Some time in the middle ages appeared the tradition that the Creed was composed by the twelve Apostles, each contributing a clause. Neither date nor author of this myth is known. Neither is it certainly known when or why the various clauses were added which make up the differences of the Creed from the old symbol.

The final form is here given, the words in italics being the added clauses: "I believe in God, the Father Almighty, *maker of Heaven and earth,* and in Jesus Christ his only son, *our Lord,* who was *conceived by the Holy Spirit,* born of Mary the Virgin, suffered under Pontius Pilate, was crucified, *dead* and buried. *He descended into Hades (or Hell),* on the third day rose from the dead. He ascended into Heaven, sitteth at the right hand of *God* the Father *Almighty,* from whence he is about to come to judge the quick and the dead. I believe in the Holy Spirit, Holy *Catholic* Church, *Communion of Saints,* Remission of sins, Resurrection of the flesh, *life eternal.*"

It is to be observed that there is in this absolutely no test of life and character. It is a controversial statement, intended to prevent the entrance of Gnostic error into the church. That it was not effective is made evident by the fact that the whole Christian scheme of salvation came to be founded on the very assumptions it was intended, in part, to deny: that the world is essentially evil, that Jesus was a supernatural being. And, moreover, the Christian God was gradually transformed into a being much worse than Marcion's Jehovah—a being that planned from the beginning a humanity doomed, except for a few arbitrarily chosen exceptions, to eternal misery.

"Infidelity does not consist in believing or in disbelieving, but in professing to believe what one does not believe."

JESSE H. HOLMES.

A RICH OLD AGE.

To me has been granted a somewhat unusual experience of life. Ninety full years have been measured off to me, their lessons and opportunities unabridged by wasting disease or gnawing poverty. I have enjoyed general good health, comfortable circumstances, excellent company, and the incitements to personal effort which civilized society offers to its members. For this life and its gifts I am, I hope, devoutly thankful. I came into this world a helpless and ignorant bit of humanity. I have found in it many helps toward the attainment of my full human stature, material, mental, moral. In this slow process of attainment, many features have proved tran-

sient. Visions have come and gone. Seasons have bloomed and closed, passions have flamed and faded. *Something* has never left me. My relation to it has suffered many changes, but it still remains, the foundation of my life, light in darkness, consolation in ill-fortune, guide in uncertainty.

—*Julia Ward Howe, in Harper's Bazaar.*

AT JORDANS IN ENGLAND.

KESWICK, ENGLAND, 8/5.

Leaving Oxford we wended our way back to London, and spent about four days more there and in its vicinity. One of these days included a visit to Jordans Meeting House and Grounds, where the Penns and the Peningtons were buried. We went by rail to the ancient Parish of Amersham, about twenty-five miles from London. On the main street of this hamlet, cornering on a side street, stand the buildings of what is known as the Bury Farm. For some time this was the home of Isaac and Mary Penington. The house at the street side has evidently undergone recent repairs, but the real front side, which would seem to Americans the back side, is undoubtedly in very much the same shape it was when these distinguished seventeenth century Friends inhabited it. It is not improbable that in this house Penn paid visits to his beloved Gulielma, who was Mary Penington's daughter by a former marriage.

Jordans is five miles by wagon road from Amersham. On the way we pass through the Parish of Chalfonte St. Giles. Standing by the edge of the side-walk is the quaint little dwelling known to all the country round as Milton's Cottage. This is the "pretty box" which Thomas Ellwood says he rented for Milton when the London plague made living in town undesirable. It was here that the great poet and pamphleteer showed Ellwood the initial draft of "Paradise Lost," and received the hint to write its sequel, "Paradise Regained." The former still ranks as an English classic, but its antidote is known only by scholars, and possibly by but a few of them.

As we approached Jordans the well-kept road became more secluded. For the two miles or so from Chalfonte St. Giles, few houses are to be seen, and overhanging trees increase in number. We finally come to a row of fine lime trees along the road on the left, and peering through the foliage spy the meeting house so familiar in pictures often seen. To enter the meeting house and grounds a sharp turn up a side road has to be taken, and the house and burying ground come plainly into view. It is no exaggeration to say that the stranger unmindful of his environment could easily pass the main road without knowing that he was in the midst of historic ground. In fact we cannot think of a place in the eastern part of the United States, and within similar distance of a large city which is so entirely secluded. An absolute peace and quiet reigns supreme.

THE GRAVES SIDE BY SIDE.

The traveler eagerly enters the gate, passes by the end of the meeting house, and is by the grave of the promoter of the "holy experiment" before the care-taker discovers him. Then we have the sympathetic and intelligent attention of a man and his wife, Friends from London, who live in the dwelling part of the meeting house, and make visitors welcome to this Quaker shrine. The ground, enclosed by the peculiarly made board fence often seen in England, contains something over a half acre. This fence is made of boards about the thickness of a barrel stave, set perpendicular and slightly lapped. While on the meeting house side it is innocent of paint, it is in no sense dilapidated. The little group of graves, with three exceptions, constitute all of the marked burial spots in the enclosure. They are not more than two rods from the meeting house, and very near the gate-way. The well-grassed enclosure had not been mowed for some time, if at all this summer. The grass is thick, like all the greensward in this fertile island. A yellow wild flower about as high as the headed-out grass existed in profusion and full bloom. A regular mowing of this enclosure with a lawn-mower, would take away about the only appearance which would warrant using the word "neglect" in its connection.

Hanging up in the quaint meeting house, is a list of over three hundred persons who are known to have been buried in the Jordans enclosure. Whether the absolute resting place of Penn, the Peningtons, Thomas Ellwood and his wife, and Penn's children is really known, we could not undertake to say, but there may be a strong probability that finding even the dust of the founder of Pennsylvania might be impossible. We have to confess that the very seclusion and quietness of the spot, the singing of the native birds in the overhanging branches, were all impressive rather than otherwise. As successive generations of pilgrims visit this burial place, it will afford a forceful illustration of much of the vanity of human greatness, and teach them that the truly great die not, no matter how obscure their place of sepulcher.

A quarter of a mile or more away, in quite a deep valley, is "Stone Dean," variously owned and

occupied during the early days, but always the stopping place of Friends who came to the neighborhood. Here Penn was often entertained. Along the road leading to Jordans, and only a short distance away, is the Jordans Farm, the house being of brick, and almost like the meeting house. As this house was the meeting place of Friends before the regular house was built, one wonders if there was an attempt to repeat its architecture in erecting the place of worship. The farm is now tenantless, and the house vacant. It might be redeemed to some Friendly use or activity.

LONDON IMPRESSIONS.

While London is now well supplied with "tubes," "tram" lines, and omnibuses, to say nothing about taxicabs and hackney coaches, the quickest way to take in some of its most interesting sections is in an automobile. In this way time is saved, and a bird's eye view really made possible. In this sort of a conveyance we did the Thames Embankment from Westminister Bridge, close by the Parliament Buildings, and on the trip visited St. Paul's Cathedral, the Tower of London and the British Museum, to say nothing about the famous bridges passed, and the buildings made notable in English history and literature. On this trip we passed Scotland Yards, the headquarters of England's police and detective system, Somerset House, where all estates are probated, Temple Bar and the Inner Temple, which was the common stamping ground of many of England's great men in the domain of literature and art. The "Old Bailey," the famous city prison, often referred to in the romance and story of London, is plainly in sight.

We also passed London Bridge, and as it was Seventh-day afternoon, we had an opportunity of seeing a regular London "crush." It was a very tangible reminder of what happens at Brooklyn Bridge during the rush hours. Lower Broadway, New York, and Market Street at its worst, could hardly be more crowded than was the street running parallel with the Thames, and leading to the bridge.

We spent a quarter of an hour in St. Paul's and were just in time to see one of the marvelous effects of the sunlight through one of the gorgeous stained-glass windows. The glass seemed to make a complete prism, and the rays as they penetrated, a spectrum. It was not unlike a celestial flash light, illuminating the space it traveled, and the objects on which it lighted. The dome, next to the rotunda of the capitol at Washington, affords the most impressive upward look in the domain of architecture we have ever seen. We did not have time to inspect the statues of the Englishmen of note, scholars, statesmen, soldiers and divines, to be seen in its spacious corridors and multitudinous niches.

The most gruesome building in all England is probably the Tower. Here one may study the horrid evolution that has characterized the making of war implements to surfeit. But we pass them hurriedly by. Some of the choicest spirits in English history led dreary lives to the end, or their souls leaped from scaffolds gory, in the midst of this gloomy place. The spot where the unlucky wives of Henry VIII were beheaded, is marked with a tablet in the court yard. Beauchamp Tower, the prison of many noble men, is a dismal spot reached at the top of winding stairs. On the walls are "restored" inscriptions made by men immured in this earthly grave, and whose very existence has been forgotten.

At some point they displeased royal favor or excited royal fear, and to the Tower they went. A long list of noble names could be made of men well-known, and now greatly honored in memory, who here suffered and died.

We take a quick run from the Tower to the British Museum; from a place associated with the horrors of England's history, to a spot dedicated to that hope which comes from knowledge, and that wisdom which does not repeat the mistakes of yesterday. The Museum is a marvelous collection of works of art, books and the survivals of antiquity, besides giving a condensed object lesson of the progress of civilization, and the works of savagery, in our own and other times. The Museum is the "knowledge" box of the inquiring Londoner. Here he goes to get his statistics to prove his case if he is a reformer, or store his mind if he is a philosopher or scientist. One could spend weeks in the Museum, and not do it justice, and a life-time would not tap all of the springs of its varied wisdom.

HENRY W. WILBUR.

"CHERRY FESTIVALS FOR BARBAROUS FOURTHS."

Asenath Carver Coolidge, of Watertown, N. Y., is an active worker in the cause of Peace who has an earnest concern that something better shall be substituted for our present manner of celebrating Fourth of July. In the furtherance of this concern she has written several stories for children, one of which bears the title quoted above. It is neatly printed and attractively bound, and may be had from the author for twenty-five cents.

The story tells of a city teacher who took his boys on the Fourth of July to a cherry farm in the country and with the help of his wife and the

farmer (who was learned in the lore of cherry trees), gave them a cherry festival. As a part of the day's program the Professor read to the boys, the ballad of the Cherry Festival of Naumberg. During the day each boy had his pocket filled with cherry crackers, made not of paper and gunpowder, but of flour, water and cherries. Incidentally, the writer of the story enters her protest against fights between classes at college and the "barbarous" game of football. Like many other zealous reformers, she somewhat exaggerates the evils against which she protests and thus weakens her message.

SAMUEL S. TOMLINSON. II.

Among the many remembered events of my early life another is presented that I have looked upon as having exerted a very important influence over my character. During the summer of the year 1819 I formed a more intimate acquaintance with one who afterward became my loving and devoted wife. We were then in the tenth year of our age. Both families having been members of Byberry Meeting, Philadelphia County, Pa., and removing to Ohio near the same time, and settling in the same village, we were thrown very much together, and a friendship and intimacy sprung up between us that only death could sever. We were playmates together and memory has never lost sight of the small dogwood tree in my father's garden, overrun with a wild grapevine forming a beautiful arbor, under which we sat, talked over our childlike love and affection for each other, and laid our plans for the future. This may seem to some a tale that need not now be told, but the recollection of those happy days comes so pleasantly before me that I cannot forbear making a record of them, especially for the benefit of our children. Suffice it to say that this tender and loving feeling did not pass away with the changing scenes of time, but instead, thereof, grew brighter and brighter as time passed.

During the winter of 1829 and 1830 my dear one was stricken down with typhus fever, and lay for many weeks with but little hope of her recovery. To me it was a season of trial and anxiety . . . In the progress of events she became better and was eventually restored to her usual health, and the time, as it seemed to us, having become ripe for the fulfillment of our long cherished intention, we were married by the order and permission of our monthly meeting, on the 30th day of 11th Month, 1831, at our regular place of meeting at that time, in the house now owned by Abel M. Walker,* on the south side of the street, at the west end of the village of New Trenton. As was the usual custom at that day we rode on horseback to and from the meeting; the day was cold and snowy, but one to be remembered with thankfulness, as the tender mercy of the Lord seemed to hover over us. Sixty-five years have passed and gone since this event, and for more than sixteen years I have traversed the pathway of life alone, deprived of her companionship. Her death occurred on the second day of Eleventh month, 1880, after a gradual failure of both mind and body for about seven years, and after a union of forty-nine years, all to four weeks, of married life.

Our firstborn son, and child, preceded her to her eternal home more than eight years, leaving a widow and four little children to fight the battle of life without the guardian care of a devoted husband and father. Two of these children have since gone to their eternal rest, and our youngest daughter, Rebecca, passed from the scenes of time in the 7th month, 1881, about nine months after the death of her mother. Thus it will be seen that my pilgrimage through time has not been exempt from vicissitudes and trials; but amid all these scenes there has ever been a hand underneath to support and point out the way. I am often led to query what my present condition would have been had I not been blessed with a companion so devoted to our best and eternal interests. Early in life she seemed to have learned the lesson that evil, wherever it existed, must be overcome with good; and it became a daily characteristic of her life to watch with care over herself, husband and family, for the attainment of this great end. She was a woman of a quiet and placid demeanor, not given to much expression, but through all the walks of life gave evidence of a faith and trust in that state of feeling that alone could qualify her for the fulness of enjoyment in spirtual life.

Previous to our marriage it had been our custom to attend all our meetings as they came in course, as diligently as circumstances would permit. And when a home was established for ourselves it was still a concern not to neglect this obligation resting upon us. Our monthly meeting (Short Creek) being held alternately at Short Creek and Harrisville, our mode of traveling to these meetings was on horseback, I at this date being engaged in farming, though most of my life had been devoted to mechanical business.

A year or two after our marriage an accident

*For some length of time after the division of 1828 occurred, friends of Short Creek Meeting met both on First and week days at the private family dwelling of Wm. Robinson, one of their members. Afterwards the house noted above was rented and our meetings held in it until our present meeting house was built in the year 1832.

occurred to my wife's aged parents (Griffith and Elizabeth Street), which came very near proving fatal to her father. Their horse frightening and running away, upsetting the vehicle, and injuring them quite seriously. From this father never fully recovered, and he died in 3rd month, 1840, aged nearly 85 years. This circumstance rendered it necessary that we should move in with them, to have the care of them, in which position we continued several years, and until less than one year of father's death. At this time the only son of mother (who was a second wife) volunteered to take our place, which gave some relief to my overburdened companion, we settling on the adjoining farm, which I had purchased in the year 1837.

Soon after the death of father it seemed most agreeable to mother to have her home again with us, which continued to be the case until she was removed by death, in 10th month, 1849, in the 81st year of her age. If memory is not at fault it was in the year 1852 that an elder sister of my Rachel was married to Nathan P. Grisell, a highly esteemed member and minister of Stillwater Quarterly Meeting of Friends. It seemed to be a union inspired by the Father's love, as true spiritual sympathy and enjoyment marked their pathway for about eighteen years, and to the time of his death, which took place in the summer of 1869, soon after which event sister returned to resume her home with us, and ended her earthly pilgrimage at our house on the 9th of 8th month, 1883.

TOBACCO AND THE INDIVIDUAL.

[Published as a leaflet for free distribution by Philadelphia Yearly Meeting's Committee on Philanthropic Labor. Copies will be found in Room No. 1, Friends' Meeting House, Fifteenth and Race Streets, Philadelphia.]

That tobacco is an active poison, is made evident in the effect produced by the first cigar or quid indulged in by the individual in his effort to learn to smoke or chew.

This effect is nausea, vomiting, languor, feebleness, relaxation of the muscles, trembling of the limbs, great anxiety and tendency to faint, enfeebled vision, ideas confused, pulse small and weak, breathing labored, surface of the body cold and clammy, with convulsive movements.

Two or three drops of nicotine placed on the tongue of an adult human being, will produce convulsions and death as quickly as prussic acid or strychnine. The quantity of nicotine taken into the human body in the ordinary process of smoking or chewing tobacco, may be expected to have, and it really does have a proportionate deleterious effect in most cases.

A drop of nicotine placed on the surface of a mass of fresh-drawn arterial blood, the size of a silver quarter dollar, will instantly change it to be as black as ink, and thoroughly disorganize it, thereby rendering it incapable of its function to nourish the tissues of the body.

Again, if a few drops of fresh-drawn arterial blood, of the ordinary tobacco habitué, be placed under the microscope, it will be found that many of the red corpuscles, which are those containing the nutrient particles of the blood, have become disorganized and destroyed, so that they are incapable of nourishing the body. Blood thus robbed of its nourishing properties, must necessarily deprive the body of its physical and mental strength and vigor, to some extent, and therefore a part of its manhood. The individual in this condition represents, possibly, only about one half, or three quarters, more or less, of the natural healthy being, designed and endowed by Kind Providence.

In this deteriorated state of the blood, the digestive and assimilative functions, the lungs, the heart, the brain, the liver, the kidneys, the nerve centers and in fact all the vital organs are weakened; and because of the depreciation thus induced, heart disease, apoplexy and paralysis, as well as deficient eyesight and hearing, with other maladies, may supervene.

Members of the medical profession, now, claim that the injurious effects of narcotics by hereditary descent, are visited on children to the fourth and fifth generations. In this view how grave is the accountability of those parents who indulge!

It is often said by persons who use tobacco, that it has never injured them; while really, the deterioration has been so gradual and insidious that it has not been perceived.

To persons of the tobacco habit, this little paper may seem to be an unjust and unreasonable indictment, but, in the limelight of scientific investigation, the charges are fully sustained.

SUMMER SCHOOL ECHOES.

In looking over the different accounts given of the recent Summer School at Swarthmore, I see no mention of the evening classes on the "Synoptic Gospels," conducted by George A. Walton, which were of great value to us who attended them, and I am sure all who had the privilege of listening to the "Great Truths" explained to us at each session will be able to do more effective teaching and derive great benefit in our daily lives when we remember and appreciate the sacrifice our leader made to be with us each evening, when Campus and friends must have been more allur-

ing. Taken as a whole, the Summer School was of great benefit, especially our daily conferences together on many lines of work, and we all hope it may be of great benefit to all of our smaller meetings as we individually do our parts in our own meetings.

Narcissa, Pa. C. E. B.

THE POSSIBILITIES OF FIRST-DAY SCHOOLS AMONG ISOLATED FRIENDS.

We know that in a few instances regular First-day school instruction is given in families of Friends whom we class as isolated because they are outside the limits of any regularly organized meeting. It is probable that this is done in more instances than we are aware of. The secretary would like to hear from all such Friends who are making an attempt to give home instruction as well as from those who would like to do it but have not made a beginning. We believe that where groups of children cannot at first be gathered for instruction, the Adult Bible or Conference Class presents possibilities of large usefulness to isolated Friends.

Such a class may use the Bible as a basis for consideration, may discuss some other book or take up studies in Practical Philanthropy. In every community there are plenty of people unattached to any religious organization. Among these may often be found persons who would respond to the efforts of any active Friend to gather a study or conference class about him at some convenient hour on First-day. If Friends' Lesson Leaves can be made the basis of work, it will relate all such efforts definitely to our First-day school activity. If not, any class in which a concerned and intelligent Friend is an active factor offers an opportunity to spread a knowledge of the very simple faith upon which we think life purposes may securely rest.

To form the kind of classes indicated, it is not necessary that the Friend be profoundly learned in the subject matter or that he should in any sense assume the functions of a teacher. But to have such a movement mean anything to isolated Friends, it is necessary that the Friends should be leaders, aggressively inviting groups of people to their homes to share in some line of study or conference and preparing themselves by as intelligent a knowledge as possible of the Friends' point of view to contribute this whenever fitting. A group of four or five people may make an excellent beginning.

The Secretary hopes to be deluged with letters from those remotely situated, describing their environment and possibilities and asking for material upon which to begin, or detailed suggestions for carrying on such a work. Where Friends are instructing their own children, it may sometimes be possible to invite other children to join the class to the mutual benefit of both home pupils and their guests. The scattering of our small membership over many states sometimes seems discouraging for the establishment of meetings and the maintenance of the strength of the Society. As a matter of fact, this condition establishes a ready-to-use missionary field, and we know of no better way to work certain portions of it than to spread the movement for Bible study and Religious and Ethical Conference with each Friend's family as a centre. The secretary will be glad to respond to inquiries, to receive reports of work already started, or to accept suggestions from those more experienced in this line of work.

JANE P. RUSHMORE.

140 N. 15th St., Phila.

LESSON LEAF NOTES.

It seems necessary to emphasize the fact that the only series of Lesson Leaves published in 1909 are those on The Life of Paul, the Intermediate New Testament History series by Elizabeth Lloyd, and the Outline Lessons for Primary Classes (for teachers only). The complete series hitherto published are all listed on the Announcement sent to Superintendents, January 1st, '09, and additional copies of this announcement may be had by applying to Walter H. Jenkins, 140 N. 15th St. It is supposed that the material in the graded series will be repeatedly used by successive classes.

It is known that some schools have on hand an accumulation of Lesson Leaves which they are not likely to use in the near future. The supply in the hands of the Conference Committee is limited, and in the case of some series, exhausted. It would be a great help if schools having supplies in good condition, not at present needed, would notify Walter H. Jenkins of the kind and number of leaves on hand not needed, and let him give shipping instructions. This measure is urged in the interest of economy to all the schools in order to defer, as long as possible, an expensive reprint of the edition. As all schools contribute to the expense of printing, all are interested in having no printed matter unused on their shelves which other schools might use.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 28, 1909.

WRITING TO ISOLATED MEMBERS.

In another column we publish extracts from replies of isolated members of Philadelphia Yearly Meeting to the letter sent there from the Yearly Meeting. When we think of the membership of the Yearly Meeting (about 11,000), the showing does not indicate that we are doing very much in this most important field for the advancement of our principles. There are 537 members of the Yearly Meeting who are so decidedly out of reach of the direct influence of their home meetings that they are classed as isolated. To this number copies of the letter were sent. There were some 40 replies.

It is not that there are so few replies, for the number of replies does not indicate the number who are interested in receiving the letter and being made to realize that they are still a part of the Society. A great many of us do not write letters at all, and a number of others intend to but never do. It is quite likely that practically the whole 537 feel some sort of interest in their denominational connection, and that a very large number of them feel a very vital connection with it. But many of them, undoubtedly, would be glad to keep up a closer connection with its activities and interests. There are splendid opportunities for advancing these interests and activities by getting our organization into closer relationship with the members who are scattered among so many communities and who in many cases could and would help us in exerting our influence in these communities.

The first suggestion in this connection would be that our members not isolate themselves when in making a move from their meeting neighborhood they can possibly find a location near a meeting which they may help to strengthen.

In connection with those who are actually isolated, there are two suggestions that are of value and might well be taken up. The one is that the *Friends' Intelligencer* is helpful in keeping the members and the home meeting and the whole Society in touch. A goodly number of isolated members of all the Yearly Meetings are subscribers for the *Intelligencer*. It would be a good thing if we could see that the paper gets into the hands of *every* isolated member. In this every one who has a personal acquaintance with an isolated member can help by occasionally sending him a copy containing something of special interest. In some cases where an isolated member is thought not to be interested enough to subscribe for himself, it might do no harm for some one to subscribe for him, with his consent. In this way many a one might come to a greater interest in the Society and become a valuable worker in its interests. Local meetings might look after their isolated members in this way.

The suggestion made by George L. Maris in his reply to the Yearly Meeting letter, that "much good could be accomplished by a personal correspondence" between those who are actively engaged in the affairs of the Society and those who are absent, is one that we ought surely to take up and put into effect. It would be the most effective way of making our isolated membership, as far as they are willing, an integral and most valuable part of our organization. It would also be of good service in bringing a greater number of our home members into active service. It would be activity that our younger and less experienced members particularly could be set to work upon.

This is a work that might be taken up at first by the local meeting with their own isolated members. It surely would soon spread from meeting to meeting.

CONFERENCE FOLLOWING CENTRAL COMMITTEE MEETING.

On Seventh-day, Ninth month 4th, following the meeting of the Central at Glenburnie, a conference will be held in the meeting house near Quaker Springs, at 2.15 in the afternoon. Friends will leave Glenburnie in the morning and will arrive at Searls' Ferry, three miles from the meeting house, in time for the conference. They will be taken in wagons to the meeting.

On First-day, the 5th, the meetings will be attended by some of the visitors at the following places: Granville, Easton, Pittstown and Quaker Street. At Granville there will be a meeting for worship morning and evening, and in the afternoon a Purity Meeting will be held. At Quaker

Street there will be a morning and evening meeting, it being the time of the Duanesburg Half-Yearly Meeting. On Second-day, the 6th, either afternoon or evening a Purity Meeting will be held at Quaker Street.

PLACE OF THE NEXT CONFERENCE.

Following the invitation in the *Intelligencer* in regard to the place of holding the next conference, the writer wishes to emphasize the importance of holding it where the best results would be likely to follow, and herewith suggests a place not far from Friendly centres where some years ago were large meetings, perhaps as large as any in the Hudson River Valley within the limits of Nine Partners Half-Yearly Meeting, namely, the city of Poughkeepsie, where our organization is nearly extinct, but possesses a large meeting of the other branch, and where they hold their Yearly Meeting every third year. Something of this kind would be likely to stir up an interest and show that the Society of Friends is still alive. Poughkeepsie is a beautiful place and has the reputation of being a convention city; many orders meet there yearly. It has good hotels and large halls, is but a short drive from where stood the famous Nine Partners Boarding School of half a century ago, where so many Friends received their early training for business, some perhaps residing in all the Yearly Meetings.

It is also but a short distance from Clinton Corners and Pleasant Valley, where such an interest has been aroused in the meetings held once a year. Poughkeepsie is the home of our friend LaVergne Gardner, and I doubt not he would be glad to welcome the conference there, and perhaps would be an incentive to gather in and revive the various meetings. Surely no place within the limits of the seven Yearly Meetings would be productive of more results, and that is what I presume is the object of these gatherings. I hope the Committee will consider Poughkeepsie a candidate. G. E. S.

Lagrangeville, N. J.

AN INVITATION TO ATTEND BLUE RIVER QUARTERLY MEETING AT BENJAMINVILLE, ILL.

The Joint Committee of all the Yearly Meetings on Isolated Members meets at Clear Creek at Illinois Yearly Meeting time, and Blue River Quarterly Meeting meets one week before Ninth month 4th, and we of Benjaminville would be very glad to have as many as can come here at that time, and could visit the members here and hold some meetings during the week and do a great deal of good, not only to the members of the meeting, but to the vicinity. There are quite a good many members in Bloomington who attend the Quarterly Meeting who do not often get here any other time. We want to give an urgent invitation to all who can to come at that time. We are isolated from other meetings, as none are near enough to visit us, or us them, more than at Quarterly and Yearly Meeting times.

I know it is the expectation for that Committee to do all the good they can, and I know that it would do us a great deal of good to have you attend our Meeting here and also visit our homes. Several of our members have attended the different conferences and have gotten some acquainted with those of other meetings. Where we visit in one's home we feel greater interest in them, so come. Anyone who can come, send word to Edward Coale, J. Warner Coale, at Holder, Ill., or Mary C. Brown, Bloomington, Ill., R. R. 1, or Lewis Coale, Bloomington, Ill. R. R. 1, and they will be met and entertained

Friends from the East may take the Chicago and Alton Road to Bloomington, or may come direct to Bloomington via the Big Four through Indianapolis, or the Lake Erie can stop at Holder (which is our nearest railway station) before reaching Bloomington. From here Friends can go on the Illinois Central to Lostant, near Clear Creek.

REBECCA A. BROWN.

A STUDY OF SOME MEETINGS.

In company with LaVergne F. Gardner, of Poughkeepsie, New York, and with minutes from our respective Meetings, the writer visited during Seventh month of this year, sixteen Meetings within the limits of Baltimore Yearly Meeting.

With the exception of the one at Harrisburg, all of these Meetings were in the country or in small towns, and while our concern was to express the message that was given to us to the Meetings and to individuals, and to encourage the members in their loyalty to the truth, we had at the same time, an unusually favorable opportunity to study the conditions in country meetings.

Everywhere we found the members of our Meetings concerned for the advancement of the truth as Friends see it, with evidences of discouragement in some places, but on the whole,

there is shown a remarkable degree of loyalty and devotion.

Where discouragement exists it is not due to any doubt as to the views and methods of Friends, but solely to losses by death and removals from the neighborhood.

Wherever we went one fact was strongly impressed upon us: In every neighborhood that we visited there are a very large number of people whose ancestors were members, and these people are eager to attend Friends' meeting whenever a special invitation is extended. The loss that our Society has sustained through the easy disownment of members in previous generations for "marrying out of Meeting," and for acts which are now not disciplinary, is beyond calculation. Nor did we find, in a single instance, that anyone was ashamed of his Friendly ancestry.

In visiting these Meetings some important lesson was impressed upon us in each instance.

At Oxford, Pa., we found that a few faithful ones, two or three of them weak in body but strong in soul, those who, without the loyal devotion to the things of the Spirit, might have dropped into idleness with some excuse, were enabled to inspire the Meeting and the neighborhood.

At Forest, in Maryland, there is evinced a determination on the part of the younger element to take up the duties that have fallen upon their shoulders, through the passing on of such leaders as Darlington Hoopes, Abel and Haviland Hull.

The same spirit was manifested strongly at Little Falls Meeting, six miles distant. This is the meeting which was founded generations ago by one of the Amoss family, who felt drawn to go into a grove some distance from his home, and sit there quietly on Sabbath mornings. Soon others gathered around him, a backwoods meeting-house was built, which in time gave place to the large and attractive stone house which now stands in the still beautiful grove. For many years this meeting was very large, ministered to by Samuel Townsend, Mordecai Price, his sister Rebecca, and others, but had of late become much reduced in numbers. A revival of interest among the members now gives evidence of a spiritual life that is very hopeful for the future. A year or so ago, while an Episcopal congregation nearby was temporarily without a place of meeting, half of the meeting-house was offered to them and was accepted. That this spirit of fellowship was appreciated was evidenced when at our evening meeting, all of the pastors of nearby churches urged their congregations to attend our meeting, which they did, nearly filling the house. We felt that the spirit prevailing at this gathering, composed largely of young people, was most helpful and uplifting.

One of the useful means of building up the Meeting adopted at Little Falls, is the reading of a selection by a member, after a period of silence, there being no vocal ministry.

There is a brave little group of Friends at York, Pa. For a dozen years or more the Meeting here was kept up by two men, Jonathan Jessop and Edward Chalfant, who week after week met and held silent communion. At length their faithfulness was rewarded: the family of Edith Cleaver moved to York, and it is chiefly to their interest in the Meeting that a steady growth has developed. During the long period when these two men kept the meeting alive, it is not probable that there came to them any hope of a growth in that meeting which in former times had heard the rough and ringing eloquence of Thomas Wetherald and the persuasive tones of Jesse Kersey; but one of them yet lives to rejoice that his loyalty has been rewarded, and to serve as an example to the men and women who, like him, have seen their companions drop away, one by one, until few are left. May our Friends so situated take heart, for who can tell what may not occur to help the Meeting? The informal meeting which we held on the adjoining porches of the home of Edith Cleaver's family and that of a neighbor, one evening, when a score of interested people gathered, gave evidence of the desire to hear the message of Friends.

In marked contrast to the interesting old Meeting-house in York, built of brick said to have been imported from England, is the new and attractive meeting-house at Menallen, in Adams County, Pa. Here there are a number of Friends who are deeply interested in the affairs of our Society, and here also resides Elizabeth Koser, the efficient and beloved Clerk of Baltimore Yearly Meeting.

There are some 75 members who could attend meeting, but the usual attendance is thirty. This condition we found in a number of the meetings visited. It is not due to a lack of ministry always, because, as here, there is ministry, nor is it due always to an unsatisfying ministry; but where it exists the cause seems to be an unwillingness on the part of qualified members to act as leaders, which means the giving of time and thought and energy to the work of upbuilding the meeting—the application of business methods, in some cases. If a meeting can be made a means of uplift to individuals and to the neighborhood, it will attract. Attendance then

becomes not merely a duty, but a source of strength and pleasure.

The meeting at Harrisburg is unique. Members of four or five Yearly Meetings, of both branches attend, as well as a goodly number who are members of other denominations. When they meet, however, they are just "Friends." It was a novel idea to hold a meeting in one of the parks at Harrisburg. The afternoon was a beautiful one and sixty or more friends gathered in the shade of locust trees, where a delightful social hour was enjoyed, followed by a picnic supper, and later, a meeting. Dusk fell before those present drew together the benches, and then, in the twilight and darkness, the silence was broken by the voices of those who explained how men, even in these busy days, are led by the Spirit of Truth and learn to depend upon it. Then, as so often happened in the succeeding days, those who had met as strangers, parted as friends.

These Harrisburg Friends are in earnest, and are establishing an interesting meeting, which seems to have in it the elements of solid growth.

(To be continued.)

O. EDWARD JANNEY.

AT DEVONSHIRE MEETING.

[Extract from a letter written by Mary H. Whitson, London, Eighth month 8th.]

Thee can scarcely realize how much it seemed like getting home when we reached England. It comes to us almost with a shock that we can ask for direction on the street of any one we chance to meet, and know that we shall be understood and can understand the reply.

We reached here only last evening, and two hours later met, by chance, on the street, William Linton, of Moorestown, N. J., and Joseph Jarrett, of Philadelphia. It seemed strange and very fortunate that in this great city we should thus come together.

This morning we searched the directory for a Friends' Meeting and found we were nearest to that at Devonshire House. We were particularly glad to find ourselves in the house where the Yearly Meeting usually assembles and examined the rooms with much interest.

Though in a busy part of London, the Meeting-House, approached through a lengthy passageway, is quiet and retired, the quiet of the meeting being disturbed only by the chirp of sparrows and the rumble of underground trains.

It was very good after ten weeks of absence from meetings, during which time our church services were always held in the subdued light that comes through stained glass windows, with the roll of the organ and the chant and ceremonials of the priests, to be again in the quiet with a few congenial spirits and unpretentious surroundings.

The messages appeared to be especially adapted to us, the lesson being from Elijah, that God is not in the wind, the earthquake, or the fire, but in the still, small voice. They were given by Samuel Beck and A. T. Alexander, both of whom were very kind to the strangers within their gates.

MARY H. WHITSON.

A HAPPY DAY AT FLUSHING.

Fourth-day, Eighth month 11th, dawned clear and cool, a splendid day for a trolley ride such as fell to the lot of seventy children from the Friends' Mission School in New York. They came by invitation from the Flushing Friends to spend a day out of the city.

It was a little after ten o'clock when the special car which brought them out reached the corner of Broadway and Main Street, Flushing. From there the children marched to the Friends' Meeting House, where they were given the freedom of the grounds, to run and play and shout to their heart's content. Every corner of the place was investigated. A wild cherry tree was discovered, and promptly yielded its fruit to eager little hands; burdock burrs were made into baskets and trays, which were carefully laid aside until it should be time to go home.

At half past eleven a luncheon of milk and sandwiches was served out of doors. The milk was a rare treat to the little ones, accustomed to tea and coffee as they were, and the sandwiches seemed to be appreciated. After this repast was over there was another hour of play and delightful anticipation, and then—the drive!

When the first big farm wagon appeared at the gate it was greeted by a crowd of active small boys, who swarmed over wheels and clambered up the sides so speedily that almost before the wagon had come to a full stop, it was filled with passengers quite ready to start off. It was not long before two more wagons appeared upon the scene, to be hailed with shouts of delight, and filled as quickly as the first. Then the three started off, amid cheers and waving of handkerchiefs.

They rode for an hour and a half, and their route was around Kissena Lake, past the Bloodgood nurseries and down Broadway to the meeting house. They brought back bunches of wild

flowers to be added to the treasures they meant to take home.

On their return, the children were marshaled to the east side of the meeting house, where they sat on the grass in a large circle. Then they were served wth ice cream and cake as the conclusion of their picnic. By the time that all had finished, preparations were being made for the return trip; the children secured coats and flowers and then formed a double line by the gate. They marched back to the corner, where their car was awaiting them, and started off in delight at the thought of another trolley ride.

At the end of their outing the children declared that it had been the nicest picnic they had ever had—"better than Coney Island."

G. L. H.

PEACH POND REUNION.

It ought to be some encouragement to Friends in localities where no regular meetings are now held because of diminishing membership, to know something of the success which is attending the efforts put forth in New York Yearly Meeting in connection with some of its unused meeting houses.

Regular meetings have not been held at Peach Pond Meeting House (seven miles from Purdy's Station, in Westchester County, N. Y.) for more than two generations. For many years meetings were held once a month during the summer only, then only once a year. Last First-day was the nineteenth annual meeting. It may be that the ideal weather, the fine roads through a beautiful, picturesque country, and automobiles had something to do with it; and that the names of Friends who were announced as probable visitors from a distance helped to attract the large company; but there were more than one hundred and fifty people inside and almost as many more sitting or standing about the doors and windows on the outside. And this in a locality that has but one member of the Society living within five miles of the meeting house! But the whole neighborhood is interested in keeping the house and grounds in good condition, contributing liberally to this end, and people of all sects come together on this annual occasion with the feeling that this is their meeting.

And they come quite as much to enjoy the commingling in a Friends' meeting as to hear what any particular one may have to say. Coming in this spirit no one can say how far reaching may be the influence of all that may take place.

Annual meetings are being held at several other places in New York State, where most of the preliminary work in circulating information is done by one or two Friends in each locality. And it cannot be known how much interest might be aroused on behalf of an annual meeting anywhere until the effort is made to find out.

C. F. U.

CONFERENCE AT LONDON GROVE.

A Conference under the care of the Western Quarterly Meeting, to discuss the Field of Philanthropy, was held at London Grove, Pa., on the 15th. The clerk, Edward A. Pennock, introduced the subject and called on several present to discuss different phases of the question.

Augustus Brosius spoke of the subject of Peace, what has been accomplished in the past and present for and against it. He spoke strongly against military drills in schools, the use of fire-arms and the present cultivation of the military spirit in the youth of to-day. Albert Evans, of Germantown, spoke of what had been done by bodies of eminent men of Germany and England, traveling through these respective countries in the cause of Peace. Elma Preston spoke of the next step in Temperance work, being a thorough canvass of the country for pledge signing. Whittier Fulton spoke on the economic and industrial phase. The injury of one is the concern of all. Equity and justice is needed in our home, industrial and foreign tariff relations. To have high ideals and *practice* these high ideals in every-day life is the best philanthropic work. Friends should take more interest in civic affairs.

Jane P. Rushmore spoke on ways and means, and thought if Philanthropic meetings were to be valuable, they must reach the membership. The law of rotation of meetings, selection of subjects, etc., is good. Out of the general Philanthropic Committee, sub-committees on Peace, Temperance, etc., should be made. Also committees to look after our almshouse, Children's Aid Society, W. C. T. U., and fields of work not yet covered.

M. R. H.

According to the FULLER law, signed last week in Alabama, buildings in that State shall not be let for the sale of intoxicating liquors, leases are forfeit if the tenant sells liquors, liquors may not be advertised in newspapers, delivery to any public place is an evidence of sale, shipping liquors from one point in the State to another is prohibited, prohibited liquors are contraband, the presence of a Federal license is *prima facie* evidence of guilt, and intoxicants may not be drunk on railroad trains.—*Harper's Weekly*, 8/11/09.

SUSAN HAYHURST, M.D.

Susan Hayhurst, who was born at Attleboro (now Langhorne), Pa., Twelfth month 25th, 1820, was the second of ten children of Thomas and Martha Hayhurst. Her oldest brother, Jeremiah, was a well-known minister in the Society of Friends. She was a life-long Friend, and at the time of her death was a member of Green Street Monthly Meeting, Philadelphia.

She began teaching when she was sixteen years old, and after teaching a number of years, took up the study of medicine and graduated at the Woman's Medical College, Philadelphia, in 1857. She never practiced medicine, but after her graduation again taught in Friends' schools and other schools, and succeeded in an unusual degree in winning the love of her pupils and the confidence of their parents.

In 1876 she was chosen to have charge of the drug department of the Woman's Hospital in Philadelphia, and remained at its head for thirty years. During this time she studied pharmacy, graduating at the Philadelphia College of Pharmacy in 1883. She was much interested in her work and very faithful in the discharge of her duties. The drug department under her care was pronounced by experts to be the best equipped for hospital purposes of any department of its kind in the world. She died Eighth month 7th, 1909, in her 89th year, having retired from active service three years before.

Those who were privileged to know this Friend feel that her life exemplified courage, faithfulness and cheerfulness. When the call came to her to study medicine, she was brave enough to face the ridicule that fell to the lot of women who studied medicine in those days; afterward, when she entered upon her hospital duties, she was not satisfied until she was prepared to discharge them thoroughly and so took up a second course of study in order that she might be better equipped for her work; and through the long years of her service she kept a cheerful heart and thus made the days brighter for her many friends and easier for those who were associated with her in her work. Her life was long in deeds as well as in years.

It is a great help to freshness and vitality to take up some new line of religious activity. Nobody can keep fresh if his only form of religious activity is public testimony, any more than an athlete could keep in training by telling what feats he used to perform years ago! *To grow, one must do things.*

—R. M. J., in The American Friend.

FROM ISOLATED FRIENDS.

Philadelphia Yearly Meeting's Correspondent for Isolated Members has received more replies than usual to the letter sent out by the Yearly Meeting at its last session. Most of them simply express such appreciation of the letter as is voiced in the following from J. V. W., Duluth, Minn.: "It gives me much pleasure and contentment of mind to receive this letter and to know that the confidence and affection of the home meeting follow us (who are separated from it) no matter where we may be situated, and that we are not forgotten by the meeting where our membership remains."

Some of the letters, however, contain other matter of interest to Friends generally and from these we make extracts:

A. D. G. writes from Goldfield, Nev.: "There is a singular pride to me in having been brought up in the understanding of our faith, and in this far West in the mad search for wealth the ideals and principles of that faith are a part of my life. In my possession I have an old book published about 1784, "The Writings and Travels of Isaac Penington," and also "The Writings of William Penn," published about the same time, as also the "Sermons of Elias Hicks," published about 1812, which I frequently read. These three books are the only link that materially binds me to the faith, for there are yet no meeting houses in Nevada.

"It was my pleasure some few years ago to have the privilege of serving in the dining room at Fifteenth and Race, at one of the Yearly Meetings. At that time I was a member of the Girard Avenue Meeting and of the Sunday school. In the *Philadelphia Press* I followed with interest the account of the Yearly Meeting last held."

A. L. I. writes from Tacoma, Wash.: "We have a Friends' meeting here, but it is on the other side. I have been there and they have called to see me. They have built a new house, a very comfortable one."

George L. Maris writes from Sanford, Fla.: "I am much in sympathy with the plan of sending a circular letter to absent Friends, but think that much good could be accomplished by a personal correspondence between individuals in the East, and others who are absent, somewhat after Edward Magill's plan of college foreign correspondence."

M. P. B. writes from Bethany, Neb.: "We meet with many earnest, progressive people here in the Middle West. Their influence is showing in the general advancement of the country along the lines of temperance, equal rights, and other aggressive lines. Many towns in Nebraska have

gone dry within the last few years; Lincoln has joined the ranks this year, for which we rejoice very much.

"You say that you regard myself and other distant Friends 'as Pioneers of our faith.' While this is true, it is a deep regret with us that more of those contemplating a change of residence do not communicate with some of the meetings already established and endeavor to locate near them. They often would be just as well off financially and much better off spiritually if more thought was given to this matter. It seems to us this is a subject which deserves the earnest consideration of every meeting, to encourage their members to move to places where they would have the opportunity of mingling with other Friends."

W. W. writes from San Jose, Cal.: "We note with much interest each week as we read the *Friends' Intelligencer*, the many activities which have come among Friends within a few years, and feel that the opportunities for our younger members in particular that exist now, which it seems many are so well improving, must surely make our beloved Society better, stronger and more influential than ever before, notwithstanding the records show a slight decrease in membership."

S. T. P. E. writes from Pittsburg, Pa.: "The subject of temperance has always interested me strongly. The movement in the South and other parts of the country has been wonderful, and I am much pleased to hear of a possible help from the U. S. Government in keeping liquor from being shipped from other States into prohibition territory. Until this is done it is a question in my mind whether prohibition in counties helps the cause along at all."

I. N. H. writes from San Francisco, Cal.: "I was very much gratified the other day to learn of a position taken by a man who is quite well known in the world of affairs, where he was compelled to choose between doing something which in the ordinary course of life he would not have considered at all out of the way, but which did conflict with some of the rules laid down for the guidance of those of us who live according to Friends' principles. He did not hesitate for a moment in discarding the ideas of the world at large and in adopting the view which would have appealed to his earlier associates.

"As a matter of fact, I believe that some of us who are not surrounded by the artificial safeguards of association and environment are perhaps more careful than we would be were we thus protected, for we all realize that where we are known as being members of the Society it is particularly necessary that we should so conduct ourselves that there will not be the slightest chance of criticism, and I think this feeling makes some of us even more sensitive than we would be were we not thus in a manner singled out as representatives of the Society. I think the only chance of mission work that there is, so far as our Society is concerned, in this part of the world is for each one of us so to live that he may be able to influence in some way for the better those whom he meets in business and social life."

THE CRISIS.

This solemn hour God takes from out all time—
Time that built up the mountains and the main,
And brought embattled empires down the plain,
And raised the cities seen in every clime;
This solemn hour God takes from out all time
(Though time with mightier issues pregnant be
Forevermore), and gives this hour to me
Wherein to prove my manhood at the prime.
I walk on even to the martial voice
Of strong musicians that have faced the foe;
And with me stars and troops of angels go;
And God is watching * * * ready to rejoice.
And I walk on * * * to where the roads of choice
Are broad and narrow * * * Shall I falter? * * * No!

—*William Ellery Leonard.*

In the Century.

BIRTHS.

DARLINGTON.—At Rosedale, Pa., Eighth month 9th, 1909, to Morton Pennock and Sara Barnard Darlington, a daughter, named Elizabeth.

NOBLE.—In Brooklyn, N. Y., Eighth month, 16th, 1909, to Franklin and Marianna H. Noble, a daughter, who is named Elizabeth Hallock Noble.

PALMER.—In Baltimore, Md., Eighth month 2nd, 1909, to A. Mitchell and Roberta Dixon Palmer, a daughter, who is named Mary Dixon Palmer.

TURNER.—In Jenkintown, Pa., Eighth month 2nd, 1909, to Joseph Archer and Helen Carré Turner, a son, who is named Donald Carré Turner.

TYSON.—At Flora Dale, Pa., Seventh month, 28th, 1909, to Chester J. and Bertha H. Tyson, a son, who is named Edwin Philip.

MARRIAGES.

WEIRMAN—HOOPES.—At the home of the bride's parents, Doe Run, Pa., Eighth month 12th, 1909, by Friends' ceremony, Anne Eyre Hoopes to Harry Wilson Weirman, of McNabb, Ill.

DEATHS.

BENTLEY.—On Eighth month 10th, 1909, after a long illness borne with the utmost patience and fortitude, Edward Needles Bentley, in the 54th year of his age, second son of the late Richard T. and Edith D. Bentley, all of Sandy Spring, Maryland. His wife, formerly Harriet J. Chandlee, survives him, also three children, Mary C., wife of Francis Pole Robison; Maurice L. and Richard T. Bentley.

HULL.—Departed this life Seventh month 13th, 1909, at his home, Relay, Md., William Skipwith, only son of Thomas Jackson and Harriet Foard Hull, and husband of Caroline R. Hull; a life-long member of Baltimore monthly meeting.

Although a partial invalid for the past seven years, this dear Friend maintained a cheerful and cheery manner that won for him the love of old and young.

His travels as a "Forty-niner" made him an interesting companion to the young people who were his regular visitors. Testimony was borne at his funeral, by one who had been his friend for seventy-one years, of his uprightness of character. He was known for his truthfulness. He never deviated from the truth, no matter how much it went against him in business. He would say, "The truth, the whole truth must be told." With this clear conception of right, he has left to those who were privileged to mingle with him an inspiration to be truthful. He said the love for truth was instilled into him by his mother in early life. His mother said he never disobeyed her, and a few days before he left earth he said, "I have no recollection of ever disobeying my mother in one instance." His long life is in fulfilment of the promise given to those who honor father and mother. He was greatly beloved by the people of the neighborhood in which he lived; over one hundred called to pay their respects and bring offerings of flowers as testimonials of their affection.

He has shown great interest in former years in the colored people, advising and teaching the men how to protect their right of suffrage, addressing meetings and doing his best to lead them in the right way. His strength failed at the close of McKinley's last campaign, but the colored people did not forget his interest in them, and called in numbers asking for the privilege to look again into his face. One of them said, "All I know about myself as a citizen of this country Mr. Hull taught me."

Although quiet and unassuming in manner, we have never lost a resident of this place that will be more missed. Everyone loved to look at his beautiful white curls falling around his neck, and in thinking of him we are glad to know "there is no death, what seems so is transition."

C. J. W.

OFFLEY.—On Eighth month 6th, 1909, in her 71st year, M. Anna Offley, an elder of Philadelphia Monthly Meeting of Friends. The funeral was held on the 9th at the Friends' Home, Germantown, Philadelphia. Interment at Fair Hill Friends' Ground.

PENNOCK.—Eighth month 15th, 1909, in Denver, Col., Aldrich J. Pennock, husband of Elizabeth Naomi Pennock and son of Abram L. and Anna C. Pennock, all of Lansdowne, Pa.

SMITH.—At Chanute, Kansas, Eighth month 4th, 1909, Mary P. Smith, daughter of the late John and Ruth Hannah Smith, of Loudoun Co., Va., aged 68 years.

THOMAS.—On Eighth month 9th, 1909, Richard Henry Thomas, of Parkersburg, W. Va., in his 71st year. The West Chester *Local News* says of him:

"Mr. Thomas was born in Newtown, Delaware county, Pa., and had many friends and relatives in these parts. At the close of the Civil War he left his native State for West Virginia and became one of the leading oil producers of that section. From time to time he held many positions of honor and trust in the city of his adoption and was highly respected for his honesty and integrity in public life. In 1895 and again in 1897 he was elected Mayor of Parkersburg. His wife, formerly Miss Ida Boreman, of Parkersburg, and one daughter, Mrs. Frank Scheibley, of Swarthmore, survive him. He is also survived by three sisters and one brother: Miss Elizabeth L. Thomas and Mrs. Rebecca L. Paiste, of West Chester; Mrs. William Evans, of Malvern, and B. Frank Thomas, Cheyney."

NOTES AND ANNOUNCEMENTS.

Phebe J. Noxon writes in a personal letter from Honeoye Falls, N. Y.: "We are remote from any meeting except the one we hold in our home First-days. There are only six members of our Society living anywhere near here; one of these is a lawyer who never comes to meeting, another is a Spiritualist, and never comes,—so there are only four, and one of these is a member of Coldstream, Canada. There are six who frequently come who belong to other denominations, but not being churches here of their Society they prefer coming here to going to either of the four that are in this village. We usually sit awhile in silence; then I read a sermon, or a part of one, if it seems too lengthy, as S. P. Gardner's usually are. Sometimes the sermons are Universalist, as three of those who come belong to that denomination. After the reading some remarks are frequently made about what has been read. To me it seems a poor substitute for a Friends' meeting, but it comes the nearest to it that we can have. There are four members living in Rochester, but they never come here to meeting; it is not very convenient for them to come as it is sixteen miles from here."

Friends' Books for Pickering College.—The library is an important department of any efficient college, not least the Friends' section in a Friends' college. In the newly erected college for the children of Canadian Friends, books on Quaker subjects are a great need.

The Friend (*London.*)

Kennett Square First-day School has been reorganized and will reopen for the next season on Ninth month 5th. The new superintendent will be Emma S. Walton, and her assistant will be Mary Walker. The Conference section of the Yearly Meeting's Committee on First-day schools proposes to hold a conference at Kennett Square on Seventh-day afternoon, Ninth month 4th, at which practical talks will be given on First-day school work. Further details will be given in next week's *Intelligencer* and in the local papers.

Illinois Yearly Meeting will begin its regular session on Second-day, Ninth month 13th, 1909. Meeting for Ministers and Elders will be held at 10 a. m., and the First-day School Conference at 3 p. m., on the Seventh-day preceding. Those expecting to attend should forward their names to some member of the following committee. Information relative to the trains, etc., may be obtained from this committee.

Alice E. Tomlinson,	Frank E. Smith,
Fannie G. Griffith,	Wm. L. Bumgarner,
Edna Wilson,	Wm. L. Mills.

President Eliot's "New Religion" seems to be all right as far as it goes, but is it not wanting in an adequate expression of the grand old mystic faith of Quakerism?

S.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

EIGHTH MO. 27TH (6TH-DAY).

—Nottingham Quarterly Meeting, at East Nottingham, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

EIGHTH MO. 28TH (7TH-DAY).

—Third Annual Reunion at the Old Friends' Meeting House at Roaring Creek, Pa. Meeting for worship in morning, lunch, social mingling, varied program in afternoon. Friends from a distance desirous of attending will please communicate with W. Grant Beaver, Catawissa, Pa., R. D. No. 3.

—Mansfield, N. J., Friends' Association at the home of Amos Harvey.

EIGHTH MO. 29TH (1ST-DAY).

—Third annual meeting at the Old Stone Meeting House, Clinton Corners, N. Y., at 3 p. m.

EIGHTH MO. 30TH (2ND-DAY).

—Ohio Yearly Meeting, at Salem, Ohio.

EIGHTH MO. 31ST (3RD-DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a. m. Ministers and Elders the day before at 10.30 a. m. Steam trains leave Market Street Wharf, Phila., at 9.08 and 9.28 a. m. Trolley *club* cars *Camden side*, at 8.30 and 9 a. m., running direct to meeting house in about one hour; fare each way 20 cents.

NINTH MONTH 2ND (5TH-DAY).

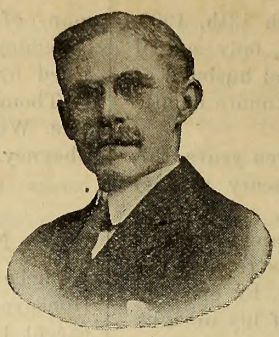
—Meeting of Central Committee of Friends' General Conference at Glenburnie, on Lake George, N. Y.

—Young Friends' Association of Mt. Holly, N. J., will be entertained by Alex. Thompson and wife and Thomas Buzby and wife, at the home of Thomas Buzby, Rancocas, N. J.

NINTH MONTH 4TH (7TH-DAY).

—Conference at Saratoga Meeting House, near Quaker Springs, N. Y., at 2.15 p. m., attended by members of the Central Committee. All are cordially invited.

—At Kennett Square, Pa., in the afternoon a Conference on First-day School Work.



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—Whitewater Quarterly Meeting, at Huntingdon, Ind., at 10 a. m.

—Blue River Quarterly Meeting at Benjaminville (near Holder), Ill., at 10 a. m. Ministers and Elders the day before at 2 p. m.

NINTH MONTH 5TH (1ST-DAY).

—Byberry, Pa., Friends' Association, in the Meeting House.

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, 3 Bank St., at 11 a. m.

—At Concord Meeting House, Del. Co., Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

NINTH MONTH 6TH (2ND-DAY).

—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y., at 10 a. m.—Changed from the usual time on account of the Central Committee Meeting at Glenburnie.

Nebraska Half Yearly Meeting, near Genoa, Neb., at 10 a. m. Ministers and Elders the 7th-day preceding at 2 p. m. Meeting for worship First-day at 11 a. m. First-day School Conference at 2 p. m. Friends from Eastern and other meetings cordially invited.

—Center Quarterly Meeting, at Center (Half Moon), near Port Matilda, Pa., at 10 a. m. Ministers and Elders the Seventh-day preceding, at 3 p. m.

NINTH MO. 9TH (5TH-DAY).

—Salem Quarterly Meeting at Woodstown, N. J., at 10.30 a. m. Ministers and Elders the day before at 3 p. m.

—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, at 10 a. m. Ministers and Elders the same day at 8.30 a. m.

NINTH MONTH 13TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek (near McNabb), Ill.

—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a. m. Ministers and Elders the Seventh-day before, at 3 p. m.

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.

Often ornateness
Goes with greatness;
Often felicity
Comes of simplicity.
—*Wm. Watson.*

BOOK NOTES.

"As keys do open chests
So letters open breasts."

A book of letters, some from famous men and women, some from lowly folk, has been edited by E. V. Lucas and entitled "The Gentlest Art." It is filled with good things from the pens of old-time worthies and authors and humorists and kindly souls,—a book for reading beside the hearth on rainy afternoons. (Macmillan.)

A writer for girls who may partly take the place of Louisa M. Alcott is Christina G. Whyte. Her pictures of life in England and Scotland, colored by pleasant humor and the narrative of interesting doings by a set of young folks, make her new book, "Nina's Career," a welcome one. (The Macmillan Co.).

"The Novels of George Meredith," by Elmer J. Bailey, comments upon one of the greatest of living writers in a sympathetic way. By viewing Meredith's books from many sides, and meditating upon his characteristic teachings and life-philosophy, the critic here brings us into fuller understanding of the novelist's beautiful and moving stories. (Scribner's)

"Home, School and Vacation," by Annie W. Allen, is a helpful book for parents, written from the standpoint of kindly and wholesome sympathy and with no bowing down to the fashionable and artificial standards of the day. The author is one who advocates a simpler regime and the building up of a nation of sturdy, rational and evenly developed youth. (Houghton, Mifflin & Co.)

To his friend and neighbor, Grover Cleveland, "whose years of great work as a statesman have been cheered by days of good play as a fisherman," is dedicated Henry van Dyke's "Days Off," a book of stories and essays filled with the fragrance of forest-paths and the music of far-away rivers. All who love out-doors and happy days of roving, will find here abundant fellowship. (Scribner.)

"Longfellow's Sonnets" have been collected in a choice little book. They reveal the poet in his finest mood; and to read them consecutively is to realize anew the dignity and unfailing nobility of Longfellow's poetic character. (Houghton, Mifflin & Co.)

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Owen Wister's new book "The Seven Ages of Washington," deals in a philosophical and imaginative manner with the facts of Washington's life; the result is a vital piece of biography, without the worshipful attitude of the earlier writers on the subject, and with a sane, strong, and very attractive presentation. Vitalized biography like this should make the dull, old-fashioned style impossible for future writers. (Macmillan.)

"The Poems of Richard Watson Gilder" is a collected one-volume edition of the noble verse of one of our foremost idealists. Various of his earlier volumes have been reviewed in these pages. Now comes the final form which welcomes the poet to the company of the American classics.
(Houghton, Mifflin & Co.)

A fresh, beautiful and vital view of Palestine is given in Henry van Dykes "Out-of-Doors in the Holy Land," a book unlike the usual orthodox missionary recital, abounding in picturesque, intimate touches that reveal the biblical lands in a genuine, significant manner. (Scribners.)

A little book treating of Eastern philosophy in terms easily comprehended, is "Buddhism and Immortality," by Dr. Wm. S. Bigelow, who studied the Buddhist religion during a long residence in the Orient.
(Houghton, Mifflin & Co., 75 cents.)

The heroic adventures and high emprise of the early navigators make capital reading for any youth of spirit. "English Voyages of Adventure and Discovery," by E. M. Bacon, is a book of fascinating and historic interest, which every American young man and woman should read. (Scribners.)

"The Bible for Home and School," is a new series that aims to make biblical scholarship accessible to the general reader. The notes are placed at the foot of the page, and the volumes are small and handy. The general editor is Prof. Shailer Mathews of the University of Chicago. (50 cents per vol., Macmillan.)

"Let but thy heart, O, man,
Become a valley low,
And God shall rain on it,
Till it will overflow.
O, shame! The silkworm works
And spins till it can fly,
And thou, my soul, wilt still
On thine old earth-clod lie!"

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A Religious and [illegible] Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 4, 1909

Martha J Walton
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Continued to page iii

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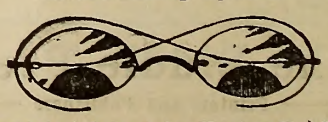
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PHILADELPHIA, NINTH MONTH 4, 1909.

Volume LXVI. Number 37.

The expression of our faith in terms intelligible, without the loss of a single vital element, is essential to the well-being of those whom God has put in our charge.

T. R. GLOVER.

In the British Friend.

I WILL ABIDE IN THINE HOUSE.

Among so many, can He care?
Can special love be everywhere?
A myriad homes—a myriad ways—
And God's eye over every place.

Over; but in? The world is full;
A grand omnipotence must rule;
But is there life that does abide
With thine own loving, side by side?

So many, and so wide abroad;
Can any heart have all of God?
From the great spaces, vague and dim,
May one small household gather Him?

I asked: My soul bethought of this—
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do.

—*Mrs. A. D. T. Whitney.*

THE DIVINE TOUCH.

In that collection of ancient books which we, perhaps from habit, perhaps for a better reason, commonly call "The Book," there is found the story of One who touched the sick and they were made whole, who touched the frightened and they lost their fear, who touched the sinking and they rose above the engulfing waters, who took the dead by the hand and they arose, to whom were brought little children and he touched and blessed them, and the people desired that they might touch even the hem of the Divine garment.

The other day in one of our meetings one of our young Friends said that it is difficult to advance the principles of Friends if we do not know what the principles of Friends are. He had frequently been asked, he said, what Friends thought about various theological questions, the trinity, for example, and he felt unable to say what the Society believed, as it published no authorized statement; he could only tell what he personally thought about it. What he told his inquirers he did not repeat to us, but the question often arises,—What shall we say when asked such questions?

To my mind the stand should be courageously taken, that Friends, the Society, has no answer to such questions. It is seeking and is organized for something entirely different. It is not organized to formulate theological theories, and has formulated none, unless its very simple religious message can be called theological, and the brief references thereto in the discipline may be called formulation. Members of the Society are at liberty to interest themselves individually in theological questions and answer them as they please, but the organization concerns itself not at all about them, asks for no adherence because of any position it takes as to any of them, and members may be Unitarians, Trinitarians or Millenarians in their private thinking, and yet maintain good standing. A theology, an orthodoxy, formulated into a creed, offers a cheap, ready-made, machine made solution of religious problems, which anyone may accept with least cost to himself of labor and thought. The Society of Friends has nothing to offer in that respect. It stands for undogmatized conceptions of God, and Man, and Eternity. What we are seeking is the Divine Touch,—the recognition by ourselves and the world of the Divine Touch, that touch which will heal sick souls, that touch which will inspire the despondent, that touch which will bless, and which will arouse the dead and inert to awakened activity and usefulness. We desire that we shall not go through the world following our several routine duties, our rounds of cares, of griefs and sufferings, of joys and sorrows, without a sense of the Divine Touch, of something significant to us of deeper things in our lives.

How does it happen that the world has laid so much stress upon the question: "What do you believe?" What special consequence is it, what a man believes, theologically? Men with divers sorts of theological beliefs live righteous lives, showing the Touch of the Divine. Neither immersion, nor sprinkling, nor pedo-baptism, nor Ana-baptism, nor anti-baptism appear to avail anything to make different types of Christians; the good man is the good man in either of them. The real practical question is: "What kind of a man are you? What are you,—inside? Are you honest to mankind and to yourself? Are you true to your best impulses? Are you loving and

kind? Are you generous and liberal enough to like other people's thoughts, enough at least not to ridicule them?" It may be all summed up in the question: "What do you love? Do you love truth and fairness? Do you love your neighbor as yourself? Do you love service for others? Do you love gentleness and beauty in speech, behavior and apparel more than uncouthness?" Correct answers to such as these, if they could be obtained, would show the Divine Touch sooner than questions as to theological beliefs.

God is love. In what respects does love touch and affect your lives? That is the question.

What do you love?

The universe is growing wider to us of late. We are learning and digesting more and more of its secrets. We have been exploring the amazingly great and the amazingly small,—the starry spaces, the composition of the suns, the nature of matter and ether; we have been learning the nature and origin of the nebula, suns and planets; we have been studying the origin and descent of the beings which inhabit our planet, have come to a well-founded belief that our neighbor, Mars, is inhabited by a race of intelligent beings, capable of great engineering works. Considering the very minute we have been investigating the microscopic tribes of the bacteria, and have speculated on the properties and parts of the molecules and atoms of matter, small beyond even the microscope's eye. We have developed sciences, theories and philosophies to account for what we have discovered in the explorations so diligently prosecuted by the restless, untiring energy or spirit which inhabits our bodies.

The question may arise whether all these wonderful discoveries and the theories to account for them, affect or need affect our religious conceptions. Unquestionably they have affected them. Those who have held to the ancient dogmas as to God and revelation have been profoundly disturbed, and justly so.

"Doubts to the world's child heart unknown,
Question us now from star and stone."

Not merely accompanying these advances in sciences, but affected by them and in full accord with them, have proceeded advances in the human or Divine spirit in man, working out new conceptions of God and revelation. If in all this study and discovery there could not be discerned the Divine Touch and leading, if there were in it no revelation of Divinity, it would be worthless to us. What if it does bring to us new views of religion and revelation incompatible with old views, let us have faith that the Divine Spirit touches all things, nothing excepted, not even man, and that it will bring life out of what may to some seem death of truth. Let us get away from the oft-expressed idea that God is found in but one way. Any way in which any one finds God,—in science, art, philosophy, or even in theology,—is the way for him, and is not to be despised or rejected by those who find Him in other ways. If He is in all things He may speak to us in the thunder and lightning, vapors, stormy winds, as well as in the still small voice, and the Heavens may declare His glory.

The conceptions of Divinity as a personification of the sun, of rivers or mountains is past. The old conception of Divinity, merely as a God of a certain people of Palestine is gone. We appreciate the Divine Touch that made the apostles desire to preach the gospel to the Gentiles. Then came disputes as to the trinity or the unity of the Godhead. But we see still in our own time the remains of the crude conceptions of other times.

Not yet gone from the world is a belief in a God conceived as a personification of human traits, a mental figure equivalent to that of a benevolent old gentleman somewhere beyond the clouds of our own atmosphere. Not altogether departed from the earth is the conception of a deity all tangled up in human attributes, justice, mercy and others, suitable for beings like men who have relations with their fellows. Not a few among us now love to conceive of Him as solely Mind. To others the thought of Him as the All, the Universe, is dearly precious. Not altogether gone, even from our meetings, are there praises of a God of distant greatness and glory and condescension, praises sounding like "homage wrung from selfish fear." All of these are steps on the way, they represent that searching after God if haply we may find him. He is not far from any one of us, and yet after the steps have been passed, after we have gone on, how far, far away, the wordy praises seem to make Him!

But something infinitely finer comes and is coming to take the place of these. All the scientific research and philosophy of our time, all the examination of the wondrously great and the wonderously small, and the dispute and discussion about it all, make it apparent, that to our conception, at least, there is no standing still upon the records of the past, no acceptance of the conclusions of the fathers as final; there is no conception that finally explains, no revelation that is terminated and ended, no revelation that terminates and ends. There is in the Universe still the Divine Touch, still the continuous revelation, still in our hearts the Divine, restless, investigating energy that seeks the revelation. In all the revelation to which the Fathers attained there was something more beyond; in all the revelation

to which we attain there is something more beyond, and we are seeking to find the Divine in the world. We have but touched the hem of the garment. "Lift the stone and there am I." The only God that the future seems now to have for us is that something beyond, that something here, that something in each star, in each atom,—in the atomless ether, in the energies of man. This ether-clad universe exists; across starless, etherless, timeless, spaceless abysses other universes may exist. To exist, to be,—that is the wonder and the unexplained mystery. Surging in us are hopes and desires; we have sorrows and joys; justice, mercy, hope, love, if they exist anywhere, exist in man; they help to make up his nature, they are part of this infinitely diverse existence, this mysterious Divine Universe. The Being who implanted them there, who is their source and their soul, He knows the why and the how of their being. Every atom, every desire feels the impulses, the vibrations of the universe. It is time to abandon the dualism of God and His universe, and the trinity of God, Man and the Universe. The gods of the little dogmatic conceptions, with their unities and trinities, are not found in the totality of that wherein we live and move and have our being, and yet a Divinity is there, and the Universe and man are its supreme and continuous revelation. God is to be no longer for us only a far-off Being, greatly to be feared and awfully to be praised, to whom we have individual responsibility at the close of life, a Maker whom we shall meet when we die, but a Being whom we see now, whom we meet now, who enters into our lives now, who is a part of life now. The sense of touch of the Divine in all things, of oneness with the Father, is essential for us in the present stage of our religious development. Whether it is the last stage, I doubt. More likely we have only touched the hem of His garment, but we need even that to be made whole.

HENRY M. HAVILAND.

(To be continued.)

SPIRITUAL NEED OF THE WORLD.

[A Friend who lives far from Philadelphia sends us for publication the following from the Philadelphia *Inquirer*.]

What this world needs is new and better men and women, who will find at hand all the religious help that is necessary without devising new systems of ethical culture. Not all men are intellectual Brahmins, who can feast their souls on academic ideals. Most of us need the personal help and sympathy of a Divine Being, who is to us a reality and not a theory of living.

SOMERSET AND YORKSHIRE.

LANCASTER, ENGLAND, 8/10, 1909.

Street, in Somerset, is near by Glastonbury, of ruined abbey fame. We made the journey thither from London, landing at Glastonbury station one afternoon, following the proverbial rain which characterized the first three weeks of our stay in England. The trip took us through a different section of the island, both as to soil and topography, from our previous journeys. Part of the way the soil was thin and sandy, while we saw more than one chalk formation, a rather usual thing in some sections of England. As we approach the town of the ancient Abbey, the most conspicuous thing is Tor Hill, an elevation of land two or three hundred feet high, which in its regularity and size looks almost artificial, but of course it is not. The hill is surmounted by a considerable tower, the only survival of a Crusader church, if we may believe the local legends.

William P. Bancroft met us at the station, and showed us the ruins of the Abbey, and the museum hard by. The Abbey dates back to the Norman period, but went the way of all institutions of its kind, when Henry VIII unsettled things ecclesiastical in Britain. What the iconoclasts left after the ruin untaken, the community proceeded to appropriate, the remains of the ancient pile having been the stone quarry of the neighborhood for long years. Chiseled blocks of lime stone, fluted columns, and all that, worked into the round of utilitarian construction as well, and a little better than the raw material in the rough. Desperate efforts are now being made to dull the tooth of time, or possibly more to the point, to protect the remaining parts of the venerable structure from crumbling entirely to pieces. Capping is being placed on the walls, and the masons are busy "pointing up" the crumbling stone work. While the Abbey lies in ruins, the building used by the abbots for dispensing "justice" in the community, the barn in which they housed their live stock, and an old inn of the Abbey period, are all in a good state of preservation, although looking somewhat the worse for years.

Glastonbury, in the morning time of our race, contained a lake village, as recently unearthed ruins testify. The local museum contains many relics of this period. Pottery of no mean order, whose venerable age makes even the antiquarians disagree, is present in many specimens. A boat over twenty feet long, and black from its long sleep beneath the accumulated earth deposit, is also on exhibition. The staggering things in the collection are a number of safety pins, constructed almost exactly like the conveniences of our time known by this name. The lake dweller's pins

were somewhat rude in workmanship, but they are perfect enough to considerably reduce Yankee conceit as to originality.

At Street we were the guests of Roger and Sarah Bancroft Clark, again having William P. and Emma Bancroft, of Wilmington, as our fellow visitors. We regretted being able to attend but one session of Bristol and Somerset Quarterly Meeting, but that session was full of interest. The Peace question, an exciting topic at home even in a Quaker assembly, was a perplexing subject of discussion at Street.

It was a rainy-day journey from Street to Bradford, in Yorkshire, where we went to attend the Yorkshire Quarterly Meeting in that place. Bradford is a city of 200,000 inhabitants, a hive of the woolen and iron industry, and something of a Quaker center. Beside the many interesting Friends we met here, whom we had never seen, there was Albert Bayes, an English Friend, who spent a long time in America some years ago, and who will be remembered by not a few of our Friends. Here we had the pleasure of seeing and hearing A. Neave Brayshaw, Joshua Rowntree, and others of the forceful Friends of Yorkshire. The business session of the meeting was rendered unusually interesting by the consideration of the report of the committee on the proposed permanent Settlement for religious and social study to be established at Leeds. It will be an institution for day students, and will be conducted as an experiment for at least a year. We gained the idea that in some respects it might be a second, and possibly a small edition of Woodbrooke. Yorkshire is the second Quarterly Meeting in size in the London Yearly Meeting.

A short run from Bradford brought us to Doncaster, which we visited on an ancestral quest. It is situated on the River Don, and in the midst of one of the rather recently discovered coal fields of England. Here King Edward comes every year to take a hand in the St. Regis races, this having been a sporting center for a hundred years. We are domiciled for a day in a hotel which in 1851 entertained Queen Victoria, Prince Consort Albert, the present King, and his sister, the late Empress of Germany. It is not too much to say that this particular hotel has not been distinguished for much of any thing since. At one of the coal mines near Doncaster, the mine owners are developing a "model village," somewhat after the Cadbury experiment at Bournville. This may give Doncaster later on a means of worthy distinction.

On a rainy Seventh-day morning we took train for York, that busy city on the Ouse, possessor of an ancient wall, and a present hive of industry, an important part of which is the cocoa works of the Rowntree family. This great concern, whose head is Joseph, and with which the late John Stephenson and John Wilhelm were connected, also has its model village, and maintains an honorable name for creating tolerable and progressive labor conditions.

We were just in time at York to see the last performance of the Historical Pageant, covering in spectacular presentation and correct illustration, periods of Yorkshire history, from 800 B. C. to the battle of Marston Moor. But for the kindness of Arnold S. Rowntree, we should not have known of this most instructive performance or been able to witness it. Something like 3,000 different persons took part in the spectacular presentation. The actors played their parts in the open air, with the ruins of St. Mary's Abbey as a background. The Pageant was performed every afternoon for a week, a grandstand seating 5,000 persons, holding the spectators who came from far and near, among them being not a few Americans. The receipts for the week aggregated $70,000, while a net profit of $5,000 accrued to a public benefaction.

York meeting, which we attended on First-day, is the largest in England. It was holiday time, and a rainy day, so the meeting was not seen at its full. Still it was attended by more people than are generally seen at our American meetings in large cities during the summer season. It was also our good fortune to visit "The Retreat." This is a most ideal asylum for the insane, superintended by Dr. Pierce, a Friend, in every sense of that word. This institution was conceived in the broad and sympathetic mind of William Tuke, and has been in existence over a century. In its foundation Lindlay Murray, the grammarian, was much concerned. It represents the first attempt to treat insane persons as unfortunate human beings, and not as embodiments of evil spirits, to be shunned, and possibly abused and hurried out of the world as quickly as possible. It is still, as it always has been, an institution under Friendly care.

On this very interesting First-day we paid two distinct Friendly pilgrimages. One to the house where John Woolman died in 1672. The house has never been out of the ownership of descendants of the Priestman family who occupied it in the time of Woolman. The room in which the great preacher and philanthropist died was visited, but no furniture is in the house that was in existence in 1772. Later in the day we visited the old Friends' burying ground, where Woolman was buried. It is located in the heart of York, near the old city wall, and is well cared for. Woolman's grave is on the side of the yard, near the wall.

Hard by are the graves of Lindlay Murray, and William and Henry Tuke, connected with the founding of "The Retreat." The modest headstone at Woolman's grave is not his monument. That exists in his "Journal," which one of the foremost Americans, ex-President Eliot, classifies as one of the few books in the English language really worth reading.

HENRY W. WILBUR.

SAMUEL P. TOMLINSON. III.

Here my thoughts seem to revert back again to the scenes and circumstances that impressed my mind during the first few years of our home in Ohio. The meetings of Friends in this part of the State at that time were very large, embracing all the territory west of the Alleghany Mountains. The great emigration of Friends from the Southern and slave-holding States, owing to the terrible evils arising from human slavery, had so seriously impressed the minds of Friends in these States, that no outward advantages were sufficient to induce them to continue there longer than until the Northwestern Territory, where slavery and involuntary servitude it was declared never should exist, was enabled to receive them. And although the time was approaching when unparalleled dissensions presented themselves, yet the spirit of vituperation and condemnation was only just then beginning to gain a foothold in our once peaceful Society, and the sublime principles of love and unity seemed to be still the leading feature in our religious body.

This sense of love and charity continued unbroken until our sanctuary, so to speak, was invaded by ministers of London Yearly Meeting, who came among us seemingly more for the purpose of denouncing us as deists and infidels, than with the idea of encouraging us to walk in the way of grace and salvation. The peace and harmony that previously had been the crown and diadem of our Religious Society was thus invaded, and jealousy, the green-eyed monster, was permitted to come in and usurp the place of kindness and love. This condition of things very soon produced a division in the ranks of our Society, which, necessary as this result seemed to be in order that peace might again be restored to the severed branches, was, agreeable to its natural result, a great calamity to the world of professing Christians, they being deprived of the pure example and precepts of the Society of Friends through their own departure from the peaceable principles that had been an important characteristic of their life and faith.

But previous to this state of things having gained a foothold in the Society, the emigration of Friends from the South and East had been nearly or quite unparalleled in the history of the world; and by the time Ohio as a State was twenty years old, the population of Friends in Indiana and the western part of Ohio was sufficient to constitute another large Yearly Meeting, and that of Indiana was constituted by the action of Ohio in the year 1821. Thus within the space of ten years two large Yearly Meetings were established, the first in Ohio in 1812 from that of Baltimore, and the second at Richmond, Ind., from Ohio in 1821. But previous to the conclusion of the year 1828, both of these meetings had been shaken from center to circumference and divisions had taken place in their ranks, a circumstance that evidently must have had its inception in a lack of faithfulness on the part of its members to the sublime and spiritual teachings of the Gospel of Jesus Christ. And to my mind this lack of faithfulness was the result of a doctrinal or formal religion that had been accepted by a portion of the membership of the Society, in place of the inward and spiritual lessons inculcated by the pure and holy Jesus. All the observing class of men must see that if we expect to be saved through the medium of the Gospel, we must obey the precepts and teachings of that Gospel; and the great mission to the children of men of him that we accept as our guide and pattern, was to inculcate the principle of obedience to the prompting of the spirit of truth, which he declared would be in them as a guide into all truth. Hence the great and important work of his life among mankind was to impress the conviction that God, the Father of all spiritual light and life, was himself a spirit, and was incapable of being worshipped through any other medium than that of his own nature, which could only be by the operation of the spiritual gift he had conferred upon his rational creation for the wise purpose of enabling them to hold communion with himself. This, agreeable to the impress made upon my own mind, was the cause of the terrible scenes of tumult and trial that visited the Society of Friends.

The remembrance of the scenes that occurred in the Society during the years from 1820 to 1828 has led me to conclude that mankind must and will have a religion of some kind. If they have not thrown aside sufficiently the chains of education and habit to accept and obey the spiritual teachings of Jesus Christ, they will endeavor to satisfy the cravings of their immortal nature by clinging to forms and doctrines that in themselves are not possessed of any feature of eternal life. And being, as they clearly seem to be, the offspring of the reasoning and outward nature in

man, which as we are told can never work the righteousness of God, we cannot realize in them any element of spiritual grace and saving power.

The condition of schools for the education of the young in our State was at this early date in its history very low, a very few of them managed by teachers that at the present day would be tolerated. A circumstance that occurred in the summer of 1819, as it comes to my mind, I feel willing to mention, not with a feeling of egotism, but only for the purpose of conveying an idea of the lack of qualification prevailing among those offering their service as teachers at that day.

Soon after our settlement in Trenton, a family came to Mt. Pleasant from Chester County, Pa. There being several grown daughters in the family, and needing employment, one of them canvassed our village and vicinity for a subscription school, at $1.50 per scholar for three months. She obtained a number sufficient to warrant her in the undertaking; parents, being eager to have their children educated, it is likely asked but few questions regarding her capability. She boarded at our house and I was one of her students. Having had a very good opportunity for the exercise of my little ability in school learning, previous to our settlement in Ohio, I had worked out and set down in a book prepared for the purpose all the questions in Bennett's arithmetic, on through Tare and Tret, and at this school was reviewing my former work. On taking my slate to her on a certain occasion for an examination of my work, she called my attention to one of the questions as not being correctly worked. I again looked over it but could find no mistake, and so told her. Her reply was that she had not time to show me but would do so at noon. When that hour came I hurried home with my slate, got my book, and found that the work in that and on my slate were exactly alike, and she could do no less than yield to the evidence before her. But to cap the climax, she held possession of my old book, containing the work of a child only about nine years old, took it to school and held it as a key to determine when our work was correct. So far as my knowledge extended, she was a pretty fair sample of the teachers of the country schools at that early day.

In some of the larger villages and towns a better grade of teachers were employed, but as a rule, the general qualification of teachers, I think, was below the medium line. And I have often had to wonder how it was posible for the general standard of intelligence and knowledge to reach the altitude it did, when the opportunities on every hand were so very limited. But the energy and life that prevailed over every obstacle that presented in the paths of the people, seemed only to create a greater degree of diligence in overcoming the vicissitudes and difficulties that of necessity must be met. In the course of a few years this was all changed. Better teachers presented themselves, and before ten years had elapsed from the date first named, few States in the Union could boast of a higher grade of teachers or better schools than the State of Ohio; and this change was affected under the most discouraging circumstances that could afflict society, in a financial point of view.

"THAT SANCTUARY LIES IN HIS OWN HEART."

Apropos of the so-called "new religion" which was mentioned editorially in a recent issue of the *Intelligencer* and has been widely discussed in the secular press, I am sending herewith an extract from an article which appeared in the *American Magazine,* over the signature "An American Woman." The article of which this is a part assumes to be the observations of a mind that has grown up through the atmosphere of the churches unto an altitude where the vision of the individual grows strong through self-reliance. The article treats of the failure of the churches to meet human needs, and in the main is probably justified by known conditions; though she appears to be rather too willing to excuse the individual for his possible failure to make the church what it should be. But in conclusion she reaches a vital truth and expresses thoughts very much in harmony with the statements recently credited to Doctor Eliot (and, I may add, with the ministry of George Fox) as follows:

"Everybody knows that there is plenty of trouble with the churches. But is there any real trouble with the times? Men have deserted the churches, but has religion deserted men? Was there ever a time when the world was as moral as at present? Do we, after all, need a remedy? Is the so-called 'spiritual unrest' a *discontent?* Is it not rather a change, a growth, the awakening of the universal conscience?

"It seems to me that everybody is trying to cure what is, in itself, curative—a quickening of the sense of individual, spiritual responsibility and, along with it, the sense of responsibility of man for man.

"For, in the last few centuries, man has tasted blood for the first time. He has learned to think for himself in every department of life. He will not have his political convictions settled for him. He will not have his religious convictions doled out to him. He has learned that religion is an

individual thing—secret and sacred between him and his God. He has learned that religion is born and waxes strong, independent of churches and without benefit of clergy. He has learned that he needs no church in which to set up an altar to his God—that sanctuary lies in his own heart. He has learned that for religion to be a living thing, it must be accompanied by works.

"When one thinks of the old-time religion, what a hard, cold, humorless, merciless, selfish thing it was—everybody absorbed in a rush for individual salvation. 'God save *my* soul and the devil take the hindmost' would seem to have been its motto. Everybody was in such a frenzy to get to the heaven of his dreams that nobdy realized that this very earth was the hell of his horror. But in the place of that old selfishness has come the desire to make the world an abiding-place fit for the spirit as well as for the body of man. I say it as much in reverence for what is coming as in criticism of what has gone that, in the past, religion has held too much of the fear of God and too little of the love of man." YARDLEY T. BROWN.

THE ASSISTANT SUPERINTENDENT.

In most First-day schools the duties of the assistant superintendent are confined to conducting the school in the absence of the superintendent. Since no person ought to be chosen as assistant who is not fully competent to fill a superintendent's place, and in the normal course of events the superintendent should rarely be absent, it follows that the assistant should have regular duties and be an active force in the school all of the time.

In one school that we know the assistant has charge of all general exercises. This allows the superintendent to give all of his thought to other needs of the school, and has produced an interest in these exercises for the entire school that many other scholars would be glad to develop. In some other places, the assistant counts the attendance and keeps the records. The writer has no specific suggestion to make as to just what the assistant should do, but it is clearly a loss of energy not to have him regularly take some kind of responsibility. It may sometimes be possible to choose an assistant who has more knowledge of primary work and methods than the superintendent, in which case the special oversight of the children's classes may be entrusted to him. If, on the contrary, the superintendent is likely to study the needs of the younger classes, the assistant might be chosen with reference to the care of adult class work. This suggestion does not imply that he should be the leader of an adult class, but that he should be a special consulting member, familiar with the output of lesson leaves for adult classes, prepared to suggest reference books and collateral helps, and familiar with the methods of conducting conference classes. If schools have no member familiar with these various phrases of the subject, it is not a difficult matter for two people filling the executive positions in the school to acquire the kind of knowledge that will be helpful. Our real hope of advancement in the future is that we are beginning to develop local specialists, not people highly learned, but with interest, determination, and increasing knowledge. Through the influence of this increasing body of people we expect the character of our First-day school work to improve. It seems suitable, that where such people as are above referred to form a component part of the school, the assistant superintendent might be chosen from the group, and charged with special functions of oversight. If a school has no especially qualified persons, it should certainly encourage its officers to acquire some special knowledge of the conduct of successful First-day schools elsewhere, that they may pass on the stimulus to the work of their own school, and by placing real responsibility on two people instead of one, the efficiency of the school may be increased.

JANE P. RUSHMORE.

TRAVELING EXPENSES OF MINISTERS.

By the year 1653, we find that no fewer than thirty traveling preachers had joined George Fox, and by 1654 this number had increased to sixty. For all these, Swarthmore Hall was for many years not only a place of rest and refreshment, where they were always sure of sympathy and welcome, but also a centre of organization, where they met to talk over and arrange their plans, the place from which they went out and to which they returned from their travels.

There was also a central fund, managed by Margaret Fell and Kendal Friends, established for helping ministers on their journeys, or providing necessary food and clothing for those who were in prison or their families. For these purposes the early Friends gave liberally. They did not believe in paying people for their preaching, but they certainly believed that those who had money should freely use it to help those who felt called to preach the Gospel, but who had not means of their own for traveling and other needful expenses. *Elizabeth B. Emmott.*

In "The Story of Quakerism."

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 4, 1909.

THE NATIONAL EDUCATION ASSOCIATION.

Although Friends maintain separate schools for their children wherever this is practicable, their interest in and work for education is by no means confined to these. Because of the small number of Friends in many of our communities the children are obliged to go to the public schools, and so for the sake of their own, as well as for the well-being of children at large, it is incumbent upon Friends to make the public schools as good as possible. In addition to this the schools of the country offer us an excellent missionary opportunity, and many of our young people are doing work for the upbuilding of the country by instilling the principles of civic righteousness in the schools that are open alike to the children of the poor and the rich, of the ignorant and the cultured, of the foreigner and the native American.

Because Friends are zealous for the promotion of education that will fit children for right living, they are reading with interest the reports of the National Education Association recently held in Denver. The resolutions adopted there without a dissenting vote appear to be more than usually sane, clear and compact. These resolutions declare that the continuance of free democracy depends upon a system of state-supported schools which should include "elementary schools, secondary schools, schools for the training of teachers, and state universities." They declare that this system "must be democratic in its purpose and its administration"; it must provide expert supervision, more and better high schools, more schools for the training of teachers, and a merit system for their appointment and promotion, and the system "must exclude fraternities and secret organizations of every sort from the social life of the school." Whatever may be said in favor of fraternities in colleges these national educators seem to be agreed that they are harmful in our public schools. While asking for better qualified teachers they add: "This higher standard must lead logically to a longer tenure and to a compensation more nearly commensurate with the quality of preparation and with the nature of the service rendered." We quote two of the resolutions entire:

The purpose of our system of free common schools must continue to be chiefly culture for the individual and the transmission to posterity of the results of investigations and deliberations of the past. Our free schools must advance along the lines of educational democracy in the sense that they must provide equal educational opportunities for all. Although they must give practical preparation not only for the professions, but also for commercial life, the demands of any part of the business world that courses of study be subordinated to particular interests is not in accord with the proper aims of a national system of common schools.

The common schools of our country must recognize more fully than ever the necessity of training our youth for citizenship. The perpetuation of democracy depends upon the existence in the people of that habit of will which is justice. Liberty under law is the process for obtaining justice which has thus far been most successful among civilized men. The call to citizenship is a call to the exercise of liberty under law, a call to the limitation of liberty by law, and a call to the pursuit of justice, not only for one's self but for others.

The comments that might be made upon each of above, let every reader make for himself in his own thoughts. Another resolution endorses the purpose of the American School Peace League and urges all teachers to acquaint themselves with its work. And another endorses "the use of school buildings and all school equipment for community interests and social betterment." There is a hint in this last that some of our Friends' schools have already acted upon. Elsewhere in this issue will be found a report of two vacation schools held in the buildings and on the grounds of Friends' schools in New York and Brooklyn. No doubt there are other Friends' school buildings, to say nothing of meeting houses, that might be made of much more use to the communities in which they are situated than they now are.

A STUDY OF SOME MEETINGS. II.

Located in two narrow and beautiful valleys, walled in by high ranges of hills, in the central part of Pennsylvania, are two meetings; Bald Eagle and Centre. These are usually small gatherings, but, as in other localities, the neighbors are friendly and, together with the usual attenders, assembled in fairly large numbers in the two meeting houses, and also in the Methodist church in Stormstown. In each case there were many young people present who listened most attentively to the messages given. Some seemed touched and burdened hearts were relieved.

On the crest of the Alleghanies in Pennsylvania is the town of Grampian, where a flourishing

meeting is located. This is one of the instances where good judgment, combined with well-regulated zeal, has saved a meeting from extinction and restored it to vigor. Some few years ago the meeting house stood on a hill a mile outside of the town, in so exposed a place as to be inaccessible in cold weather, and the temperature often falls below zero there. Often but two or three were at meeting. Such was the situation when several of the younger men and women of the meeting, feeling the responsibility resting upon them, decided eight years ago to erect a new and attractive meeting house in the town of Grampian. The result has been most gratifying. Many new members have been received, a new spirit has developed in others, and there is present a beautiful spirit of fellowship and brotherly kindness. The usual attendance is eighty. A large First-day school is conducted here, with interesting exercises, including singing. It was found that there was a strong desire among the young people for singing, and this being yielded to has produced good results. Where there arises such a desire, it is evidently wise to accede to it. There is no violation of principle involved, so far as singing in the First-day school is concerned, and a refusal on the part of older people to allow it when such request is made, will surely tend to alienate our young people. Rather than have this happen, the older people should assist the movement.

A notable feature of the meetings in this part of Pennsylvania is the number of children present. Mothers, in order to be present themselves, are accustomed to bring their babies with them—an interesting feature of the meetings which disturbs nobdy. Almost invariably the babies kept good order, and there is a small room near the front door of these meeting houses provided for the comfort and convenience of mothers and infants. There is a manifest advantage in starting children on the right path early. When First-day morning arrives, there is no question as to whether the members of a family shall go or not. Attendance is a matter of course. There is a valuable suggestion here.

The town of Bedford nestles among the hills of Bedford County, a mile or two from the famous resort known as Bedford Springs, which in former days was the favorite gathering place of Southern and Western statesmen, and is still a popular place of recreation, with its springs of magnesia, of iron, of sulphur and of pure gushing water.

One evening a score of residents of Bedford, very few of them members of our Society, gathered in the hospitable home of Allen C. Blackburn for a simple Friends' meeting, wherein a beautiful spirit of Christian fellowship was manifested. Why do we not oftener invite those not in membership to meet with us? Are we not all children of one Father? Perhaps our simple but earnest message may bring comfort and healing to some soul that could not be otherwise touched.

Ten miles north of Bedford is the interesting meeting called Dunning's Creek, at Fishertown. For seventy years no minister has resided there, and yet the meeting is growing, manifests wonderful vigor and exerts a beneficent influence on the community. It has been said that for many years there has been no resident minister. This is true of only one aspect of ministry, for almost every member of this meeting is a true minister. There is the ministry of regular attendance, since out of a possible attendance of sixty-five, sixty-five are usually present. Several of these must travel from Bedford to reach the meeting house, and they come regularly.

There is the virtue of hospitality There is the ministry of taking part in the business of the meeting and of serving as officials. There is the ministry of loving care over each other and of offering the helping hand when needed. There is the ministry of bearing pain and misfortune with cheerfulness. There is ministry in the giving of time, thought and money to the concerns of the meeting by men active in business affairs, who aim to carry out in their lives the command "Seek ye first the kingdom of God and His righteousness."

All of these elements combine to render a visit to this meeting full of interest, inspiration and encouragement to him who has the privilege of mingling with these Friends.

At the evening meeting the house, which is commodious, was filled with a mixed company, comprising many young people from the village, among whom were counted forty young men and boys.

As but one day could be passed in this neighborhood, visits to the homes of Friends could be made in few instances. To meet this emergency, an invitation was extended for all to gather on the lawn at the home of Elias Blackburn, affording a delightful opportunity for informal social intermingling. A similar occasion was enjoyed while in Grampian, at the home of James Wall.

O. Edward Janney.

The true strength of every human soul is to be dependent on as many nobler as it can discern: and to be depended upon by as many inferior as it can reach. —*Ruskin.*

A CANADIAN PILGRIMAGE.

I left Chester early in the morning of Eighth month 13th, stopping the next day to spend a couple of hours at Niagara Falls. Going down the Gorge Route to Lewiston, I crossed Lake Ontario by boat when it happened to be quiet and peaceful, to Toronto, and spent a few days with a nephew and his family. On First-day we attended Friends' meeting, which convened in Zion Church, corner of College and Elizabeth Sts. I was glad to meet with Wm. Greenwood Brown, Lydia and John Richards and others of whom we have heard. About forty persons were present, which was a good attendance considering it was rainy weather and many Friends were out of town for the summer. Leaving Toronto by boat I sailed down the St. Lawrence River, passed through the Thousand Islands and the Rapids, and changed boats at Montreal for Quebec, where I made good connection for boat up the Saguenay River. The picturesque and attractive scenery along these rivers is well worth seeing, and the ride of nearly seven hundred miles from Toronto to Chicoutimi was most interesting. Travelers through Canada enjoy the Saguenay trip although many go no further than Quebec. It takes but twenty-four hours more and one is fully repaid. The steamboats are large and comfortable and weather delightfully cool.

On returning to Quebec it was First-day, and I attended religious services in the Basilica, a Roman Catholic Church, and the English Cathedral. Next day was spent at St. Anne De Beaupre, a village twenty miles from the city, where there is a noted church which is considered a sacred shrine for Roman Catholics, where pilgrimages are made every year. It is said that the power of St. Anne has healed many of their diseases and miracles have taken place there for the past years; as an evidence of this, great columns of crutches are shown the visitor. Montmorency Falls were seen from the train, and is considered a place of interest to the tourist.

I returned to Montreal to spend a few days. I have visited some of the churches here and have seen most of the places of interest, and expect to go to-morrow to Glenburnie to meet with the Central Committee.

The proceedings of this body will doubtless be waited for by the readers of the *Intelligencer*. The locating of the General Conference and arranging a program claiming our attention, will be rather difficult to decide, but I hope to see the meetings well attended and satisfactory.

SARAH B. FLITCRAFT.

MENALLEN QUARTERLY MEETING.

Menallen Quarterly Meeting was held in the pretty grove-surrounded meeting house near Benderville, Eighth month 22nd and 23rd. The days were cool and pleasant and the birds sang merrily as they flitted about in the trees.

On First-day morning an impressive silence was broken by Joel Borton who gave a practical heart-to-heart sermon on applied Christianity. He said in part: "No matter what the creed if we but live Christ-like lives. Everyone should profess Christianity and apply it to each action of their lives in order to measure up to the standard of the Perfect Man. Do something every day to make the world better and to lessen the suffering in it." He then appeared in a petition to our Father for more of this Christian spirit and a thanksgiving for all the good things round about us.

On Second-day Hiram Griest spoke of Faith, the need of it and the evidences in the world around us of a loving Father.

Joel Borton then followed, speaking on the topic, "Is it worth while?" He explained the meaning of life, then spoke of the things which hinder perfect living, as worry and pretense, and of the things which make perfect living, as love and faith. Each one needs to ask himself what he requires to make his life worth while to himself and to the world.

The presence of a number of Friends from other meetings gave us much help and encouragement. Especially noticeable was the greater social mingling in which both young and old joined, and which every one enjoyed. This sociability is needed and will do much to hold the young in membership with us.

CLOSING EXERCISES OF FRIENDS' VACATION SCHOOLS.

On Sixth-day morning, Eight month 27th, the Summer School held in the gymnasium of Friends' Seminary in New York City, held its closing exercises. There were over 100 children in attendance. Many of them were dressed as well as the petted darlings of the rich would have been on a similar occasion—with white dresses, lace, embroidery and ribbons. All had made as brave a showing as possible. In come cases, this was not much. One poor little girl wore white shoes, entirely out at the toes, and had no stockings under them.

Most of the children looked well and strong. A few were pale and weak. Many of the mothers had come to see their children in their exercises. Most of these mothers brought a baby, and the

mothers showed the lack of proper nourishment even more than the children did.

The exercises consisted of the usual songs and games. Around the walls was an exhibition of the children's work. About thirty large boys under the care of a Swarthmore student, had done creditable work in the carpenter shop. They had made boxes for salt, for knives and forks, and other kitchen conveniences. Twenty-four girls had made cheese cloth curtains with a stencil border. The children valued these curtains so much that they were hung up in their homes for Sunday only, and kept laid away during the week. Some reported that their mothers said they must wash the windows now that they had such nice curtains. The children had also done cane-seating, raffia, bent-iron and pierced-brass work.

After the exercises the children had lemonade, sandwiches, crackers, and candy. The last named were served in baskets made by the children themselves of stiff paper. Each basket had two compartments. The mothers were served later with tea.

The school has had a large attendance all summer. There have been six nationalities represented. The pupils range in age from two to sixteen years. In some cases the children bring the baby in the baby carriage, so that they can look after it during their school hours. The family of nine children who attended last year, have not been regular this summer, as they had to stay at home to sew spangles onto collars, even the little girl four years old helping in this work!

This school for poor children in New York has been conducted by Friends for about ten years. This summer there was also one in Brooklyn. Its closing exercises were held on the same day and were of about the same character. The schools are under the care of a committee appointed by the Monthly Meeting. The meeting appropriated $150, and the rest of the cost is collected by the Committee; $50 was received from the Phebe Sutton Fund. The rooms and tables on Sixth-day were decorated with flowers. Friends in various neighborhoods send flowers to the school and they are also sent by the Fruit and Flower Mission. The children in these schools have had some use of the gymnasium apparatus, the large boys have had ball games, and all have used the out-door playgrounds.

The life of a child in the city during the whole summer, is one to be pitied, and every effort to make it happier is worthy of the assistance of all. The training given in these schools will not only make for happiness, but for the growth of mind and body and the development of character, counteracting the degrading influence of the street.

SICILY A MONTH AFTER THE EARTHQUAKE.

A visit to Sicily, always unique and of great interest, proved especially so this year after the earthquake. A night by boat from Naples brought us to Palermo, very beautifully situated on the harbor of the same name, with mountains surrounding in all directions the valley which it partly occupies, known as the "Shell of Gold," and we understood the significance as we climbed a neighboring viewpoint and looked down on the extensive groves of lemon and orange trees, laden with their golden fruit. Many days can be spent exploring the beauties of the neighborhood. The mosaics in the Royal Chapel and in the Duomo of Monreale, a village three miles away, are most wonderful; in both cases the walls and ceilings are literally covered with them, pictures of Bible scenes in a gilt background, many very amusing in their conception.

In Palermo, as in all accessible Sicilian cities, many refugees were being cared for, some in houses rented for the purpose, others in barracks loaned by the German Emperor, put up in one of the town parks. The ladies in the pension were busy sewing for them, and had many interesting things to tell. One of them would have liked to adopt a couple of children, but the Queen has taken the orphans under her special care and will not allow them to go to foreigners; some are being cared for by relatives, where such can be found, a few are in Italian families, but most are to be raised in orphanages. In Syracuse there was an orphan asylum, of which only the first floor was finished, and about forty children were in it; after the earthquake the committee sent from Massachusetts to look after the spending of the money raised by that state, decided to contribute sufficient funds to pay for the labor necessary to finish it; the town supplied the materials, the government will support it, and it will be managed by the priests; over one hundred and fifty boys will be cared for in it.

One of the saddest stories we have heard was of a woman in the Palermo hospital; her husband saw the wall of their house about to fall in on them; as she took up their little child he threw himself on her to try to save her. All were buried in the debris; his back was broken, though he lived some hours, part of the time unconscious; the child lived over a day; the woman was not rescued for four days, lying helpless between dead husband and dead child. Such tales disclose vividly the horrors.

Girgenti, on the south side of the island, is a quaint, curious town, on a bluff, looking over the valley containing the Greek ruins, to the Med-

iteranean, three miles away. The temples built by the Greeks, between 400 and 500 B. C., were generally badly demolished by earthquakes, only "Concordia" is in good condition with all its pillars standing, altar place in evidence, and general plan easily recognized; it stands in majestic beauty on an eminence overlooking the plain and is very impressive; it is said to be, next to that at Paestum, the finest Greek ruin outside of Greece.

The all-day trip by rail from Girgenti to Syracuse was tedious, but interesting in its variety and novelty; at first we went through a rocky, dreary section, with numerous sulphur mines, but almost nothing growing, not a tree or bush, only a little grass where goats could find a scanty living. Further on we ran through orange and lemon groves, weighted down with fruit, and just coming into blossom, and fine fertile valleys with great variety of flowers, much more like our idea of Sicily. At sunset, after wandering some distance around the base of Etna, we caught a glimpse of it across the dark blue sea, over an expanse of rugged country, dazzling white rocks, here and there orange and lemon groves, and little villages perched on top of promontories outlined against the deep blue sky. A cloud hung about the foot of the mountain, but the snowy top showed out above, with its ever-smoking crater. The quiet grandeur of the scene was awe-inspiring.

Syracuse is worthy of a lengthy stay. Across the harbor, along the winding, shallow, picturesque Anapo River, is the only place in Europe where papyrus grows, a charming morning's excursion. A couple of miles from the town are the remains of the Greek fort, on a hill commanding a wonderful view in all directions, over the sea and across the country to Etna, the conspicuous landmark of Eastern Sicily; it is a curious place with underground passages through which one can wander, coming up and out in unexpected spots; from the fort a wall extended surrounding the town, and can still be seen in places.

The quarries (Latomias) are now converted into beautiful gardens; the effect of them is very weird, immense irregular holes with masses of rock left standing here and there, great arches cut from one section to another, and in places large pieces of rocks fallen in fantastic shapes, or suspended so they seem ready to fall and crush all below. From the Latomia Paradiso is cut the "Ear of Dionysius," a cave the shape of a human ear, so aranged as to acoustic properties, that a whisper comes back as an echo, or is carried to the top and can be heard through an opening near the upper tier of seats in the Greek Theatre. Dionysius is said to have sat there enjoying the play while listening to the conversations of his unsuspecting prisoners below. The Greek Theatre is in excellent preservation as is also the Roman Amphitheatre, both cut out of solid rock, tier upon tier of seats. Nothing seemed too tremendous an undertaking for those days, most of the labor coming from prisoners. In one of the Latomias hundreds of Athenian prisoners were starved to death at one time.

The catacombs of Syracuse are larger and of finer workmanship than those of Rome; they are three stories deep, cut into the rocks, and in several places there are arched chapels twenty or twenty-five feet in diameter, from which run passages eight or ten feet high in different directions, along which are the niches containing the bodies. A number of frescoes are still fairly clean. The catacombs extend under many acres, and there is an opening by the sea where Paul entered and traversing numerous passages came to the little church below ground, where he preached several times; he is said to have been here three days, and they show the identical altar where he preached and the entrance from the catacombs through which he came.

(To be continued)

LUCY BIDDLE LEWIS.

A "FRIENDS' CONFERENCE" IN JAMAICA.

Our friend, Forrest Shreve, who is botanizing in Jamaica, writes as follows: "I noticed in a Kingston paper this week an account of a 'Friends' Conference' held in this island, which I thought might be of a bit of interest to readers of the *Intelligencer*. The Friends, so-called, are not very numerous and are in a part of the island where I shall not be apt to come in touch with them, but I think this article shows pretty clearly what their leading characteristics are. In spite of their having got so far from our original customs they have still retained some of the phrases we are in the habit of using." We quote a few passages from the report:

The Conference [which was held four days] was attended by 30 delegates from eight stations and eight substations, besides the missionaries and native workers . . . . .

The Sunrise prayer meeting was led by Miss A. J. Kennedy, and was a rich spiritual uplift....

The 11 o'clock meeting for worship was under the care of Mrs. Swift and Rev. J. W. Ford....

At 3 p. m. Miss N. Andrews, principal of Happy Grove Girls' School, conducted a regular junior class meeting. A very helpful feature of this meeting was an illustration by the use of iodine and hyposulphite of soda, showing how sin defiles the heart, and how the blood of Jesus can cleanse it....

As there were about 25 or more East Indians attending the conference there was a special meeting conducted for them in Hindi by some of the workers at 3 p. m.

The spiritual condition of the many Chinese in our midst claimed our earnest attention. A deep concern for them resulted in a committee being appointed to obtain Chinese portions of Scriptures and tracts for distribution among them....

A very helpful program was rendered by the Temperance Department. A blackboard exercise showed the contrast between John Thirsty, who drank moderately for ten years, and John Thrifty, who lived a sober, industrious life and became a member of a building society. At the end of ten years the former had only a pile of rum puncheons left (and they belonged to the shopkeeper), while the latter had a beautiful home and no rent to pay....

The President of the North Side Sunday School Union presented the banner to the school having the largest average attendance the past quarter. He also gave an interesting and instructive address on how to make the opening and closing exercises of the school more interesting and attractive.

A SCHUYLKILL PILGRIMAGE.

A pilgrimage to Schuylkill Friends' meeting is being planned for the afternoon of Seventh-day, Tenth month 2nd, 1909.

Schuylkill is an indulged meeting belonging to Radnor Monthly and Philadelphia Quarterly meetings, and is almost one hundred years old.

It is earnestly hoped that a large number of Friends will avail themselves of this opportunity to visit the historic spot.

Trains for Phoenixville leave Broad Street Station at 12.52 p. m. and Reading Terminal at 1.15 p. m. MARTHA W. MOORE.

FRIENDS' ASSOCIATION.

ACCOTINK, VA.—The Woodlawn Y. F. A. held its regular meeting on the porch of Francis Wilkinson's home Eighth month 8th. The meeting was opened by Scripture reading. The secretary read the first chapter of Elizabeth B. Emmott's "Story of Quakerism." This was discussed at some length. Then Frank Wilkinson gave some current topics, and Edward Walton told of the Republican convention recently held at Newport News, and of the stand the Virginia Republican party is making in the cause of temperance. The committee on Woodlawn history being unable to make a full report, it was continued until the next meeting. Adjourned after roll call to meet Ninth month 5th, at Walnut Hill, the home of Edward Walton. L. W. G.

THE THRESHER MOVES.

So heavy hangs the noon, so warm and still,
The very bees have checked their mumbled song,
When comes a treble note, a warning shrill—
Now, shall a brazen motor dash along
With haughty throb and hiss?
No, no, a veteran this,
More sharp of cry, less eager, though so strong!

First puffs the engine past, and marks so well
The fluffy road-dust with its curious tread
The most unthinking comer-on can tell
What sort of traveler has gone ahead.
Then looms the harvest's king,
A cumbrous, toppling thing,
Huge as a circus-wain, and just as red.

Last limps the water-cart—the vagabond
Of this good company, for on its seat
Nidnods a lenient driver, much too fond
Of summer airs, of memory-pictures sweet
To urge the beast whose rein
Slips out and in again
Past his old fingers, bronzed with frost and heat.

Mid-field, an engine's hum; the golden spout
Of straw from out a long red lip; a warm,
Soiled lad—himself of little use, no doubt,
Though big the effort of his short right arm.
Years have not rubbed away
The "feel" of threshing-day!
This grizzled farm boy knows the old, old charm!
—*Jeannie Pendleton Ewing, in Youth's Companion.*

BIRTHS.

MARTINDALE.—At West Chester, Pa., Eighth month 20, 1909, to Chester Passmore and Bertha Foulke Martindale, a daughter, who is named Eleanor Foulke Martindale.

MARRIAGES.

HAMPTON—NORTHRUP.—At Orchard Park, N. Y., Eighth month 16th, 1909, Edward Storrs Hampton, son of the late Aaron and Phebe M. Hampton, of East Hamburg Executive Meeting, and Clara Esther Northrup, daughter of Eli B. Northrup, of Spring Brook, N. Y.

TOMLINSON—TOMLINSON.—At the bride's home, in Germantown, Philadelphia, on Fourth-day evening, Eighth month 25th, 1909, by Friends' ceremony, Alvan J. Tomlinson and Emily T. Tomlinson, both of Germantown, and both formerly of Byberry.

DEATHS.

ARNOLD.—At his home in South Farmington, Ontario County, N. Y., First-day, Eighth month 22, 1909., after a lingering illness, Levi P. Arnold, aged 76 years; for many years an elder of Farmington Executive Meeting of Friends. Interment at South Farmington Friends' Cemetery, Fourth-day the 25th.

BROWN.—At his home, Cornwall, N. Y., on Seventh-day, Eighth month 21st, J. Quimby Brown, in his 85th year.

COOK.—Evelyn L. Cook died at Glendale, Arizona, Eighth month 17, 1909, of Bright's Disease, aged 65 years. She was buried in Greenwood Cemetery, Phoenix, Ariz., leaving to mourn her loss her husband, Charles A. Cook, two sons and two daughters. She previously resided in Illinois, Nebraska and Kansas.

DARNELL.—Eighth month 7th, 1909, near Medford, N. J., Alfred Erwyn Darnell, son of G. Cressman and Ethel Zelley Darnell, aged 15 months; birthright member of Medford, N. J., Monthly Meeting. It can well be said that this dear little child showed an uncommon sense of courage, patience and sunshine in his severe suffering.

HEACOCK.—At Quakertown, Pa., Eighth month 4th, 1909, J. Levi Heacock, in the 66th year of his age.

KIRKBRIDE.—At Baltimore, Md., on the evening of Eighth month 22d, 1909, Ann Kirkbride, in the 92d year of her age. Interment Fourth-day in Friends' ground, Fallsington.

SMITH.—At his home in Winchester, Va., on the evening of the 29th of Seventh month, 1909, William R. Smith, aged 75 years. His feeble health extended over a period of more than a year.

He, with his wife, spent last winter near Sanford, Fla., returning in spring much improved in health. His genial disposition and integrity commanded the respect and esteem of a wide circle of friends. Interment in Mt. Hebron, on the 31st, in Winchester, Va.

THORNE.—At Millbrook, Dutchess County, N. Y., Eighth month 25, 1909, Phebe Anna Thorne, a member and minister of the Monthly Meeting of New York, in her 82d year. The funeral, from the residence of her brother, Samuel Thorne, Millbrook, N. Y., took place on Eighth month 28, 1909. The interment was in the Thorne family plot, Woodlawn Cemetery, West Chester County, N. Y. A sketch of her life will appear in next week's *Intelligencer*.

NOTES AND ANNOUNCEMENTS.

The *British Friend* for Eighth month contains a report of the Swarthmore Summer School by Elizabeth Powell Bond which gives our English Friends a clear idea of the spirit that pervaded the place and the character of the work done.

At Bedfordshire Quarterly Meeting, held in beautiful weather at Kettering on the 14th and 15th ult., Henry W. Wilbur and his wife (of Philadelphia) were present, and also Edward Grubb, who gave an account of his recent visit to Germany with representatives of the British Churches, and also introduced an earnest discussion of the subject of "Christian Dicipleship." The late Dr. William Wilson spoke interestingly on the recent visit of the deputation of the F. F. M. A. to India.—*The British Friend.*

Henry W. Wilbur, who is on a short visit to this country with his wife, is General Secretary of the "Committee for the Advancement of Friends' Principles," which represents the seven Yearly Meetings of the "other Branch" in America. He is desirous to see as much as possible of the work of Friends in England during his brief visit. Besides the Quarterly Meeting mentioned above, he has been present at Berks and Oxen, Bristol and Somerset, and Yorkshire Quarterly Meetings, and has visited meetings and Adult Schools at Bournville, Croydon and elsewhere. His presence in this country has been cordially welcomed.—*The British Friend.*

A Friend writes that at Salem Quarterly Meeting, held at Salem, Ohio, Eighth month 14th, Salem Monthly Meeting entertained all the Friends in attendance at the home of James Whinery, who very much enjoyed the occasion. Though nearing his 91st milestone, he was able to attend the meeting, and his interest in all that is going on remains unabated.

On Sixth month 30, 1909, at his own request, Charles E. Brown was retired from active service in the Accounting Department of the Pennsylvania Railroad. Charles Brown is the son of the late Levi K. Brown, who for some thirty years was clerk of Baltimore Yearly Meeting. He entered the service of the Pennsylvania Railroad in 1867, and was connected successively with the Engineering, Transportation and Accounting Departments. Just before his retirement he was presented by his fellow clerks with a fine leather suit case and a silk umbrella. He retired on account of failing health and impaired eyesight. He is a veteran of the Civil War.

Forty-two years ago, when he entered the railroad service, 24,000 pounds was considered a carload, and thirty cars a trainload; four days before he retired a Pennsylvania engine hauled 85 steel hopper cars, loaded with 8,850,000 pounds of coal, a distance of 124 miles in 17 hours and 15 minutes. This shows a twelve-fold increase of power.

The thirty-first annual musical and literary entertainment was held at Solebury Deer Park, Pa., on the 25th, with a large attendance. A feature of the program was a debate on the question, "Resolved, that an increase in the army and navy of the United States should be discouraged." The speakers on the affirmative were J. H. Hoffman, County Superintendent of Schools; H. J. Shoemaker, of Doylestown, a member of Buckingham Monthly Meeting; Reuben M. Price, of Solebury, and Dr. J. E. Scott, of New Hope.

The judges were D. Newlin Fell, Justice of the Supreme Court of Pennsylvania; Judge Mahlon H. Stout, of Doylestown, and Judge Edward W. Magill, of Philadelphia; they gave their decision in favor of the affirmative by a vote of two to one.

Extract from private letter: "Our dear friend Phebe Anna Thorne died at six o'clock yesterday afternoon [Eighth month 25th]. Peacefully as a babe sinks to sleep in its mother's arms she passed away. The last words she uttered were to her brother, upon whose hand her right hand was resting:

"I love thee—I love thee—farewell." The tenderness with which this brother and his wife ministered to their dying sister was wonderful, and he especially feels the parting time.

"We are in sorrow and yet grateful for her release to the Power who hath ordered all things well."

We thank our Heavenly Father for the beautiful life that has been spent among us, for the heart of tenderness and love, and for the blessed influence of her consecrated spirit; for the peace which was largely her portion—the peace which passeth understanding; for the victory His

grace has won, and for the rest that remaineth for the children of God.

Purchase First-day School has taken a collection each week for the Vacation School, held at 16th Street, New York City. The contributions have amounted to $18.19. Richard Burdsall, Jr., was our treasurer. About 100 bunches of flowers have been sent each week to the school. Love to the dear Father, helpfulness and loving service is the watchword of our school.

SAMUEL WILLETS, *Sup't.*

8th mo. 29th, '09.

The First-day school conference at Kennett Square, Pa., has been postponed until Ninth month 18th. Full particulars of program will be announced in due time.

The regular Fall meeting of the Executive Committee of the General Conference of Friends' Associations will be held on Seventh-day, Ninth month 18th, at 1.30 p. m., in Room No. 1, Meeting House, Fifteenth and Race Streets, Philadelphia, Pa.

MEETING OF GEORGE SCHOOL ASSOCIATION.

The third regular meeting of the George School Association will be held at George School, Ninth month 10th and 11th, 1909. Members are invited to arrive Sixth-day morning. The committee in charge have outlined the following general scheme of entertainment:

Sixth-day: 12.30 p. m., luncheon; 2.00 p. m., Penn-Whittier hockey game; 3.00 p. m., Penn-Whittier base-ball; 6.00 p. m., dinner; 7.00 p. m., reception in library and parlors; 8.30 p. m., lecture.

Seventh-day: 10.00 a. m. Faculty meeting of past and present members; class meetings. 11.00 a. m., business meeting of G. S. Assiciation; 12.30 p. m., luncheon; 2.00 p. m., field sports, for which a great variety of contests is being arranged by the committee. 5.00 p. m., banquet; 8.00 p. m., musical.

As members arrive arrangements have been made for registering, the payment of dues ($1), and the assignment of rooms.

Since school will not be in session there will be ample accommodation for all, and it is hoped that every George School ex-student, ex-member of the faculty and committee will feel free to come.

THOUGHTS.

Thoughts are not things, but thoughts are power;
And what a wondrous change is wrought
By change of thought, within a single hour!

S. M.G.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

NINTH MONTH 4TH (7TH-DAY).

—Conference at Saratoga Meeting House, near Quaker Springs, N. Y., at 2.15 p. m., attended by members of the Central Committee. All are cordially invited.

—Whitewater Quarterly Meeting, at Huntingdon, Ind., at 10 a. m.

—Blue River Quarterly Meeting at Benjaminville (near Holder), Ill., at 10 a. m. Ministers and Elders the day before at 2 p. m.

NINTH MONTH 5TH (1ST-DAY).

—Byberry, Pa., Friends' Association, in the Meeting House.

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, 3 Bank St., at 11 a. m.

—At Concord Meeting House, Del. Co., Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

—Woodlawn, Va., Young Friends' Association at home of Edward Walton.

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

PENN MUTUAL LIFE
PHILADELPHIA

—At Friends' Home for Children, 4011 Aspen Street, West Philadelphia, a meeting for worship, at 3 p. m. All interested in religious training of children are cordially invited to attend.

NINTH MONTH 6TH (2ND-DAY).

—Duanesburg Half Yearly Meeting, at Quaker Street, N. Y., at 10 a. m.—Changed from the usual time on account of the Central Committee Meeting at Glenburnie.

Nebraska Half Yearly Meeting, near Genoa, Neb., at 10 a. m. Ministers and Elders the 7th-day preceding at 2 p. m. Meeting for worship First-day at 11 a. m. First-day School Conference at 2 p. m. Friends from Eastern and other meetings cordially invited.

—Center Quarterly Meeting, at Center (Half Moon), near Port Matilda, Pa., at 10 a. m. Ministers and Elders the Seventh-day preceding, at 3 p. m.

NINTH MONTH 7TH (3RD-DAY).

—Chesterfield Monthly Meeting, at Trenton, N. J., at 2.30 p. m.

NINTH MO. 9TH (5TH-DAY).

—Salem Quarterly Meeting at Woodstown, N. J., at 10.30 a. m. Ministers and Elders the day before at 3 p. m.

—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, at 10 a. m. Ministers and Elders the same day at 8.30 a. m.

NINTH MONTH 10TH AND 11TH.

—George School Association at George School. Sixth-day, 12.30 p. m., Seventh-day, 10.00 a. m., 12.30 p. m., and 8 p. m.

Members expecting to attend will please notify Margaretta Packer, George School, Pa., when they expect to arrive and how long they can remain.

NINTH MONTH 11TH (7TH-DAY).

—New York Monthly Meeting at 15th Street and Rutherfurd Place, New York, at 2.30 p. m.

—Salem First-day School Union at Salem, N. J., at 10 a. m.

NINTH MONTH 13TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek (near McNabb), Ill. Meeting of ministers and elders on Seventh-day, the 11th, at 10 a. m. First-day school conference, Seventh-day, at 3 p. m. Those expecting to attend, or desiring information concerning trains, should write to Alice E. Tomlinson, Fannie C. Griffith, Frank E. Smith, or Wm. L. Mills, McNabb, Ill.; Edna Wilson or Wm. L. Bumgarner, Magnolia, Ill.

—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a. m. Ministers and Elders the Seventh-day before, at 3 p. m.

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.

—Canada Half-Yearly Meeting, at Newmarket, Ont., at 11 a. m.

TENTH MONTH 2ND (7TH-DAY).

—Pilgrimage to Schuylkill Meeting, Chester County, Pa., 2.30 p. m. Trains for Phoenixville leave Broad Street Station at 12.52 p. m., and Reading Terminal at 1.15 p. m.



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NINTH MONTH 16TH (5th-DAY).

—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a. m. Ministers and elders the day before at 3 p. m.

NINTH MONTH 18TH (7TH-DAY).

—At Kennett Square, Pa., in the afternoon a Conference on First-day School Work.

—Meeting of Executive Committee of General Conference of Friends' Associations in Room No. 1 Race Street Meeting House, Phila., at 1.30 p. m.

NINTH MONTH 25TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y., at 11 a. m. Ministers and elders the day before at 2 p. m.

BOOK NOTES.

"When America Was New," by Tudor Jenks, tells the story of our country in a simple and engaging manner, narrating the history of the colonists from the standpoint of everyday life and customs. It portrays the early Virginia settlements, the Puritans, the Dutch, the Quakers, and the Catholics. (T. Y. Crowell & Co., New York.)

Stephen Phillips' "New Poems" are in their author's vien of strong feeling and rich imagery. It is now some years since his early volume of poems; in the interval he has published five dramas in verse. It is good to hear him once more in the lyric mood, as in the poem "Thoughts in a Meadow,"

A child will sorrow at evening bells
over meadows,
And grieve by the breaking sea.
O never alone can we gaze on the blue
and the greenness;
Others are gazing and sigh;
And never alone can we listen to twilight music;
Others listen and weep.

(John Lane, New York.)

"From Gretna Green to Land's End," by Katharine Lee Bates, is an account of a literary journey through England, touching on the old historic and romantic memories of many storied castles and towns. The author has seen and felt the charm of Old England, and illuminates her pleasant paragraphs with effective fragments from the ancient ballads and the treasure-house of English poetry. (T. Y. Crowell & Co.)

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Thoughts that dive deepest
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—*Wm. Watson.*

BOOK NOTES (*Continued*)

In the same series is Lord Bacon's "Advancement of Learning and the New Atlantis," in one volume. The "Advancement" is the work in which John Quincy Adams found "a copious and cheering exhibition of the dignity of learning—a theme upon which I follow him with delight." And Dean Church considered it "the first great book in English prose of secular interest; the first book which can claim a place beside the 'Laws of Ecclesiastical Polity,'. . . . a book which we can never open without coming on some noble interpretation of the realties of nature or the mind; some unexpected discovery of that quick and keen eye which arrests us by its truth; some bright touch of his incorrigible imaginativeness, ever ready to force itself in amid driest details of his apgument."

The World's Classics (Oxford University Press) contain many favorite books in convenient pocket size, printed on light thin paper. "The Golden Treasury of English Lyrics" is one of these,—Prof. Palgrave's well-known collection, with additional poems by Browning, Arnold, Tennyson and other recent authors. Another volume is Charlotte Bronte's "The Professor," with the Poems of the Bronte sisters added. Emily Bronte was the best singer of the three; she felt and expressed the loneliness and wild beauty of the moors,

—"the moors, where the linnet was trilling
Its song on the old granite stone;
Where the lark, the wild skylark, was filling
Every breast with delight like its own."

The *Century* for September contains two articles that throw light on the problem of municipal government in our largest American city: "The New York Police in Politics," by Theodore A. Bingham, late police commissioner of that city, and "The London Police from a New York Point of View," by William McAdoo, formerly police commissioner of New York.

Among the articles in the current *McClure's* are "The Best Way to Prevent Industrial Warfare," by President Charles W. Eliot; "Farthest South," by Lieutenant Shackleton; "Beer and the City Liquor Problem," by George Kibbe Turner, and "An Englishman's Impressions of American Rule in Cuba," by Sir Henry Johnston.

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Entered at Philadelphia Post Office as Second-class Matter.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 11, 1909.

Volume LXVI. Number 38.

All around us there are spiritual forces working just as silently and surely as those of electricity. Every one who joins hands may let the electric current flow through him, whilst one who stands alone may disconnect and weaken it. Only let us link ourselves on to the right force and every one of us may be a channel and an instrument. ONE OF THE MILLION.

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FAITH.

Thou canst not prove the Nameless, O my son;
Nor canst thou prove the world thou movest in;
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one;
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself.
For nothing worthy proving can be proven
Nor yet disproven; wherefore, be thou wise;
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith;
She reels not at the storm of warring words;
She brightens at the clash of "Yes" and "No";
She sees the best that glimmers through the worst;
She feels the sun is hid but for the night;
She spies the summer through the winter bud;
She tastes the fruit before the blossom falls;
She hears the lark within the songless eggs;
She finds the fountain where they wailed "Mirage!"

—*Alfred Tennyson.*

OHIO YEARLY MEETING.

This Yearly Meeting was held this year, as usual in alternate years, at Salem, Columbiana County, in the northeastern portion of the State. The Yearly Meeting of Friends of the London affiliation is held this year in the joint Yearly Meeting House at Mt. Pleasant, being held in alternate years, when our Yearly Meeting is held in that House, at Damascus, a few miles from Salem. The third Ohio Yearly Meeting of Friends (Conservative) is held always at Barnesville in Belmont County, but at another time of year.

The Meetings began on Seventh-day, the 28th, with the Meeting of Ministers and Elders in the morning and the Representative Committee in the evening.

There were present: Of Ohio Friends, William Clark, Marietta Hartley, Mercy Griffith Hammond, Sarah C. Fox, Esther Fox, Hulda Richards, Daniel I. Richards, Anna Branson, Margaret Clark, Leona Whinery, Sarah Evans, Erie Fox, Miriam Tomlinson, John Thomas, Charles Branson, Edgar A. Berry, Jane Moore, Alice (Packer) Smith, Hannah Townsend, Oliver G. Cope, James Whinery, Benjamin Cope, Theodore Clark. The absence was especially noted of Richard E. Roberts, of Emerson, and Anna B. Walker, who, with her mother, Amy E. Walker, is in the far west, she being just reocvered from a serious illness.

Of visiting Friends there were present: James and Rebecca Bonner and their daughter, Ida R. B. Edgerton, of Byberry, Philadelphia; Franklin and Elizabeth Packer and Aaron and Marianna Packer, of Newtown, Pa. (but formerly of Ohio); Reuben P. Kester, a minister, and Elisha Davis, an elder, with minutes from West Branch Meeting at Grampian, Clearfield County, Pa.

The principal business of the Representative Committee was to make arrangements for the continued care of the endowments for keeping in good order the ancient graveyard at St. Clairsville, O., where the meeting has been laid down for many years.

A vacancy in the board of trustees of the Mt. Pleasant Meeting property was filled by the appointment of Charles F. Branson.

It was decided to leave open the date of holding the Yearly Meeting next year until it should be known when the General Conference will be held, so that there may be no conflict of dates.

On First-day public meetings were held in the morning and afternoon with the one end of the meeting house well filled, there being about 250 persons present. The gospel was set forth with clearness and power at both meetings by Reuben P. Kester. At the morning meeting Franklin Packer also appeared in ministry.

On Second-day the sessions of the Yearly Meeting began with 53 Friends present.

The Clerks were Sarah C. Fox, of West Grove Meeting, and Mercy Griffith Hammond, of Short Creek Meeting. These, at a later session, were reappointed Clerks for the coming year.

At the call of representatives there were eleven present from Short Creek Quarterly Meeting and nine from Salem Quarterly Meeting. Stillwater Half Yearly Meeting had appointed no representatives and no one was present from there.

The epistles from the other Yearly Meetings were read and were greatly appreciated, they making a most interesting session of this small Yearly Meeting.

In the afternoon of Second-day there was but a short session, the time being turned over to a meeting of the Association of First-day Schools. Of this Helen Lease, of Salem, and Erie Fox, of West Grove, were clerks; and they were reappointed for the coming year.

For Short Creek First-day School (near Mt. Pleasant), Jane Moore, reported that they had been unable to keep up their school during the past winter, on account of the illness of active members, and it had not been yet resumed. For Concord (near Colerain in Belmont County) Edgar Berry reported that they are holding their own. The school is small, but there is no decrease, and the interest is as strong as ever. For West Grove (in Harrison County) Esther J. Fox reported a small school, the meeting being small. They are studying the lesson leaves on Paul. For Salem, Leona Whinery reported, that First-day school is held whenever meeting is. Both had been discontinued during the winter. For West (near Alliance) Leona Bailey reported that First-day school lessons are taken up in connection with the Young Friends' Association and meeting which are held once a month during the more clement seasons of the year.

One epistle from other Yearly Meeting First-day school associations, that from Baltimore, being the only one that had been received, was read and a reply to it directed to be prepared and sent.

Yearly Meeting sessions were held on Third-day in the morning and afternoon and the closing session on Fourth-day in the afternoon. The morning of Fourth-day was devoted to a public meeting for worship.

In the answers to the First Query it appeared that at Salem and at Quaker City no meetings had been held during the winter. At West Meeting, near Alliance, meetings are held once a month during the summer; there being no meeting during the winter. At the other three places of the Yearly Meeting, Short Creek (near Emerson), Concord (near Colerain) and West Grove (in Harrison County), the regular First-day morning meetings are held throughout the year with a steady attendance.

All the queries were taken up with much life and interest and wholesome discussion followed in the consideration of them.

The answer to the Tenth Query was: "No new meetings settled; none laid down." The answer to the Eleventh was: "No schools under our care."

The report of the Philanthropic Committee showed good work in several lines of social endeavor on the part of individual Friends, particularly in the fields of local option, and of child saving. A report was given by two Friends on the recent National Conference of Charities and Corrections which they had attended; and announcement was made of the coming State Conference of Charities.

An event of the Yearly Meeting week that was of special interest was a social meeting held on Third-day evening at the home of Lindley and Miriam Tomlinson. A company of Friends gathered at this time sufficient in numbers and in personnel to make the testimonies of Friends effective throughout the territory of this Yearly Meeting.

The closing session of the Yearly Meeting was held on Fourth-day afternoon.

R. Barclay Spicer.

THE DIVINE TOUCH.

(*Concluded*)

Men of deep insight into the secrets of the world have had revelations of the touch of Divinity in all things. It is a growing revelation among men, a spirit revealing itself to mankind, in mankind.

The cardinal doctrine of Spinoza is that there is and can be but one, infinite, self-existing substance, and the universe is its manifestation. "Whatever is," said Spinoza, "is in God."

"In the smallest particle of matter," said Leibnitz, "there is a soul. There is nothing fallow, nothing sterile, nothing dead, in the universe."

"The spirit working in men habituated to contemplation, and having in them a lucid and intellectual disposition, moves them by an internal impulse and natural fervor, with love of Divinity, Justice, Truth and Glory." Such was Bruno's idea of the "Heroic Soul."

Hegel presented man as part of Nature, possessing consciousness, yet essentially one among others,—a being possessed and controlled by the universal World Spirit, a spirit which realizes itself in the progress of the race and is revealed in history.

Herbert Spencer speaks of a great First Cause: "Amid all the mysteries by which we are surrounded nothing is more certain than that we are in the presence of Infinite, Eternal Energy from which all things proceed." "Matter, Motion, Force, are but the symbols of the Unknown Reality. A Power of which the nature remains forever inconceivable, and to which no limits in time or space can be imagined, works in us certain effects... These antithetical conceptions of spirit

and matter, the one no less than the other, is to be regarded as but a sign of the Unknown Reality which underlies both."

Dr. Lyman Abbott in an address published a few years ago, rejected the idea of a non-resident Creator, and urged a wider acceptance of the conception of the Immanence of God, and the world's oneness with Him.

Prof. Wm. James of Harvard says: "Whatever sort of a being God may be, we know to-day that he is nevermore that mere inventor of contrivances intended to make manifest His glory, in which our grandfathers took such satisfaction... If any God exists He must be a more cosmic and more tragic personage than that being."

"What I am pleading for," says Prof. Royce, in his work on "The Spirit of Modern Philosophy," "is a form of philosophic reflection that leads to a very definite and positive theory of the universe itself...This theory is that the whole universe, including the physical world also, is essentially a living thing, a mind, one great spirit infinitely wealthier in his experiences than we are, but for that very reason to be comprehended by us in terms of our own wealthiest experience."

Among Friends are found expressions of similar import. Members of our own meetings, whom I need not name, love to dwell on conceptions, or I might better say, perceptions, of the Immanent God. Dr. Rufus M. Jones, of Haverford, in his work on "Social Law in the Spiritual World," says that God is that unity which explains our world of space and time, and is the spring and motive of our ethical pursuits; that He is not to be deduced from evidences of design, nor formulated in creeds, nor in philosophic deductions. The Universal spirit is not even an Inner Light which comes to man from without, it is an *innate part* of every man.

Elbert Russell, of Earlham College, said in 1907, at the Five Years Meeting of Orthodox Friends: "The ministry of to-day must strip its religious language of the idea that God is regularly absent from the world, visiting it occasionally, to be sure, for special providences, coming down to bless some specially fervent soul, or to give some striking proof of his presence, but mainly hiding himself from the eyes of men even though they seek him. It must express, in the language of worship and devotion, as well as that of theology, the feeling that God works in his world, caring for lily and man, continually revealing himself to all eyes not blinded by sin nor closed in ignorance, yearning with infinite love over the erring and wandering, giving himself to all alike to redeem them; in whom we live and move and have our being, in whom and of whom and unto whom are all things."

Those who heard Dr. Barton, of Bryn Mawr, at the conference at Amawalk last summer will recollect that he expressed himself to the same effect.

The poets also testify to the revelation of that same sense of the Divine, touching and animating the universe. Not the Universe, not the All, but something beyond All, something transcendent, something near.

Tennyson found in the sun, the moon and the stars, the seas, the hills and the plains, the vision of Him who reigns.

"Speak to Him, thou, for He hears, and Spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

Shelley, toward the close of his "Adonais," rhapsodized:

"That Light whose smile kindles the universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing curse
Of birth can quench not; that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim as each are mirrors of
The fire for which all thirst; now beams on me,
Consuming the last clouds of cold mortality."

A lesser poet, William Watson, in a poem entitled, "The Unknown God," also shows the same modern trend:

"The God I know of, I shall ne'er
Know, though he dwell exceeding nigh.
'Raise thou the stone and find me there,
Cleave thou the wood and there am I.'
Yea, in my flesh his Spirit doth flow,
Too near, too far, for me to know."

Friends have endeavored to realize that oneness in their silences. Our poet, Whittier, felt that the idea of a distant Jehovah was a thing of the past:

"The manna gathered yesterday
Already savors of decay."
"The clouded face
Of Nature smiles; through all her things
Of time and space and sense, I trace
The moving of the Spirit's wings,
And hear the song of hope she sings."

But the mission of the Society of Friends does not end with a mere *statement* of the Immanence of a Spirit which we may call Divine. The mission of the Society is to call men to a recognition that the things we learn, and the things we do, and the things we think, and the things we love, to be worth while, must be touched with some spiritual significance; they must be more than mere happen-so's. Men's lives, their thoughts, works and acts must have some kind of direction, some higher leading, must be touched by Divinity, must

show that sense of something more beyond. No work of art, no picture, no poem, no thought, no sunrise, no mountain top, affects us greatly unless it carries some spiritual significance, unless it touches the Divinity within us. Persons of undeveloped spirituality are lightly touched by painting, poem, thought, sunrise or sunset, by mountain peak. To get the best out of life the things we experience must have that touch of Divinity for us, must be able to touch the Divine in us.

Some men, and maybe a few women, live for self-seeking; the world means nothing for them except, to eat, drink, and be merry, for to-morrow they die. Such lives are usually sorry ones, if we look behind the mask. Their troubles fill the courts both for what they suffer and for what they make others suffer. The things they do seem to lack the Divine touch.

Men of the world seek power in commerce and in the affairs of the State, they seek to impress their own personal wills on the acts of their fellows. Nations endeavor to impress their wills on other nations by armies and battleships; hitting and hitting hard are ideals with some. They need the Divine touch.

Men, from millionaires to socialists, seek gold. Some rouse passions by their way of getting it; others seek to get it by rousing passions. Both alike, they need the Divine touch.

Reformers seek to alter men, societies and society, and sometimes grow impatient when men, societies and society do not speedily alter to the type presented by them. Such reformers need the Divine touch and the Divine patience.

It is the Divine touch that has animated the great, the true, teachers of the world. Because of the Divine touch they have followed that which they believed right, in spite of the world, the flesh, or anything else. Because of the spark of the Divine touch, lighting in them a new soul, they have realized that to follow after the things of the spirit is to follow after the enduring things. They have followed, and from prison, from the fiery stake, from the scaffold and from the cross they have taught us even in seeming ruin, that the things of the spirit are the things worth while. Even in the seeming ruin the Divine touch has made them whole, has sustained and blessed them.

To feel the Eternal Presence in all things, does not mean resulting quietism, non-resistance, dreaming sentimentality, sick souls. It is the touch that makes whole, that rouses from despondency, that makes hearty sociability, that makes life worth while, that wakes the dead. We need to feel our oneness with those who have achieved, as well as with the poor, the helpless and needy in our community. We need to lose some of our sense of individuality and of class, and gain a sense of brotherhood with great and small. And we want to gain the sense of brotherly service to those who need it most.

"That the dear Christ dwells not afar,
The king of some remoter star,
Listening, at times, with flattered ear
To homage wrung from selfish fear;
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives to-day."

HENRY M. HAVILAND.

Brooklyn, New York.

ULVERSTONE AND SWARTHMORE.

The increasing Wordsworth family, and probably an added income, led the poet to remove to Rydal Mount in 1817, and there he lived until his death. It stands just off the road to Ambleside, on a hill overlooking the Rydal Water. Near by is Nab Cottage, where Hartley Coleridge and DeQuincey hibernated for some time. The road from Grasmere to Hawkshead leads us past these interesting points. Our trip takes us to the right of Ambleside, and along the road which passes Fox Howe, the home of Dr. Thomas Arnold, during the later years of his life. Across the valley but in sight, is Knoll, the home of Harriet Martineau. This region is also linked with the life and labor of Ruskin. We go within a few miles of Coniston, where he died and was buried. Hawkshead is an ancient English village which claims the distinction of having helped to educate Wordsworth. He was at one time a student of the grammar school, and one of the benches still preserved shows the deep initials of the poet, cut with a jack-knife.

But these things did not lead us to Hawkshead. Near by is the summer home of our friend, John William Graham, and his family. Their cottage, as interesting as part of it is old, is perched on the side of the hill overlooking the village and the little lake. No more quiet nook for the combined student and teacher to spend his vacation can be found. Within less than five minutes' walk from the Graham home is the Colthouse meeting house, built in 1688. A little farther on is the burying ground nearly a generation older. This is on the hillside, and is enclosed by a high stone wall over which the curious cannot see. Projecting from the wall, a couple of feet from the ground, are slate stones, undoubtedly used as seats in the early days, for it is a tradition fairly well founded that before the meeting house was built Friends held their meetings for worship within this enclosure.

One can imagine that it was a veritable "secret place" of the Most High, and likely to escape the intruder, and possibly the informer of that period of persecution. The grave-yard is believed to be the most ancient piece of Friends' property in England. It was the gift of the Satterthwaite family, Hawkshead and its vicinity being the native place of the numerous American Satterthwaites. On First-day we attended Colthouse meeting. The summer attendance is good, a number of Friends from different parts of England spending their summers in the neighborhood.

A QUAKER PILGRIMAGE.

On Second-day morning we started on a pilgrimage, with John William and his son and daughter as companions, of more than ordinary Friendly interest. A ride of half an hour on Lake Windermere brings us to Lakeside, and a short trip by rail lands us at Ulverstone. The name will sound singularly familiar to those who are acquainted with George Fox's Journal. It was in the parish church here that he had his dispute with "Priest" Lampitt, at the same time making a convert of Margaret Fell, and thus building wiser for the Quaker faith than he knew. The main part of the church and tower are as they were in the seventeenth century, but additions have changed its outward appearance not a little. The doorway of the church is plainly Norman. Unfortunately the church was closed, and we could not even let the imagination speculate as to the spot from which George Fox spoke, or where Margaret Fell sat, when, under conviction, in agony of spirit she declared "We are all thieves!"

It is about a mile and a quarter from Ulverstone to the Swarthmore meeting house. We made the trip on foot, while internally musing on those troublesome "ancient" days. The meeting house is absolutely in the country, but stands on high ground. It is almost hid from view by the high and solid stone wall which surrounds it. Over the door-way, chiseled in a square stone, is this inscription:

EXDONO, G. F.
1688.

This meeting house was donated to the Society by George Fox. Whether the land was ever a part of the Fell estate at Swarthmore Hall we cannot say. The house is in a complete state of preservation, and looks as if it might accommodate three more centuries of worshipers. Inside it looks a little too "spick-span," as in recent years the main room has been painted a slate color. The seats may or may not be the originals, although the probability is that they are not, excepting the preachers' gallery. We sat for a moment where the great donor and other mighty men of his time must have meditated and waited for the moving of the spirit. In a glass case in the meeting house is Fox's Bible, printed in the old English black letter. On either side of the Bible stand is an armed chair used by Fox. The general gallery of the meeting house is probably as it was when first built. In it are the heavy oak benches, without backs, and held together with wooden pins.

AT SWARTHMORE HALL.

A walk of ten minutes from the meeting house brings one to Swarthmore Hall, the Mecca of Quakerism, if it has one. We approach the buildings on the broadside, and distinguish them at once from the pictures often seen. The "hall" stands back from the road about forty rods, and is reached by a lane. One does not get far down this lane when he notices the signs of the neglect which characterizes the property. Things are manifestly at loose ends. We enter the hall from the left door. Even in its present neglected state, one can easily see that in its best days it was a most comfortable and attractive home. No effort has in recent years been made to preserve the property in its original shape. In the "hall," evidently now the dining room, if not in the other days, the rich oak wood-work has been whitewashed. What is shown as the Fox bed-room has fortunately been kept without more marring than time and neglect would afford. It was in the larger room that the meetings were held in the early days, and in a smaller room across a narrow hall-way Judge Fell sat and listened to the Quaker testimonies which he evidently accepted in spirit, although he never gave his formal allegiance to the new Society. It is probable, however, that he performed better service for Friends in his public and judicial capacity, than he could possibly have done in full membership with them. The stairway is still a handsome piece of work. A little sympathetic touch in the way of care would speedily redeem the whole property from its present run-down condition. While the house is large, the rooms are also large, and how the family were all accommodated, was a problem for seventeenth and not twentieth century housewifery. Margaret Fell had seven daughters and a son who were reared on this historic property.

Some of the outbuildings have disappeared, but those that remain give a fair idea of their spaciousness. The barns and stables are of stone. The estate now comprises 190 acres. We looked over the pleasant pastures, and could almost see the drove of cows ambling and mooing up to the great barn, at last to be seized by the emissaries

of the crown, to satisfy fines and costs which the mistress refused to pay for conscience's sake. It was a house of many sorrows. When Margaret, the gentle mistress of this mansion, was not troubled about many things at home, she was immured in the dungeon at Lancaster.

We make the return from Swarthmore Hall to Ulverstone partly across lots. The town is spreading towards the estate rapidly, and at the present time there are but two fields between the "hall" and the newer section of Ulverstone. This may account for the determination of the present owner to hold and misuse the property, while he dreams of town lots and a pocketed unearned increment. If all of the designs of the present Budget materialize, some of this increment may have to be shared with the state. The Swarthmore property is not occupied by the owner, but is farmed by a tenant. Many visitors come to Swarthmore, and their voluntary contributions make a considerable annual addition to the revenue of the tenant.

For many years Swarthmore was the central point in Quakerism. From here the sixty preachers went into the North, that probably meaning at that time Yorkshire, as much as the more sparsely settled sections of Westmoreland and Cumberland. From Swarthmore Margaret Fell herself made four trips to London, either on horseback or by wagon, after her marriage, to visit her husband, George Fox. She made other pilgrimages to the capital to intercede with the king for Friends in prison, or suffering persecution, especially after the passage of the Conventicle Acts. These trips were not made over the present splendid English roads, but over highways often nearly impassable, and generally muddy. Vexations and dangers existed in travel in those days which are really inconceivable by the present-day Englishman.

Friends generally have not given sufficient attention to Margaret Fell, and to her great service to the cause of Truth in her time. The whole history of seventeenth century Quakerism would have been different without the effort and influence which went out from Swarthmore, and of which Margaret Fell was for years the inspiring force. The founders of Swarthmore College acted wisely when they perpetuated the name of the Fell estate, in our chief educational institution.

HENRY W. WILBUR.

The virtues, like the muses, are always seen in groups. A good principle was never found solitary in any breast. —*Jane Porter.*

SAMUEL P. TOMLINSON. IV.

The great collapse that swept business of nearly every class to ruin, commenced about the year 1820 and continued for the best part of the following ten years, during which a large part of the banks of our State failed or closed up their business. Produce of nearly every kind became so low in price that it was with difficulty that taxes could be paid, although they were very low compared with the present time, beeswax, dried peaches and hides being about the only products for which money was paid. I can distinctly remember farmers butchering beef for the purpose of selling the hide for money to pay the tax. At this time store goods of every kind were very high, and it was usual for those having a plot of ground to spare to devote it to the culture of flax, which, when dressed, was spun on what was called the little wheel, by the mother and daughters, and woven either at home or by a neighbor for the family consumption. A few sheep were also kept by those who could do so, to provide wool for the members of the family of both sexes, which when taken from the back of the sheep, was washed, picked to cleanse it of all deleterious matter, carded into rolls, spun on the large wheel, and woven into cloth. It was scoured, or fulled, into flannel by the process of kicking in warm soapsuds on the floor of the dwelling, by some six or eight men or boys sitting on chairs in a circle, with a rope around to keep them in proper position, each kicking at the wet cloth and toward his opposite neighbor's feet, until the object of their labor was accomplished. This was the line generally adopted to provide wearing apparel for the family from about the year 1820 to that of 1830. A few carding and spinning establishments were in use during this decade, but the great difficulty in getting money to pay for having this done away from home involved the necessity of doing it without cost, and at home, by a large portion of the people. A very few general woolen manufacturing establishments were at this time existing; they were distant from each other, and the poverty stricken condition of the community operated greatly against their success for some years. But as brighter times dawned upon our State and country these necessary establishments were among the first to be restored to the success of former times and to the benefit of the people.

Our country has suffered very greatly since, at times, when every effort to redeem it seemed only to bind it still more firmly in the adamantine grasp that fate had seemingly forced it into. Yet in turning over the pages of the past I can find no parallel to the privation and suffering of the people of Ohio during the period above alluded to. Even

terrible as have been the trials of many of our citizens during the past four years, and trying as these seasons have been, and hard as they were to endure, especially by the indigent and poor, they have tended, I hope, to inculcate lessons of instruction that I trust will be remembered with advantage by our people when the sunshine of brighter days casts its influence around them. And if these revulsions have the tendency to humble and redeem the minds of mankind to a more earnest dependence on the sustaining arm of Eternal Good, we may surely conclude that the rod was not shaken in vain. It has long been a fixed sentiment, impressed upon my mind, that the Divine Father, in creating and bringing his intelligent children into being, endowed them with every faculty that would tend to bless and enlarge the boundaries of their happines, both through time and eternity, and I am not able to grasp any reason why this outward state of being should be otherwise than happy, only that man himself is not willing to yield the promptings of his own creaturely nature and will to that of the Divine. . . . We can conceive of no other or higher object that could have animated the Creator, than to draw or incline his rational family to himself, for in him is the fullness of all happiness and bliss. And thus a separation from God's own nature and being must involve in the deepest misery and suffering. I have allowed my pen to make this digression, that whoever may read these lines may be brought into consideration and thought upon this subject. And whether I am right or wrong in my conclusions, I consider it a matter of the utmost importance to every mind to start on the voyage of life in possession of correct principles, that nothing may have to be unlearned because of having been learned amiss.

At this date, Twelfth month 14th, 1896, as I write, the remembrance of father, mother, brothers and sisters, presents to my view, and a little outline of their journey through life may not be inappropriate. My father was one of a family of eleven children raised to mature age by my grandfather and wife, Thomas and Phebe Tomlinson, whose home was in Moreland Township, Philadelphia County, Pa., about three miles from Byberry Meeting, of which they were members, and regular attenders so far as circumstances would permit. Isaac was the name of my father, and the name of my mother was Mary Dewees. They were married early in Third month, 1809. My Grandfather and Grandmother Dewees, if not members with the Episcopalians, were under their religious influence. My mother consequently knew little of the Society of Friends, but by request became a member of Byberry Monthly Meeting, when I also, by the joint request of my parents, was received into membership, I being the eldest of their family of nine children. Only two beside myself are now living,—one sister, the third child, in her 83rd year, and one brother in his 74th year.

My brother Aaron, near two years younger than myself, died in 1854, my father in 1860, and was laid in his last resting place on the day I was fifty years old. My youngest brother, Chalkley, who was born in the year 1829, died suddenly in the 40th year of his age. My mother lived more than twelve years after father's death, and died at the age of 82 years, in 1875. In the Tenth month, 1888, my sister, Susannah Carter, died after a suffering illness of several weeks, a little over seventy years of age. Her home was a few miles from my residence. Her death occurred on the 16th of the month; four days later my beloved brother Thomas, an approved minister of Marietta Monthly Meeting, Iowa, was removed by death. We had enjoyed a very precious visit from him only a few weeks previous to his death, he leaving us a few days after the close of our Yearly Meeting at Mt. Pleasant. He attended his own Yearly Meeting at Clear Creek, Ill., on his way home, and died in one month after reaching the latter place. My youngest sister, Sarah D. Griffith, whose home was in Iowa, after the death of sister Susannah, came back to Ohio, to assist in caring for her family, and was taken sick and died at her post of duty on the 28th of Twelfth month, 1890, adding as it were another link in the chain of sorrow of her elder sister's family, the father having paid the last debt of nature in the Sixth month of the same year.

There is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things. —*A. Helps.*

I know churches to-day where the word "efficiency" has become a sort of fetich; and I know more than one worker who is half killing himself with his varied activities. They must at all events *do* something. But what shall they do? They do not realize that efficiency of itself is nothing, that mere "doing" is nothing. For there can be no real efficiency without vision. Unless a man knows to what end he is working what shall all his arduous days and sleepless nights profit him?

Ray Stannard Baker.

In the American Magazine.

FRIENDS' INTELLIGENCER

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BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 11, 1909.

THE NEXT CONFERENCE.

The Central Committee of Friends' General Conference met in a two days' session at Glenburnie on Lake George, New York, on Fifth and Sixth-days, the 2nd and 3rd. It was decided to hold the next General Conference of Friends at Ocean Grove, New Jersey, in the early part of Seventh month, 1910. This decision was the result of a very general feeling of Friends in all parts that the coming conference should be held near the larger centers of Friendly membership and that a conference can best be held at a place where provision for a large number of attenders is easily made and where there is a large and suitable permanent auditorium. The only other suggestion seriously considered was some place in the midst of a large Friendly population, such as West Chester or Swarthmore. The difficulty in such case would be that a temporary auditorium would have to be built and afterward taken down, and that the large number of attenders that may be expected could not be easily and comfortably lodged. It is also felt to be an advantage to hold the conference in a place attractive and otherwise suitable for spending in attendance at conference a part of one's vacation. This is of especial importance with the large number of us who do not have extended vacations and who can hardly make any considerable stay away from our work at any other time.

A full account of the meetings of the Central Committee by the Secretary of the Committee and of the General Conference will be given next week. An account will be found in another column of this issue of the pilgrimage of young Friends among the upper New York meetings which preceded the committee meetings and ended at Glenburnie.

On leaving Lake George a large number of Friends went by special trolley to the old meeting neighborhood of Saratoga and held a conference in the now disused meeting house.

On First-day, the 5th, all the meetings within easy reach were attended by visiting Friends. Duanesburg Half Yearly Meeting which came at this time was attended by a large number of Friends.

Glenburnie was found to be a beautiful place. William and Ernest Walton are planning it as a summer colony of Friends. All in attendance were impressed with the charm of the place and its suitableness for such a purpose. Should it develop as its friends hope and expect, it must contribute not a little toward strengthening the movement for revival among the old Friendly centers of these parts.

A STUDY OF SOME MEETINGS. III.

The meeting at Hopewell, in the Shenandoah Valley of Virginia, is held in an ancient stone edifice, built at different periods. The house is divided by a wooden partition, one-half being occupied by our Friends and the other by the Orthodox Friends. The two branches hold meeting at the same hour but separately. In this there seems to be a lack of fellowship which is unfortunate. The situation was illustrated by the remark of a little girl who approached the house at meeting time with her grandfather. She said, "Grandpa, I would like to sit with thee, but I belong on the other side!"

The meeting attended here with La Vergne F. Gardner, was on Fifth-day morning and the farmers were busy with their harvest, and yet nearly all of the members were present.

On the way to the meeting at Winchester, seven miles south, we were confronted by many tokens of the Civil War, from which the Friends here resident suffered greatly. The whole neighborhood was a battlefield, some of the forts yet remaining. Winchester was captured and recaptured, changing hands seventy-two times during the war; and those whose homes we visited had many thrilling stories to relate and interesting relics to show.

The meeting house in Winchester is situated near the centre of the town, with ample grounds about it. The usual attendance is twenty-five. Three times that number gathered on the evening we were there.

All about these two meetings there are many thoughtful people who, it would seem, belong rightfully in our Society. The same causes that have been mentioned previously, which have produced losses in membership, have operated here, but there is reason to believe that cordial and repeated invitations to become members would be re-

sponded to in many instances. It should not be necessary for a non-member to have to "break in" to our Society. The bars should be let down so that all worthy people who desire to come with us may feel the warmth of the welcome that awaits them. In every meeting there is great loss because of a lack of zeal in the gaining of members. We cannot just sit down and expect to grow, and growth is one of the signs of life. In one of our meetings the daughter of a prominent Friend, who had married years ago one who was not a member, was asked why her husband had not joined. She burst into tears and said, "Because he has never been asked!"

While at Hopewell the feeling came again and again, Why do not the members of the two branches of our Society tear out the partition that divides them and unite in one body? Surely such a movement, conducted in the spirit of Christian fellowship, would add strength to the meeting.

A charming ride across the valley of Shenandoah, with its river winding like a silver thread close to the base of the Blue Ridge, and then through a mountain pass into the Loudoun Valley brought us into the vicinity of the Goose Creek Meeting, at Lincoln. The village of Lincoln has grown up around the meeting house, nearly every house being occupied by Friends.

This meeting was the home of Samuel M. Janney, minister and author, whose humble grave, marked by a modest headstone, is in the adjoining, well-kept grave-yard. The sweet influence of his gentle yet forceful personality, as well as that of others who have given faithful service in their day, still exercises a helpful influence.

This is one of the largest of our meetings, the usual attendance being from one hundred to one hundred and twenty-five. At the time of their Quarterly Meeting, the house is well-filled, and it is a large one, as those who attended the General Conference in 1892 will remember.

It is inspiring to attend this meeting, so full of fragrant memories of the past and of hope for the future. The bright and eager faces of its young people appeal to one strongly, giving assurance of the continuance of that loyalty to our meeting wherein lies the best hope of the community.

There has always been present here a cordial spirit of co-operation between the young and the older people, and a willingness on the part of the latter to meet the wishes and needs of the young people. This spirit insures the growth and usefulness of the meeting.

A short distance from the meeting house stands the building known as "Springdale," where for several years a boarding school was conducted by Samuel M. Janney, and was attended by many who are now active in the affairs of our Society. The building at present is used as a dwelling.

Owing chiefly to the activity of Friends of both branches, there has been conducted for many years, what is known as "Bush Meeting," in a grove two miles from Lincoln. A large permanent tabernacle has been built here, and every summer, for ten days, many thousands of people gather for instruction and entertainment. Temperance and the religious life are the main themes presented.

O. Edward Janney.

A YOUNG FRIENDS' PILGRIMAGE IN NEW YORK STATE.

Some rare experience has been the portion of six young Friends, members of meetings in Philadelphia and New York Yearly Meetings, during the last ten days. The experience has come in the course of a pilgrimage to four different Friendly centres in upper New York, including the city of Albany, Quaker Street (Delanson), Easton and Granville. In the party are J. Barnard Walton, assistant correspondent of New York Monthly Meeting, Louise Haviland, of New Rochelle; Edmund Cocks, of Cornwall; Sara T. Marshall, of Langhorne, Pa., and Arthur M. and Emma M. Dewees, of Philadelphia. The idea of this second pilgrimage came to some New York City Friends in connection with thoughts of the Central Committee meeting at Glenburnie. It was felt that perhaps a little strength and encouragement might be brought to the Friends who are still faithfully trying to hold up the lamp of Quakerism in the weakened meetings visited and that the young people on the pilgrimage might get new knowledge and insight for better filling their places in the forward movement of our Society.

On the 20th of last month five of the little band left New York City, two going up the beautiful Hudson River in the day time and three others making the trip by night. Those of us who took the day boat were afforded the enviable privilege of spending the night at the home of the three Cary sisters, Mary, Eliza and Maria, together with their brother Henry Slack. We counted ourselves truely fortunate to have the opportunity for enjoying the kindly hospitality and the true Friendly spirit of these Friends. To be with them gave us hope and encouragement for the journey upon which we were just starting. Dur-

ing the evening we also had the opportunity to meet William Mason and his wife Mary. Although not a member with Friends the former has a large share of the spirit that has made Quakerism a thing worth knowing and living. Together with his wife he can always be counted upon to do anything that will further the cause of Friends and their Society in Albany. The pilgrims who came up the Hudson by night were met early on the morning of the 21st at the dock by their two companions in company with William Mason and Lydia Chase, the latter a relative on a visit from California. The pilgrims were then taken to some of the points of interest in Albany, including the great capitol building and the Cathedral Church of the Protestant Episcopal denomination, which is the pride of venerable Bishop Doan. At noon the pilgrims were divided between the Cary and Mason families for dinner and were afforded further opportunity to know the kindness and generosity of these friends, for such they proved themselves to us.

We left in the afternoon for Delanson, a small town nearly thirty miles west of Albany, in Schenectady County, where we were to be with Friends of the old Quaker Street Meeting. Here we were divided between Mary Jane Hoag, a fine-spirited and consecrated woman who has done much to maintain the remnant of our Society in what was formerly a Quaker stronghold, and Charles and Elizabeth Washburn, both children of men who were shining lights among Friends, and who are now doing what they can to keep the cause alive in their neighborhood. After a night's rest all the pilgrims joined the few Friends of Quaker Street in meeting for worship. It was our expectation to be in only a very small meeting, but following what is said to have been a custom of many years standing with the people in this little village, the entire congregation of the Christian church joined with the Friends. There were probably about seventy-five persons in the congregation, including a goodly number of young people. As the meeting concluded a very cordial invitation was extended to Friends to join with members of the Christian Church at their meeting in the evening. This opportunity was gladly accepted. Aside from the opening and closing exercises the service was entirely in the hands of Friends. It was most enjoyable to witness the cordial, neighborly spirit that prevailed in this little community. We could not help wishing, however, that in some way Friends of bygone days had found it posible to make their meeting so attractive and influential that there would have been no desire to establish another church in the village. The hope was with us at the close of the day that the way would be opened for again making the flower of our simple religion to bloom in Quaker Street.

On the following day we were given an excellent opportunity to see something of the beauty and grandeur of the country in which Quaker Street Friends are justly proud to live. An automobile ride with Charles and Elizabeth Washburn of about twenty miles brought us to the noble Helderberg mountains, an array of bluffs and hills rising high out of the beautiful and fertile surrounding valleys that stretch away for many miles to other hills and mountains. To some of us this was such a grand and inspiring sight as we had never before seen. Late in the afternoon all of the party excepting Barnard Walton and myself started back to Delanson. With the intention of visiting at least two families living rather isolated from regular meetings, we started on a tramp over the mountains to the little town of New Salem. After sundown we came to the home of Charles and Catharine H. Wood, who possess a large farm near the village, appearing so much like real tramps as to require our using the name of the Central Committee as a means of introduction. The meeting at Glenburnie was well understood by these isolated Friends but they did not at first comprehend the meaning of two young Friends being on a pilgrimage. However, the cordial reception that was given us when our visit became understood did our hearts good. Without asking us to produce any other credentials than our word we were welcomed into the home for the night, given breakfast, and at an early hour in the morning sent on our way, feeling that we had been well repaid for any effort made in reaching these Friends. Being so enthusiastic about Quakerism ourselves, our sympathy went out to this family, the members of which were cut off from the activities and opportunities of our Society. We were glad to have the privilege of at least carrying a word of cheer and of assuring them that there was a fellowship in our organization of which they were a part.

A walk of several miles from the Wood farm brought us to the railroad station, where we joined the other four pilgrims. From here we all tramped along dusty roads perhaps four miles to the home of Elizabeth and Josephine Adams, two other isolated members of Albany meeting. Here the coming of two of us had been heralded by the kind Cary sisters, but in spite of the fact that there were six of us and that, because of some difficulty in finding our way we did not arrive until noon, we were welcomed as though

we were so many returning prodigal sons and daughters. It was a great delight to us all to enjoy for the short time that we could stop the cozy home that, for dusty tramps like us, stood by the roadside like an oasis in the desert. Here we found the true simple and satisfying hospitality that is as fine gold to copper. We had a little time to talk about Friendly interests and with our spirits cheered and warmed tramped on our way into Albany.

A night's rest, another brief visit at the Cary home, calls at the homes of two other Friends' families and we were on our way to Easton, in Washington County, the next station of our pilgrimage. On this stage of our journey we traveled by trolley car to a point on the Hudson River where we were met by Job H. Wilbur, who for the next three days was to be our host and guide. To everyone of us he was a newly found friend. Though old in years, "Uncle Job" proved himself as young in spirit as any of us and it was a pleasure to try one's mind against his keen intellect in the discussion of various questions. Some of the party also had the privilege of visiting at the home of Charles Wilbur, a married son of Job, while all of us greatly enjoyed being with the family of Butler and Elizabeth Hoag for a day and night. The meeting at Easton is now in a greatly weakened state for various reasons, but if we are to judge from the earnest discussion of existing conditions and the earnest expression of desire for help and improvement, there would seem to be every reason for expecting a revival here in the not distant future. It was a great satisfaction to the pilgrims to be in two little gatherings of Friends and friendly people at the homes of Job Wilbur and Lucy Allen, thus having opportunity to meet those in whom we were interested and to talk meeting affairs over in a heart to heart fashion. Hard problems face these Friends but we were encouraged to hope that they would be given the wisdom and consecration necessary for solving them. While at Easton it was also one of our pleasures to meet on his native heath Jacob Pratt, known to Summer School students, and his aged uncle, John Pratt, who was just recovering from a painful accident. No small part of the pleasure that came to us at Easton was in just being in the beautiful and inspiring country that one finds here.

With feelings of reluctance we left Easton on our way to Granville, taking "Uncle Job" with us and stopping on the way for ice cream with Flora Fort, and dinner with the Thomas family. Arriving at our destination late in the evening we were again divided and quartered with Rhoda Barker, Hannah Thorn Warren and G. Myron and Lamoyne Allen. On First-day, the 29th, we attended meeting for worship with the handful of Friends still remaining at this place, and later in the day joined in a conference on the subject, "The rehabilitation of the meeting and the preservation of meeting property." There was some earnest talking that made the discussion worth while. Here, too, the Friends left nothing undone that would conduce to our pleasure and comfort and we shall have happy memories of the time spent with Henry Dillingham and his wife, Elizabeth Hoag and her children, the Becks and Leonard Thorn, in addition to the others mentioned.

On the 30th, to the writer and his wife the last day of the pilgrimage, the Granville Friends took the pilgrims on a picnic to Haystack Mountain, about two miles distant in Vermont. After the pleasures of lunch those of the picnickers equal to the task climbed to the top of the mountain, which rears its rocky summit 2000 feet above sea level. It was a never-to-be-forgotten privilege to gaze out over long stretches of fertile valley and apparently never-ending ranges of high hills and the mountains. Two of us who could continue the journey to Glenburnie left the party on the mountain top, hurrying away to catch our train. We came down feeling that we truly had been upon the "Delectable Mountains."

At the end of the pilgrimage of 1909 we feel that it was a thing decidedly worth doing. We have no thought that we gave any appreciable help to the people we visited, but we manifested our good intentions and our sympathy; we tried to use what small talent we had, perhaps above all making it plain, where lamps were burning somewhat dimly, that the religion of the Society of Friends is something in which young people may be earnestly and enthusiastically interested, that they have opportunities and responsibilities in the Society along with their elders and that this is a day in which we may with the very best of grace strive to advance the cause for which our Society of noble history and accomplishment, stands.

ARTHUR M. DEWEES.

Granville, N. Y.

THIRD REUNION AT ROARING CREEK.

The third Annual Reunion of Friends, Friendly people and others, was held Eighth month 28th at the Friends' Meeting House at Roaring Creek. The attendance was greater than heretofore and seems to indicate a growing interest of the dwellers in the valley to come here on these occasions. It was a strength and a great satisfaction to have

with us, Ellwood and Mary L. Roberts of Norristown, Pa. It carried out, at this time, a desire frequently expressed by many in this community that a ministering Friend from a distance be secured to attend each reunion. These gatherings evidently lack a completeness without such an individual present. About twenty-five of our Millville Friends came over to participate in the affair and service of the day, which was a source of encouragement and cause for thankfulness. Having assembled in the house, silence overspread the meeting, which was broken by the speaking of Ellwood Roberts, whose edifying words fell on listening ears. He was followed by J. J. Kester and William U. John. A recess was taken after which, coming together, the literary exercises were in order. There was a short reading by S. Jennie Kester, succeeded by the giving of sentiments and responsive reading with reference to George Fox and the leading principle of his teaching. Wilmer W. Kester read a communication from his sister, R. Anna Kester, which was very acceptable. Sarah P. Wilson read "Old Meeting Houses," and Rebecca A. John, a poem from "Lyrics of Quakerism," brought in, as applicable to Roaring Creek Meeting House and the Friends who once met there. Then Annie Leiby gave a recitation, followed by Griffith John with a paper on Ireland and the first great revival of Christianity in that country, with a glance at the condition of early civilization in England and Scotland. Lastly, W. Grant Beaver finished the program by reciting a poem. Then adjourned to meet next year, if permitted.

Ellwood Roberts and wife attended Bear Gap Meeting on First-day, the 29th. It was a satisfactory opportunity, and Ellwood was heard with close attention. After meeting, these Friends took dinner at the residence of Griffith and William U. John, and in the afternoon they were conveyed to Roaring Creek station to meet a train for home. G. J.

Elysburg, Pa.

PHEBE ANNA THORNE.

"Only the actions of the just
Smell sweet, and blossom in the dust."

We are confronted by a feeling of inadequacy, in the attempt to portray comprehensively a life in which our deep respect and affection prevail. Phebe Anna Thorne was born Second month 10th, 1828, at Millbrook, Dutchess County, N. Y., having in her parents Jonathan and Lydia Ann Thorne, most worthy members of the Religious Society of Friends. Her elder sister Mary died soon after attaining young womanhood. Four brothers were left her in companionship,—Edwin, Samuel, Jonathan and George. Only two of these remain.

Very early in her life, her parents removed to the City of New York. Phebe Anna's father, in mercantile pursuits, realized a fortune, which was held in generous consideration to philanthropy, and in which his wife, Lydia Ann, was a noble and self-sacrificing co-worker.

In commemoration of their parents, an imposing solid structure has been erected by Phebe Anna's brothers and herself, in the village of Millbrook, embracing a hall for meetings and lectures, and an excellent school, generously supplied with modern appliances for instruction.

The early life of Phebe Anna, attending primarily Friends' schools, included all that was considered best in the education and social life of her generation in New York. Places of amusement, the opera and theatre, were to some extent visited.

The reason for her sudden change from fashionable attire to the former typical Friends' garb had solution largely with herself, as she avoided explanation even to her closest friends. With the change made, there was no after deviation.

Her attendance at Friends' Meeting was regular, and her chief pleasure was in so doing, and mingling with those in the Society more advanced in years, as she deemed them of greater spiritual experience. In the course of years she gave vocal expression to her inward exercises, weighty, Scriptural always, with a brief comment. The solemnity and gravity of her testimonies, it was often remarked, removed criticism, though they might have been many times reiterated.

She traveled with Rachel Hicks, on several occasions, when this mother of our Israel apprehended the necessity of visiting some meetings of the heritage. Although Phebe Anna's ministry received the official approval of the Monthly Meeting of New York, and she was recognized as an acknoweldged minister, she never asked for a minute to travel in her Master's service. Her ministerial labors seemed to be felt as confined to her own meeting, and all these, the small First-day afternoon, and mid-week meetings, were alike important and diligently attended.

At her residence, 558 Madison Avenue, purchased after the decease of her parents, she had largely the results of pictures and furnishings which had been her parents, or those of her unmarried brother George, who followed his parents in early manhood. She thus changed in no way, in her residence, outward appearance, adding only when necessary, by excellent taste, substantial renovations. Her house was kindly offered to Friends visiting our meetings, where

were gathered and cemented friendships with those ripe in religious experience, establishing bonds only death could dissolve. Her relatives also were always welcome, and none having the privilege but could realize the sweetness which was so heartily and unostentatiously bestowed.

It was her practice in the summer season to rent a commodious, sightly place, where she could entertain her friends, having views, flowers and trees as desirable in the selection made. But her chief desire was to be in a Friendly neighborhood, near which a meeting for worship was maintained. The distance to meetings, though at times considerable, was no obstacle, and she was in regular attendance. Her presence at these meetings, and when she frequently had the valued companionship of her friends, Serena A. Minard, Martha S. Townsend, Sarah A. Macy, and others, added much to the comfort of the Friends in their fewness of numbers or isolation.

For the last two summers she was with her brother, Samuel Thorne, at his beautiful residence, "The Crest," Millbrook, N. Y., who with his wife, vied in extending to their sister and her friends a most generous hospitality. Here some two miles away was the "Nine Partners" Brick Meeting House, which she in youth had attended, and in which the ministerial messages of many followers of Christ were voiced.

Our dear friend attended this meeting last summer (1908), when physically she appeared so feeble, but her strong desire to yield to every apprehended intimation of duty, caused her to make effort to be present punctually at the hour for Divine Worship. Her touching messages will be remembered, brief but freighted with spiritual uplift.

Of her liberality, it is difficult to specialize. Possesed of riches, she realized her stewardship, and the caution of her Divine Master, "Not to let the left hand know what the right hand doeth." Her liberality in gifts to hospitals, infirmaries, institutions of learning, historical depositories and countless aids to individuals, can only be known by Him, who had given her the means and the spirit to share so extensively in its blessings, and of which she was so wide and fruitful a dispenser.

Her illness, the hardening of the arteries, though extending for months, has been borne patiently and unmurmuringly, with increasing feebleness, arousing in all the deepest sympathy with one who has been so instrumental in mitigating many pangs in others' sufferings.

Of the many touching appeals in her ministry, one text, often revived, though undimmed by repetition, may claim a blessed peroration to all previous utterances: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11: 28-30).

She enjoyed the Society of the young, and was beloved by them. She had been spared much physical suffering and gradually her failing faculties succumbed to the irresistible disease, and the mortal passed into immortality, Eighth month 25th, 1909. The funeral, on the 28th instant, was at her brother Samuel's mansion, where she expired. Fervent testimonies were borne, emphasizing the efficacy of Divine Grace in the life and labors of our beloved friends. Serena A. Minard, Martha S. Townsend, Emily P. Yeo, Joel Borton and Samuel B. Haines were present, together with many relatives and friends. The interment was made in Woodlawn Cemetery, Westchester County, N. Y., Eighth month 28th, 1909.

S. B. H.

THE CONSERVATIVE MOVEMENT IN NORTH CAROLINA.

[From *the Friend* (Phila.).]

The General Meeting appointed by the Friends (Conservative) of North Carolina, convened at New Hope, near Edgar, N. C., on Seventh-day, Seventh month 24th, 1909. Visiting Friends were present from Pennsylvania, Iowa and Kansas. The attendance this year was larger than last year.

The presence of Friends from Woodland, Rich Square, Holly Springs, Providence, Ashboro and other parts of Carolina shows what deep interest the Conservative Friends of the State feel in the maintenance of the ancient principles of Friends.

Several of those in attendance have recently withdrawn from the mixture of the larger body and joined Friends by request. And, from present indications, quite a number more of dissatisfied Friends from this source may be expected to be added at an early date.

The gravity and weight, the solid deportment and general marks of religious concern which rested on the meetings, were indications that the Divine visitation had been renewed to many of these Friends.

The ministry on the first day of the meeting was a presentation of the Light of Christ as the message of Quakerism. It was made clear, that while many other words stood for the Divine Light in men, yet none other was so used for the

distinctive message of the Gospel as the word Light. It was Paul's message, the message of Jesus to the Gentile; the message of John the Baptist, as a witness to that Light that lighteth every man that cometh into the world; and of John, that God is Light and in Him is no darkness at all. It was pointed out that the message of George Fox was in agreement with Jesus and his apostles when he says: "God showed me by his invisible power how every man was enlightened by the Divine light of Christ."

The attendance of the public meetings on First-day was large. Many members of the larger body of Friends were present and manifested interest in the presentation of the doctrines and worship and method of ministry of the old Friends' way, showing that a witness for the Ancient Truth of Friends was still bearing its witness within them. The Gospel ideal of worship and ministry was presented as given by Jesus to the woman of Samaria and this was joined with its personal relation in the priesthood of believers in which each individual worshipper "comes boldly to the throne of grace" and obtains grace to help in every need of his soul. The dangerous result was pointed out when this ideal is not understood; for, in such case the whole spiritual life is tainted and vitiated by this lack in the ideal.

The meeting closed on Second-day under a feeling of much love and harmony. Both the meetings on Seventh and Second-days were followed by sessions for the transaction of business in the first of which the meeting granted a returning minute to Cyrus W. Harvey, who was present with a minute of unity issued by Cottonwood Monthly Meeting, Kansas, and endorsed by Cottonwood Quarterly Meeting, liberating for extensive religious labor among all bodies bearing the name of Friends.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—A regular meeting of Cornwall Friends' Association was held at the Meeting House, Eighth month 15th. Blanche E. Brown opened the meeting by reading a part of the 25th chapter of Matthew. A paper on the Early Friends, written by one not a member, was read at the request of Ebenezer Bull, by Wm. B. Cocks. Rowland Cocks selected as a part of the exercises of the day, "As Others See Us." The reading had a special value, as there were those present who had never before attended a Friends' Meeting. The exercises were full of life throughout.

The subject for our next meeting will be John Woolman. Short papers are to be prepared, and read by the members to whom they were assigned, regarding his views on slavery, wealth, the vocal ministry, etc. Sentiments also are to be selected from his writings. The next meeting will be held Ninth month 19th, at the Meeting House.

E. K. S., *Sec.*

MT. HOLLY, N. J.—The meeting of Ninth month 2nd was entertained by Thomas Buzby and wife and Alex. Thompson and wife at the home of Alex. Thompson. Our president being absent, Ellie R. Atkinson took the chair and opened the meeting with reading the 23rd Psalm. A number of our young members sang "S'wanee River." As Herbert Killie was not present the secretary answered his question, "Why are Panama hats so expensive?" Mary Engle recited "Mrs. Britsenhoefner's Troubles." Our host, Alex. Thompson, gave us a good description of the charitable work in which he is engaged, explaining the plans and methods of this Soup Society which was originated by Friends in 1860, and still continues to do the good work. Helen Hansell and Tylee Engle, Jr., sang "Wait Till the Rose Leaves Fall," after which Annie Hansell read "The Ballad of Breakneck." The question, "What is the length, width and depth of the Panama Canal and in what way will our people be profited by it when completed?" was answered by Franklin Zelley. Annie Hansell read a selection, "The Other Nursery," which was followed by a song, "I'm Tying the Leaves," by Helen Hansell and Tylee Engle, Jr. Roll call was responded to by 24 members. We adjourned to meet at the home of Walter Shinn, Ninth month 30th.

HELENA E. WETHERILL, *Sec.*

MANSFIELD, N. J.—The Young Friends' Association met Eighth month 28th at the home of Amos E. Harvey with 40 members in attendance. No regular program was prepared. The friends were entertained by voluntary contributions followed by a social time. Adjourned to meet Ninth month 25th at Martha and Emmor Zelley's.

MABELLE E. HARVEY, *Sec.*
CHESTER A. MIDDLETON, *Pres.*

Our mothers were rimmed round with petty maxims about woman's sphere; confronted with the immortal stocking that was eternally in need of being darned. Think how far we have come. The wraith of the stocking has been laid.

—*Mary E. Bartlett.*

BIRTHS.

FARQUHAR.—At Sandy Spring, Md., Eighth month 21st, 1909, to Malcolm and Katherine Dare Farquhar, a daughter, who is named Katherine Dare Farquhar.

GLENN.—In Lansdowne, Pa., Eighth month 30th, 1909, to Oliver Edmunds and Alice Kinnard Glenn, a son who is named Robert Culbertson.

HARVEY.—At "Greenleaf," near Columbus, N. J., Sixth month 17th, 1909, to Thomas E. and Eugenia N. Harvey, a daughter, who is named Mary Sykes Harvey.

KENDIG.—Near Timicula, Chester County, Pa., Eighth month 17th, 1909, to John K. and Mabel W. Kendig, a daughter, who is named Grace Elizabeth.

ROGERS.—At Moorestown, N. J., Eighth month 20th, 1909, to Albert D. and Elizabeth G. Rogers, a daughter, who is named Janet Kaufman.

WILLIS.—At Denton, Md., Sixth month 6th, 1909, to Chas. H. and Flora M. Willis, a daughter named Emma Marie.

MARRIAGES.

LEVENSALER—WILLIAMS.—At Center Lovell, Me., Eighth month 18th, 1909, Mary Laveno, daughter of Major L. P. Williams, to Alfred Watts Levensaler, all of Washington, D. C.

DEATHS.

HARDY.—At her home, in Pendleton, Ind., Eighth month 22nd, 1909, Margaret Hardy, wife of Thomas Morris Hardy, Sr., in her 71st year, after a lingering illness of heart trouble; a member of Fall Creek Monthly Meeting. The funeral, which was very large, was held on the 25th. After a song, a memorial of her was read which will be given in *Friends' Intelligencer*. Words of tribute were spoken by Wilson Doan and Judge Allen, of Indianapolis; Warren Gregg, of Pennville; Eliza Morris, of Richmond; Dr. B. Lundy Fussell, of Spiceland; Frank Emerson Jaynes, Rev. P. J. Albright and John L. Thomas, of Pendleton.

HOLMES.—On Seventh month 16th, 1909, William Bartram Holmes, at Moorestown, N. J., son of Walter and Laura G. Holmes, aged 10 years and 10 months. Interment at Westfield.

"We can see him not as when strong and light
Of foot, he played with the children here,
But radiant with heavenly life and joy,
For the loving eyes of our angel boy
Can never grow dim with pain or tear,
We shall met him again on that heavenly height,
For his light shall lead us along the way;
When the task that is given to us is done,
When the strife is ended, the battle won,
We shall greet him there in the perfect day."

HIPPLE.—On Eighth month 21st, 1909, in Media, Pa., Mary Jane, daughter of the late Henry and Rachel Hipple.

JONES.—At Norristown, on Seventh month 30th, 1909, Isaac Jones, of Chicago, Ill., in his 87th year, a son of the late John and Martha L. Jones, of Conshohocken, Pa.; a member of Plymouth Meeting. Interment at Rockford, Ill. He was known and much beloved for his kindly good nature, grateful appreciation, and simple straightforwardness. He is survived by a daughter and grandson, living in Chicago, Ill.

LOGAN.—On Eighth month 23rd, 1909, in the house where she was born, where she lived with her brothers, Eli and James, in East Marlborough Township, Chester Co., Pa., Sarah Jane Logan, in her 79th year.

SCARBOROUGH.—Tillinda Cooper Scarborough died Second month 11th, 1909, at the residence of her nephew, Harold Scarborough, in Towson, Md., aged 83 years and 8 months. She was a daughter of the late Samuel and Letitia (Warner) Scarborough, of Harford County, and was the last survivor of their family of ten children. She was a consistent member of Broad Creek Friends' Meeting, and her kind and lovely disposition had endeared her to all who knew her.

WIGGINS.—In Upper Makefield Township, Bucks County, Pa., on Ninth month 1st, 1909, Margaret, widow of Jesse Wiggins, in her 90th year.

WIGGINS.—In Upper Makefield Township, Bucks County, Pa., on Eighth month 30th, 1909, of consumption, Moses H. Wiggins, aged 49 years.

WILSON.—At the home of Dr. Reuben E. Phillips, 210 Alexander Street, Rochester, N. Y., Sixth-day, Ninth month 3rd, 1909, after an illness of several weeks, Ruth C., wife of Isaac Wilson, of Bloomfield, Ontario, Canada, aged 69 years. Funeral services at Bloomfield, Second-day, Ninth month 6th, 2.30 p. m.

NOTES AND ANNOUNCEMENTS.

Mary E. Pumphrey, whose presence at the Summer School at George School was so much appreciated, writes in a personal letter from England: "We were very interested in the good accounts of the Swarthmore Summer School. How we should have liked to attend had it been possible."

Owing to changed conditions, Farmington, N. Y., Half Yearly Meeting of Friends will hold its next session at Farmington instead of Mendon as scheduled, at the usual time, the first Seventh-day in Tenth month. Our number is very small. We would like the company of all who have a desire to attend. W. G.

The Baltimore *Sun* of Eighth month 29th contains a picture of the "Quaker Meeting House at Calvert, Cecil County, Md.," where the two hundredth anniversary of the building was celebrated on the 27th. The account accompanying the picture says:

"Two hundred years of worship, two hundred years of service to humanity—what a consecration for a building devoted to worship! That is the inspiring record of the old brick meeting house at Calvert, Md., in which the good members of the Society of Friends have gathered for so many years. From Cecil and Harford, from Chester, York and Lancaster counties the Friends came together to meet in fraternal fellowship in the old church of their fathers.

"The older countries have their shrines that have been preserved for hundreds of years, but in America there are few church buildings two centuries old, and this one in Maryland has an interesting history. It took no small amount of sacrifice to raise the funds to build a substantial church in that pioneer time, when every dollar counted and the bricks and some of the other materials were brought three thousand miles across the sea. They

say that William Penn himself selected the site when he considered the land a part of his own domain of Pennsylvania, but when Mason and Dixon ran their line separating the two colonies the church was left on the south side and fell to Maryland."

Anna H. Shaw, President of the National Woman Suffrage Association, has returned to her home near Philadelphia. She has so far recovered from the carriage accident in which she had the misfortune to sprain her ankle as to be able to walk with a cane. She reports the meeting at the home of the Belmonts, Newport, R. I., as being a great success, and says that the entire proceeds will be devoted to organizing the working women of New York.

On First-day, 5th of this month, Flushing Meeting was visited by Herbert and Caroline J. Worth of West Chester, Pa., who were returning home after attending the Central Committee at Glenburnie. Caroline addressed the meeting with the words from the 24th Psalm, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" and explained in her beautiful, clear way the duty of persons in every walk of life. The presence of these friends was most acceptable and we only regret that on account of the very short notice of their coming the meeting was not very largely attended. M.

PILGRIMAGE TO SCHUYLKILL MEETING.

Friends who expect to attend the meeting at Schuylkill at 2.30 on Seventh-day afternoon, Tenth month 2nd, should take either the train leaving Broad Street Station at 12.52 p. m. for Phœnixville or the one leaving Reading Terminal at 1.15 p. m.

As the meeting is one and a quarter miles outside the town carriages will meet both these trains. Round trip tickets cost $1.08 on either road, but if five people arrange together, package tickets may be bought for $4.85, making the round trip 97 cents each. After the afternoon meeting, a part of which will be devoted to an interesting history of the meeting and vicinity, a picnic supper, to which all the visitors are asked to contribute a share, will be arranged for under the fine old trees in the meeting house yard, and a social good time is anticipated.

An effort is being made to have an hour's lecture in Phœnixville in the evening, given by some one prominent in the Society, further notice of which will be given later.

Returning trains leave on the Pennsylvania road at 6.32, 7.26, 10.03 and 10.15 p. m., and on the Reading at 6.44, 7.19 and 9.23 p. m.

It is hoped that some Friends will remain over to attend the First-day morning meeting.

Phoenixville, Pa., 9/2/09. MARTHA W. MOORE.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

NINTH MONTH 10TH AND 11TH.

—George School Association at George School. Sixth-day, 12.30 p. m., Seventh-day, 10.00 a. m., 12.30 p. m., and 8 p. m.

Members expecting to attend will please notify Margaretta Packer, George School, Pa., when they expect to arrive and how long they can remain.

NINTH MONTH 11TH (7TH-DAY).

—New York Monthly Meeting at 15th Street and Rutherfurd Place, New York, at 2.30 p. m.

—Salem First-day School Union at Salem, N. J., at 10 a. m.

NINTH MONTH 12TH (1ST-DAY).

—A circular meeting at Center, Del., at 3 p. m., under the care of the Western Quarter.

NINTH MONTH 13TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek (near McNabb), Ill. Meeting of ministers and elders on Seventh-day, the 11th, at 10 a. m. First-day school conference, Seventh-day, at 3 p. m. Those expecting to attend, or desiring information concerning trains, should write to Alice E. Tomlinson, Fannie C. Griffith, Frank E. Smith, or Wm. L. Mills, McNabb, Ill.;

NINTH MONTH 15TH (4TH-DAY).

—Philadelphia Monthly Meeting of Friends at 15th and Race Sts., at 7.30 p. m.

NINTH MONTH 16TH (5th-DAY).

—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a. m. Ministers and elders the day before at 3 p. m.

—Green Street Monthly Meeting at Fourth and Green Sts., Phila., at 7.30 p. m.

NINTH MONTH 18TH (7TH-DAY).

—At Kennett Square, Pa., in the afternoon a Conference on First-day School Work.

—Meeting of Executive Committee of General Conference of Friends' Associations in Room No. 1 Race Street Meeting House, Phila., at 1.30 p. m.

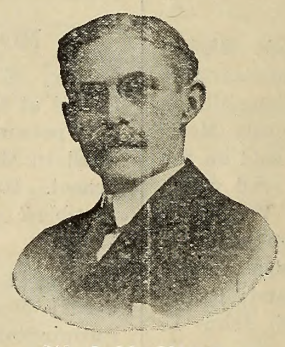
NINTH MONTH 19TH (1ST-DAY).

—Conference in Friends' Meeting House, Newtown Square, Pa., at 2.30 p. m., under care of Concord Quarterly Meeting's Philanthropic Committee. Judge Isaac Johnson will give an address on Prison Reform.

—Conference at Penn's Grove, Chester Co., held under care of Philanthropic Committee of Western Quarter. Subject, "Purity." To be addressed by Mary Heald Way.

NINTH MONTH 25TH (7TH-DAY).

—Scipio Quarterly Meeting, at



W. J. MacWatters
WITH
IVINS, DIETZ & MAGEE
1220 & 1222 MARKET STREET
Manufacturers of
Bundhar and French Wilton,
Extra Body Brussels,
Rugs and Carpets
Importers of
Oriental Rugs, German Linoleum,
China and Japan Mattings.
Dealers in
Domestic Carpets and Rugs of dependable makes and quality.
Our Bargain Room contains Carpets at "Closing Out" Prices.

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BOTH TELEPHONES DAY OR NIGHT
PHILADELPHIA

Scipio, N. Y., at 11 a. m. Ministers and elders the day before at 2 p. m.

—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a. m. Ministers and Elders the Seventh-day before, at 3 p. m.

—Mansfield, N. J., Young Friends' Association at home of Martha and Emma Zelley.

NINTH MONTH 26TH (1ST-DAY).

—Meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under the care of Gwynedd Monthly Meeting.

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.

—Canada Half-Yearly Meeting, at Newmarket, Ont., at 11 a. m.

TENTH MONTH 2ND (7TH-DAY).

—Pilgrimage to Schuylkill Meeting, Chester County, Pa., 2.30 p. m. Trains for Phoenixville leave Broad Street Station at 12.52 p. m., and Reading Terminal at 1.15 p. m.

NINTH MONTH 30TH (5TH-DAY).

—Mt. Holly, N. J., Friends' Association, at the home of Walter Shinn.

NINTH MO. 30TH & 10TH Mo. 1ST.

—Centennial of Whitewater Monthly Meeting of Friends, Richmond, Ind. Fifth-day evening, the 30th. Reception and address by William Dudley Foulke. Three sessions on 6th-day, with papers and addresses by Friends of both branches.

TENTH MONTH 2ND (7TH-DAY).

—Farmington Half Yearly Meeting at Farmington, N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

In *Harper's Magazine* for September, Mary Heaton Vorse, writing about "Barga," tells how homesick the Italian children who have returned with their parents to their native land, become for America, the land of their adoption. Holman Day writes sympathetically of "The Queer Folk of the Maine Coast." The stories and illustrations are up to the usual high standard.

This month's *American Magazine* is fuller even than usual of thoughtful and vivid presentations of the problems of the day. It opens with the story of "Hill Against Harriman." Ray Stannard Baker writes of "The Faith of the Unchurched;" Prof. W. I. Thomas, in "Woman and the Occupations," gives reasons why women are entitled to equal suffrage.

Review of Reviews contains discussions of the Payne-Aldrich Tariff, the situation in Spain, Hawaiian problems, better use of our soils, the increase of the world's wheat supply, and the work of the illuminating engineer.

The Atlantic Monthly is a perennial delight to lovers of good literature, and the finest type of humor. In the current number "Speaking Pieces" will appeal especially to those readers who went to school not less than thirty years ago.

WHY ENGLAND HAS NO FLIES.

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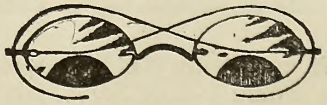
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The good 1.03 train is still on and one can leave Philadelphia right after lunch and reach Buck Hill by early tea time.

Griscom Hall has closed. Buck Hill will remain officially open till some time in Tenth month.

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PHILADELPHIA, NINTH MONTH 18, 1909.

Volume LXVI. Number 39.

Faithfulness to our ideal of the daily quiet hour with our Heavenly Father will do far more than we can ever imagine, if we have not made practical use of it, to make the otherwise hard labor of study and experience easy and full of joy.

EDITH M. WINDER.

At Winona Lake Conference.

GOING TO WORK.

(After Jean Francois Millet's Painting.)

The Night, wherein ye slept, has taken wing;
The rosy Dawn, that calls ye from your Home,
Awakes the Bird to song and fluttering;
Arise ye, Peasants, for the Morn is come!
Arise! ye sturdy Sons of Toil and Earth,
Don your coarse-woven Garments; fare ye forth.
For, lo; strong Daughters of as humble birth,
Wait for the Task to prove their own love's worth;
So fare ye forth together to the Fields,
Returning Home at Eve with richer Yields.

In Book News Monthly. EDWARD H. S. TERRY.

THE CENTRAL COMMITTEE MEETING.

To the hundred and more people who attended the Central Committee meeting last week the word Glenburnie has taken on a new connotation. It must now mean to all of us who were there, an ever changing but always glorious view of mountains, lake, and pleasant open fields —Nature's welcome; and besides, generous and cordial hospitality and untiring efforts for the pleasure of all—the welcome of our kind hosts. And we shall think not only of the numerous meetings of committees and sub-committees, but also of the beautiful walks in the woods, the boating and bathing, the climb up the mountain and the wonderful view from the top.

Most of the Friends reached Glenburnie on the evening of the first, having gone by night boat from New York to Albany, thence through beautiful and interesting country by special trolley to Lake George, and thence again by steamer up, or more properly speaking, down that incomparable lake to Glenburnie. A few Friends came from the north—Maine, Quebec, Thousand Islands, etc.—on their way home from summer outings, and a number, perhaps twenty-five had arrived some days before. Meetings of the Central Committee were held on Fifth and Sixth-days in the morning and evening, the various sub-committees and special committees meeting during the afternoons.

Of the forty members present, nineteen came from Philadelphia Yearly Meeting, thirteen from New York, seven from Baltimore and one from Ohio; Indiana, Illinois and Genesee being represented only by letters from some of their members.

The selection of the most suitable time and place for holding the Conference of 1910 received the early attention of the Committee. Although Cambridge, Mass., was one of the places suggested, there seemed to be a pretty general feeling that the Conference next year should be made easily accessible to as many Friends as possible and therefore must not be far distant from New York, Philadelphia, and Baltimore.

Cordial invitations were received from West Chester, Pa., and Ocean Grove, N. J.; we were reminded that the Conference had standing invitations from Mountain Lake Park and Chatauqua; Asbury Park and New York City were also mentioned; but serious discussion soon centered upon the first two places, West Chester and Ocean Grove.

While deeply appreciating the invitation from West Chester and realizing the great labor the Friends there were willing to undertake in the service of the Conference, it appeared that the majority of our members prefer a place with more recreations, since many must necessarily consider conference week as part of their vacation.

The difficulty in connection with Ocean Grove seemed to be the matter of time, since the invitation to meet at that place excluded the time from the middle of July to the eighth of September. However, after very earnest consideration and with the desire to make the Conference of the greatest service to our own members and to others, the Committee united in the decision to make Ocean Grove the place and about the second week in July, the time of the Conference of 1910.

To have charge of the Conference, Committees

were appointed with the following chairmen: on arrangements, Joel Borton; on program, Dr. O. Edward Janney; on publication, J. Eugene Baker; on social gatherings, etc., Louise E. Haviland. The care of the meetings for worship was assigned to the Executive Committee.

The First-day School Committee made an interesting report. It feels that "there are distinct evidences of an encouraging and hopeful outlook and of definite improvement" in First-day school teaching.

The Committee on Educational Interests reported that its most important work had been the initiation and development of the movement to establish a department of pedagogy at Swarthmore College. The secretary of the Committee made a strong plea for interest in and support of this most important work.

The Philanthropic Committee recommended that the following subjects be considered at the next Conference: peace, demoralizing publications including purity, and prison reform including juvenile court work and the abolition of the death penalty. It also suggested that the chairman of the joint committee on peace of the two yearly meetings of New York be asked to invite the committees of the several yearly meetings to attend the Conference, and that they be asked to take charge of at least one session of the Conference.

The Committee on the Advancement of Friends' Principles reported work done wherever the need for it was known. The Committee had conducted the Summer School at Swarthmore, sent helpers to visit distant meetings and others needing assistance, and was planning visits this fall to several meetings in Iowa. It feels that the fields for labor are exceedingly wide, the needs are great, the laborers very few. The report was received with enthusiastic appreciation of all the Committee had accomplished.

The great loss which the Conference has sustained in the death of William W. Birdsall, the vice-chairman of the Central Committee, was feelingly referred to, and a memorial was prepared by a committee appointed for the purpose. This will appear in a later issue of the *Friend's Intelligencer*.

The committee appointed a year ago to consider the advisibility of securing a permanent place of meeting for the Conference, reported that it believed we should look forward to securing such a place, but it had no definite proposition to make at present. The committee was continued.

The Central Committee united cordially in the proposition to invite all yearly meetings and other bodies of Orthodox Friends to attend the Conference and to send fraternal delegates.

The consideration of the future of the Conference and the program for the next meeting received the serious attention of the Committee. There seemed to be a strong feeling which had arisen independently in the minds of many, that the religious side of the Conference should be emphasized and its spiritual character deepened. It was urged that we should not eliminate the consideration of our philanthropic activities but that we should look upon them as religious subjects, as practical expressions of our religion. It was hoped that we might have as part of the program some adequate statement of the religious views of Friends, particularly to make clear to ourselves and to others where we stand with regard to what is now being called the "new religion."

Numerous other tentative suggestions regarding the program were made, all of which will, no doubt, prove helpful to the committee in its important work.

All of those present united very heartily in the expression of appreciation of the hospitality and kindness received both from the proprietors of Glenburnie and from the management of the Inn.

A part of the last evening was spent very delightfully with music, recitations and other impromptu entertainment including a thrilling performance on the piano by Paderewski—in the person of a high dignitary of the Committee.

Most of the Friends left Glenburnie on Seventh-day morning, many to attend the meetings in the neighborhood of Saratoga, of which we shall no doubt hear later.

BERTHA L. BROOMELL.

MILTON JACKSON.

The subject of this sketch was born at Rising Sun, Maryland, Second month 1st, 1845, and was the only child of Job H. and Ann C. Jackson. When a small boy the family removed to West Grove, Pennsylvania, where Milton grew to manhood.

His parents were concerned members of the Society of Friends, and made a home whose atmosphere helped to intensify the traits and habits of a boy who saw the serious side of life, and understood the part which service plays in moulding Christian character. The atmosphere of the home, and the opportunities, social and religious, that came to him, immovably grounded him in an

allegiance to the fundamental principles of the Society of Friends. In this Society he found his spiritual needs met, and an ample outlet for his active sympathy and altruistic service. To such an extent was this so, that he had no desire to seek outside religious fellowship or church connection.

The formative education in the Jackson home was supplemented in 1860 by an attendance at the Friends' School in Wilmington, Del., taught by the late T. Clarkson Taylor. Desiring the advantages of the higher education, he matriculated at the University of Michigan, of which institution he became an alumnus.

As a young man he taught the Friends' School in Sandy Spring, Maryland. This brought him under the influence of Benjamin Hallowell, and he always acknowledged with gratitude the great spiritual uplift that came to him as a result of that experience. After graduating at Ann Arbor he taught for a time in the school with Clarkson Taylor, where as a boy he had been a student.

In 1867 he married Caroline Swayne, who, with three sons and a daughter, survives him. Five years after his marriage he met with a severe railroad accident, which disabled him for some time, and from which he never entirely recovered. The condition of his health led him to give up teaching, and for a time he led the life of a merchant. Later he engaged quite extensively in manufacturing, and for thirty years he devoted his energies to the development of a successful business.

Two years ago he largely relinquished the burden of business, and with his wife started on a trip around the world. His keen and interested mind made the scenes and the incidents a perpetual delight. His experience enabled him to make a comparative study between institutions and interests of the Old World and the New, and note with joy the evidence of progress which the twentieth century nearly everywhere made manifest.

For more than a year the trip progressed without a mishap of any sort, and with health unimpaired. Two days after arriving in Shanghai, China, he was attacked with dysentery, and after ten days' illness he peacefully passed into the great beyond. His years of growing experience seem to have ripened into a beautiful autumn, and he went away before life's winter season came.

He was a man diligent in business but he did not permit these demands to interfere with that great service of the Master, expressed in serving his fellow men, to which he felt himself called. When the Beech Street Mission began its helpful activity, he was one of its earliest and most faithful workers. When the George School Committee was first appointed his experience as an educator, and his known executive ability, led the Yearly Meeting to place him on the committee, where he labored faithfully to the end. In season and out of season he was found working for the betterment of the schools of Philadelphia. For several years he was clerk of Green Street Monthly Meeting, of which he was a member.

Our friend was a man who had read wisely and carefully the things worth while. "Dymond's Essays on Morality" impressed him greatly, and undoubtedly helped him in reaching some of the ethical conclusions and standards which characterized and governed his life. This book made its appearance in America years ago, and came Milton's way in his earlier manhood. He fortunately formed the reading habit when books were fewer and not so confusing as they are today. His acquaintance with the best literature helped him to develop the heart of sympathy, which, as a business man, made him honored by his associates, and beloved by his employes, and it also caused him to be a concerned citizen of the commonwealth.

As a teacher he was a disciplinarian of recognized ability, basing his requirements and decisions on kindness and justice. In his home he was a gentle and loving husband and father, a home builder of the ideal type.

In considering the life of our friend, the opening lines of Wordsworth's 'Character of the Happy Warrior," came to mind as peculiarly fitting:

Who is the happy Warrior? Who is he
That every Man in arms should wish to be?
——It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought:
Whose high endeavours are an inward light
That makes the path before him always bright:
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care.

The great change came to this loyal worker in a far-away and strange land. The worn out body was brought by the companion of his life and love, the long journey of 9000 miles to his home city, while a wealth of sympathy from family and friends traveled with the widow on one of the saddest journeys a devoted wife ever made.

His funeral was held in the Race Street Meeting House, Philadelphia, Seventh month 23d, and was largely attended by relatives and Friends, while words fitly spoken by those who knew him

well, testified to the usefulness of his life and the wealth and worth of his character. The body was laid away in the West Laurel Hill Cemetery, while the singing birds, always his friends, caroled his fitting requiem.

HENRY W. WILBUR.

SICILY A MONTH AFTER THE EARTHQUAKE.

(Concluded.)

We were fortunate in meeting Miss Davis of the Girls' Reformatory of Eastern New York, and Mrs. Sisco, who together carried on the American Red Cross work so successfully. The afternoon of the day after the earthquake a ship entered Syracuse Harbor with one thousand refugees aboard, many terribly mangled, all penniless, and most of them scantily clad. This was the first definite information they had of the terrible disaster, and the town was panic-stircken, totally incapable of concerted action. Miss Davis promptly took charge, used her personal available funds to purchase needed supplies, gave her guarantee that money would be forthcoming from America to meet immediate wants, and called the Red Cross for authority; in answer came generous response, and a request that she act as their agent. The dead and wounded were removed from the ship to the open park along the harbor's edge, and laid on mattresses and cots, so far as such could be secured. The supply of coffins in the town was quickly exhausted, and more were roughly made, for many poor creatures died on the short voyage, or soon after being landed. Very promptly the hotels were got ready for the invalids temporarily, and all possible attention was given. Later Miss Davis rented one of the houses for a hospital as long as it should be needed, and splendid work was done. Of the thousand who first arrived, three hundred and fifty were still there a month afterwards; many had died, others had been sent for by relatives and some had had occupation found for them, but the rest are the problems, generally helpless incompetents, with no relatives left alive; no one knows their future. We talked to or heard the story of many of those in the hospital. One woman lost husband and six children, knows of no living relative and is a physical wreck. Another woman had both feet cut off. Her husband and one daughter were killed, the other injured so seriously in the head her mind is weak, and their possessions are all gone. And these are only two of many.

Miss Davis, with Mrs. Sisco, organized relief measures on an excellent basis; she rented machines and had all the women who were able to work, sewing at a franc and a half (30 cents) a day, making garments to be sent where needed; the men were at work on the roads, in gardens, wherever employment could be found; she located relatives and secured homes whenever possible, to make them independent of public relief. The Sicilian aristocrats and others co-operated with her to the best of their ability, and appreciated her labors, even though not able to fully comprehend her final aims, and themselves totally lacking in executive ability.

From Syracuse to Taormina the railroad runs between Etna and the sea, in places through rugged beds of black lava as desolate as a desert, elsewhere through lemon groves, acres and acres of them, frequently on hillsides so steep that terraces of solid stone walls must be built to keep the soil from washing away, and on top of these walls are troughs to carry water for irrigation. In several places we crossed what appeared to be dry river beds, carefully walled on both sides; they were drains to carry away Etna's freshets and often become rushing torrents capable of incalculable damage if not so confined, as evidenced in occasional places where the walls had been neglected, and the floods had washed away whole groves.

Taormina is on a mountainside 600 feet above the sea, a picturesque little town, mostly on one long street with numerous interesting old buildings; from the Greek Theatre, a fine mass of ruins, is obtained one of the most beautiful views in Italy; below is the Mediterranean with its ever changing indescribable shades of blue and green; beyond the town, across a deep ravine, is majestic snow-clad Etna, towering up 10,000 feet, smoking always, and with clouds constantly hovering somewhere about it; in the opposite direction are the Calabrian mountains, rising from the sea in abrupt rugged heights, and thirty miles away the Straits of Messina and the sea coast villages between, most of them now in ruins. Taormina felt many severe shocks, but suffered no damage; as the trains with the injured from Messina passed through on their way to various cities to be cared for, they halted from twenty minutes to half an hour here that the sufferers could be ministered to; Messina was without water, as all the mains were broken, and the poor creatures were nearly crazy from thirst; the population of the town spent days caring for these passing victims and seven hundred were left amongst them. On the first train that went through was a large basket in which were twelve babies found on the streets, with no clue to their identity, three of whom had already died on the way. Many of the

trains were composed of open freight cars, anything undamaged had to be called into requisition, and the injured were laid on the bare floor with almost no covering to protect them from the downpour of rain that came for days succeeding the catastrophe; no wonder so many perished.

Immediately after the earthquake in Taormina, as in all the towns and villages, with no thought for the unfortunates or of possible help to be rendered them, the superstitious ignorant natives rushed to their churches, got out the images of the town's special saints and with the priests marched in procession round and round the streets wailing and praying and prostrating themselves, believing the disaster had come upon them because they had neglected their duties in these directions; the images for weeks afterwards occupied prominent places in the churches, to be gazed upon, prayed to and kissed devoutly. Whole communities seemed paralyzed with the enormity of the disaster and could not be roused to exertion, till the foreigners organized relief work.

Half way from Taormina to Messina signs of the devastation began to appear, a house fallen or badly cracked, or a corner gone, or a roof fallen in; later were towns where nearly all the buildings were in this condition; all along were temporary quarters of the roughest kind, harboring refugees; some were of American lumber sent for the purpose, and we passed several train loads of it en route, a very practical donation to a country almost devoid of trees. Near Messina we passed one of the cemeteries where they were laying bodies taken from the ruins; trenches were dug to contain four or five rows of five each, in rough board boxes (also American lumber), over which a layer of earth was thrown, then was placed another layer of boxes, and when all were covered rows of wooden crosses were put up; wagons were steadily arriving with their gruesome loads. On the train we met a German who was assisting his brother-in-law to find the bodies of his famliy, all of whom, wife, four children and brother, were buried in the ruins of their home on which two or three other houses had fallen from the hillside above; he himself had been taken out alive, sent to the Naples hospital, and on his recovery had returned for this sad task; all had been found but the wife, and they were still searching.

The station at Messina was a complete wreck; the train-yard looked like Baldwin's dump heap, sheds, locomotives, cars all piled in a mass of indistinguishable rubbish; in the town not a sound building was left, those not down were cracked and unsafe, generally with roofs and floors gone, even if walls still stood. The once beautiful Duomo had part of its walls standing, the fine frescoes, mosaics and statues looking ghastly in the ruins about, where broken carved marble mosaics and fine work from inside and out were lying in pieces amidst plaster, stone, broken furniture, china, hats, doors, windows, the strangest medley ever conceived. Rough board coffins and sacking bags lay in piles to be used when a body was found, and carried away as soon as possible. Rows of houses were standing with the front walls gone, showing rooms as left in the excitement, covers hanging over the sides of the beds, clothes lying about, the furniture in place, pictures on the walls generally hanging askew; in one large building only a couple of feet of floor was left, and on this rested several book cases full of books, with the glass doors unbroken. In some places where the hillsides were steep four or five houses fell together in an indiscriminate mass; many streets were quite blocked by debris, and walls rocked in the wind as if ready to topple over any moment.

It was estimated there were 150,000 people in Messina, of whom 50,000 escaped; about 30,000 bodies had been recovered in a month, leaving 70,000 still buried in the ruins. Of the city guards fifty were lost, twenty bodies had been found and a squad of soldiers were digging, hoping to find others.

Along the railroads for miles from Messina were small towns in the same condition, some deserted entirely; the suffering was terrible in villages back from the railroads where relief did not penetrate for a long time and the inhabitants were ignorant, helpless and superstitious. For some distance out of Messina the side tracks were filled with freight cars where refugees had taken up temporary abiding places. They are largely a helpless, thriftless lot, enjoying being cared for, never used to as good living as they were then having, quite willing to let it go on, with no desire to do for themselves and no idea how or where to begin. The story has gone abroad of the millions that were sent for their relief, and they expect to be supported for the rest of their lives, with no exertion on their part. The government put forth a strong effort to have funds administered honestly and wisely. It was a stupendous task, and if some graft crept in, no wonder; when discovered it was severely punished. The King and Queen in their visits to the devastated districts, and their practical demonstration of sympathy, greatly endeared themselves to their people.

LUCY BIDDLE LEWIS.

SAMUEL S. TOMLINSON. V.

My brother Carver, who, with his family removed to Putnam County, Ill., in 1844 [this date should probably be 1851] and for forty years had lived on a farm near where the Illinois Yearly Meeting House now stands, was removed by death on the 22nd of Seventh month, 1896, aged a little over 80 years. When a young man he was earnestly engaged in labor for the emancipation of the wronged and suffering slave, and before his marriage spent many sleepless nights in piloting the bondsmen that had escaped from Virginia to Ohio, on their way to Canada and freedom. After settling in Illinois, although the former work was far from being abandoned, the subjects of Peace and Temperance (or Prohibition) largely engaged his attention, and for many years he served the Illinois Peace Society as its president, laboring both orally and through the medium of the pen for the enlightenment of the people on that important subject. Even a few weeks previous to his death his earnest and warm heart responded to the call to labor at some distance from home in the cause of abstinence from the inebriating bowl. The State of his adoption containing some of the most extensive distilleries in the world, seemed to intensify his opposition to the manufacture, sale and use of this detestable thing, and the last service of his life was to plead not only for its annihilation, but for the entire overthrow of the sanction given it by the State.

During the early years of our married life my wife and self were named to serve as preparative meeting clerks, a position we were enabled to hold, to the apparent satisfaction of our friends, for a number of years, and until we were selected to serve our Monthly and Quarterly Meetings in a similar way. During the early part of the year 1845 it was the pleasure of our friends to offer our names to the Monthly Meeting for an appointment to the eldership. They were accepted and the appointment conferred upon us, and in the autumn of that year we were favored to attend the first Yearly Meeting of that body at Salem, for the first time in the history of Ohio Yearly Meeting. Many strangers from the East were with us, among them Samuel Comfort and wife, Samuel J. Levick and Elizabeth and Hannah Haviland, with David E. Gerow as companion and caretaker. These I distinctly remember.

The Yearly Meeting was large then compared with later years, but there seemed a lack of the vital principle of harmony and love that, from the year of 1828, had spread its mantle over the body. The moral reform and antislavery subjects were at that time only beginning to exert an influence over the precious harmony that had characterized the meetings of Friends previously. Far as the feeling prevailing was from the life, character and teachings of Jesus, a number of those looked upon as the most experienced members of our Yearly Meeting seemed to be carried away with this scheme for the maintenance of one of our important testimonies, losing their interest in that silent and soul-searching introversion of spirit that brings light and life to the dedicated mind. In one of our Quarterly Meetings many of the older ones, and most of the younger, separated themselves from the body, and in one instance at least built a new house and held meetings in it for a time in a way that seemed to suit their changed view of things.

In the year 1855, in company with my friend and brother, N. P. Grisell, a gifted minister, we visited and held a meeting at the above-named house, with that body of Friends. A large part of them were present and the meeting was a favored one. The prepossessions that had led them to take the unfortunate step which separated them from the bosom of Society, by this time had lost much of its ardor, and loving and tender feeling had taken the place of unkindness and animosity, with many of them, and many cheeks were bedewed with tears on that memorable occasion. Some that were present soon after were inclined to take their places in Society once more, and lived and died in unity with it. Others who still clung to the idea that they had been harshly dealt with (which very likely was the case) stood aloof and never returned to mingle with those from whom they had separated.

The great loss these individuals have sustained, as well as the trials introduced to Society through their decision and act, has led me to consider whether that charity that is ever kind and thinketh no evil, had been in this case as closely observed as the laws of true Christian discipleship would recommend. We accept the proposition that God is love, and if we are his true disciples we will endeavor to live and labor in harmony with the promptings of his own nature, which, as I view it, will not permit a departure from the sacred essence of his own life in contending for his cause. Hence love must be the principle that actuates us when laboring for the overthrow of every evil. I would, therefore, encourage, not only the members of the Society of Friends but all people, to seek first this high attainment, and then act in accordance with it in every labor to promote the well-being and peace of mankind.

INTERPRETING THE BIBLE.

In this age there is a marked tendency to get as much as possible out of everything in as short a time as possible. Even our First-day school teaching has not escaped the touch of this spirit of haste and avarice. While there is no doubt that interpretation of the often obscure things in the Bible is a valuable part of the teacher's work, it must be borne in mind that it is not suitable to make interpretations of the same sort to classes of all ages and phases of development. And furthermore, the teacher or class should be possessed of a suitable basis of interpretation before attempting explanations. The frequent rambling discussions about and conjectural explanations of the Scriptures is not only not helpful, but seems to the writer to be an unprofitable use of time and of the gift of reason.

The writer believes that with classes of children the teacher should limit her efforts to familiarizing the pupils with the Bible stories and incidents, with no attempt to explain any deeper meaning than appears to the child. The Bible incidents, properly presented, are so full of moral vigor that there is no need for the teacher "to point a moral or adorn the tale." The ethical value is mainly in the character of the men dealt with, rather than in what they do and say. The teacher who deals with Moses will do better by presenting graphically the incidents of his ear open to the voice of God and his obedience and perseverance, by sticking pretty closely to the Bible account of him, than by placing verbal emphasis upon the abstractions of his character and explaining that the man, himself, is, after all, rather a dim and mythical figure in history. We cannot too strongly emphasize the point that children do not need metaphor and allegory interpreted for them.

There is a questioning age when they do need something that we often fail to give them. This will be discussed in a paper by itself later. The second concern of this paper is interpretation in adult classes. We repeat again that primary educational principle, that attention and investigation should always precede interpretation. The class that convenes and begins to read Bible references here and there and discuss the meaning of them without previous thought or investigation, stands a poor chance to increase either in knowledge or spiritual discernment. The time and circumstantial setting of an event, the personality back of an utterance, the literary history of the record, all are important factors in the process of investigation. Each of these may be assigned as a reference one or more weeks in advance of the consideration of a section of the Bible by the class. To really grasp the spiritual or ethical import of certain portions of the Scripture which we are especially fond of interpreting, we must do more than investigate, we must tread again the paths the Hebrew trod and follow the footsteps of Jesus, until to a measurable degree at least, we share in the inspiration of their lives. There is no other safe guide for interpreting the moral utterances or great deeds of patriarchs and prophets than an understanding of their guiding principle. If the leaders of adult classes would assign subjects for meditation during the week, the meditation would be helpful to the ones who gave time to it, even if the results could not be very successfully formulated into words on the following First-day. We are too well satisfied when we have plenty of expression in a class. Our real need is to develop earnest thought that follows us through the week and prepares us finally to become factors in interpretation.

Some time in the dark ages the socalled atomic proof text method of preaching and teaching came into vogue. By this method whole structures of theology, or ethics or mental science can be reared which another set of proof texts can destroy. Immersion can be positively established as a divine ordinance by reading just the right verses. It is, however, controverted by certain other records, which point to an easier method of administering the sacrament, and both are again made of doubtful authority by interpreting the "One Baptism" to be that of the spirit. An extreme application of this method of using the Scriptures is told in the case of a preacher who wished to inveigh against a style in hair dressing that prevailed a number of years ago. He searched the Scriptures for a text and decided that the verse reading, "Let those who are on the house top not come down," could be made available for his purpose by selecting the words so that it would read "top-not come down."

This story is probably not literally true, but the distortions in interpretation made by the use of isolated texts without knowing their history or context are greater, in many instances, than the story suggests. Classes using a topical method of studying the Bible need to observe the greatest care that they are not led into erroneous interpretation by insufficient knowledge of what they are considering. It is safe always to think, and to investigate. Interpretation, humanly considered, must always be a growing and changing conception with us, for until we "see face to face" our interpretation of the vital truths spoken by Jesus and the Prophets will rest upon a partial understanding of their lives. JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

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BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 18, 1909.

PROGRAM OF THE NEXT CONFERENCE.

A full report of the sessions of the Central Committee at Glenburnie will be found in another column. It will be seen that the future of the Conference was earnestly considered by those in attendance at these meetings and that the next Conference, to be held in the summer of 1910 at Ocean Grove, in particular was discussed.

These conferences, when we gather from all our yearly meetings, should give expression to the best thought, aspiration, and life of those who are banded together in the religious body known as the Society of Friends.

The Committee members and others at Glenburnie expressed themselves as to what seemed to be the kind of Conference the one at Ocean Grove should be. A program committee was appointed and the sense of the Central Committee as represented at Glenburnie will be worked out as closely as possible in the work of that committee.

But if the work of the program committee is to be more than merely that of a lecture or entertainment bureau, it must have a wider basis on which to work than the expression of the comparatively few Friends who were at Glenburnie. There should be a general co-operation of practically our whole membership in all our yearly meetings in the construction of the program of a General Conference.

The Program Committee consists of the following: O. Edward Janney, Herbert P. Worth, Charles F. Underhill, Edward B. Rawson, Bertha L. Broomall, Elizabeth Stover, Harry A. Hawkins, Jesse H. Holmes, Edward C. Wilson, John William Hutchinson, Anna M. Jackson, Anna B. Shepherd, Henry W. Wilbur, Edith M. Winder, William E. Brown, Edgar M. Zavitz, Clarence Mills, Louella M. Birdsall, Thomas A. Jenkins, Esther J. Fox, James H. Atkinson, Mary S. McDowell, Emily Atkinson.

This Committee will meet to block out its work on the 16th of next month. Meantime, if we are to say at this Conference to one another and to the world what most needs be said; to map out plans of work that will most apply and be most effective in the face of the social problems of our time; if this Conference is to be truly representative of what our principles and our Society mean in the world, there must be much serious thought given by all concerned Friends, both on and not on the Program Committee.

The members of the Program Committee, no doubt will be glad to hear from Friends what seems to them to be the most significant things to be taken up. The pages of the *Intelligencer* are open for such discussion of the matter as can best be done in that way.

A STUDY OF SOME MEETINGS.

The story is told of the meeting-house at Waterford, Va., that during a part of the Civil War it was occupied by troops as barracks. When the first Sabbath after the soldiers had taken possession arrived the house and grounds presented a martial appearance very different from the usual quiet orderliness. Uncertain as to the reception they would receive the Friends of Waterford, on that First-day morning, took their accustomed way up the long hill toward the meeting-house. The soldiers, noticing the approach of the Friends while yet they were a distance away, actuated by a kindly motive, hastened to make it possible to hold meeting in the house, gathering up the guns, coffee-pots, knapsacks, blankets and drums and piling them in one end of the house, placing the benches in some sort of order and lowering the partition.

Upon the arrival of the Friends they saw with appreciation what had been done for their comfort, and entering, proceeded to hold meeting. They continued to do so on successive Sabbaths, the soldiers often attending. To many of them the silence of the meeting must have seemed an unusual method of worship. Perhaps some among them may have been impressed by the living silence, as well as by the words of life as they fell from the lips of Miriam Gover and others.

This meeting has become small, but the members are faithful and loyal. The doors of the stone meeting-house on the hill, and those of the homes of the Friends of the neighborhood, are open to the touch of the visitor. Certainly the Friends there are "given to hospitality."

Waterford is a quaint and quiet village, placed among the hills; and many of the houses have been homes of Friends for generations. Those who love the picturesque may find it here. In these quiet homes there is to be found a gentle re-

finement, which comes only from a close walk with the Great Companion—that culture which the world cannot give, neither can it take away.

The meeting known as Woodlawn is located only a short distance from Mt. Vernon, and stands on what was part of George Washington's estate. Within easy distance is the Woodlawn Mansion, the home of some of the Custis family, and in an excellent state of preservation, an admirable example of a colonial Virginia home.

Many of the Friends residing in this vicinity are descended from those who, a generation ago, moved here from New Jersey and Pennsylvania. Among these are the families of Gillingham, Wilkinson, Lukens, Cox, Walton, Troth and Roberts, whose relatives are scattered throughout the East.

The meeting that gathered in the twilight in the neat little meeting-house, attended by some of the neighbors as well as members, gave evidence of a depth of feeling and a desire to place the spiritual above the physical, which proves the value of our quiet method of worship in giving inspiration to the aspiring, and strength for the performance of the daily task or the special service.

The last meeting attended in company with La Vergne F. Gardner was Gunpowder, situated among the hills of Maryland, twenty miles north of Baltimore.

From the door of the meeting-house, perched upon a conspicuous eminence, the eye roves with delight over an immense stretch of hill and valley, field and woodland, dotted here and there with the comfortable and attractive homes of Friends.

Arrangements had been made here for a meeting on First-day morning, in our meeting-house, and in a neighboring M. E. chapel at night. Both of these were well attended by thoughtful people.

Here, as everywhere in our journey, there was abundant evidence that religion is not a theory, but an everyday practice, not a creed so much as a life—a life of cheerful service.

With these meetings our journey closed. It has been an interesting experience and full of encouragement to us. Everywhere we found loyalty to the principles and methods of Friends, coupled with a desire that our principles might be extended to a greatly wider circle. May the Lord of the Harvest send more laborers into the field!

O. Edward Janney.

A load of sorrow doesn't wear one so much as a swarm of annoyances. —*C. O. Stevens.*

FAIRFAX QUARTERLY MEETING.

Fairfax Quarterly Meeting of Friends met in Goose Creek Meeting House, Lincoln, Va., Eighth month 15th and 16th. Although we were in the grasp of an almost unprecedent drought, during which the dust in the roads and in the atmosphere, was most distressing. The attendance was very good, a number, who were not members, being with us.

On First-day morning we were especially favored in having Joel Borton and Sarah R. Matthews with us. The quiet attention of the people to their discourses gave evidence of the appreciation they felt.

In the afternoon the First-day School Union met. We had reports from the several schools in the Quarter and some miscellaneous business.

Then with the hope of instilling a spirit of helpful service in our young people, the condition of the poor in the slums of Washington was brought before the meeting. Miss Strong, of that City, superintendent of nurses for the sick poor, and others, members of our Quarterly Meeting, gave much light upon the subject, bringing to our attention the terrible conditions, both physical and moral, which lie almost at our doors, as did the sick man at the "beautiful gate."

On the Second-day we again convened with a feeling of thankfulness for the meeting of friend with friend, and the fact that our long drought had been broken by a welcome and refreshing rain.

Joel Borton's message on Applied Christianity seemed, to us, full of inspiration and life. It followed very appropriately and helpfully, the thought of the preceding afternoon.

The meeting closed with a few beautiful words from Sarah R. Matthews. M. J. B.

VISITORS AT GRANVILLE.

When the Friends from Glenburnie, Lake George visited the various meetings on their way home, we of the meeting at Granville, N. Y., were greatly favored by having with us on Ninth month Fifth, Dr. O. Edward Janney and wife from Baltimore; Joel Borton from Woodstown, N. J., and Sarah Flitcraft from Chester, Pa.

Three meetings were held during the day. In the morning Dr. Janney gave a vivid word picture of "the most dramatic scene in the history of the world—Christ before Pilate." Pilate represented the power which then controlled the world. Jesus stood bound before him, clothed in royal robes which were but a mockery. Yet Pilate trembled before the Christ. He recognized in Jesus some-

thing more than mere man. He received no answer to the questions—"What is truth?" for it was evident no answer could have been understood by him. And all down the ages has come the question—"What is truth?" In Jesus' life and words we find the answer. He *lived* the truth. A rebel in the eyes of Pilate, a radical in the eyes of the high priest. He knew he should die at Jerusalem, but He did not hesitate. He bore witness to the truth; the result was in God's hands. The great truth He came to teach was that God teaches His people Himself, directly by His spirit to the soul of man. His spirit is ever with us. When we perform all our duties rightly we do religious work, whatever our work may be. None of us can perform the mission Jesus had, but we bear witness to the truth every day when we perform our duties according to our highest ideals. Let us do our work cheerfully, realizing we are children of a loving Father.

Sarah Flitcraft spoke beautifully from the text—"We walk by faith, not only by sight." When Jesus walked by the shores of Galilee and called His disciples to Him, they went willingly and by faith, not knowing what the future might hold for them. Though our efforts sometimes seem fruitless we must believe that they will be blessed in His good time. We must live what we profess or our professions are worthless. Many go from birth to death without knowing that "the grace of God hath appeared to all men." We should never forget the petition—"Thy kingdom come, Thy will be done on earth as it is in Heaven." and do all in our power to bring it to pass. Every day our faithfulness is tried in some way. Our experience will be according to our living near to God. Will we not be led to work even in the "highways and hedges?" Jesus' life, so far above ours in its power and beauty, may yet be lived by us according to our measure, and if we so live here we need have no fear about the life beyond. The meeting closed with prayer by Joel Borton, during which the presence of the Father seemed brought very near to us.

In the afternoon, Dr. Janney, who is President of the American Purity Alliance, delivered an address on moral education. He brought before us very vividly the condition of things in our civilization which too few of us clearly understand. The perils of our boys and girls, not only in the slums but even in the highest circles of life. He showed how a Godless race of young men are growing up because their aims are low, and because of a neglected education. He told of the thousands of men engaged in the "white slave traffic," and of the efforts now being made to combat this terrible curse. He gave touching and startling illustrations of the conditions of things. What we lack in our teaching is instruction in the laws of life. It is impossible and undesirable to keep children in ignorance, and the knowledge should be imparted to them in the right way by parents, then when it comes to them in other ways it will not harm them because they have been forewarned. He appealed to parents to begin this instruction before it is too late. Our government is now earnestly working in the cause, and we were earnestly exhorted to use our influence through our representatives and in every way to help forward the work which, while not pleasant to do, yet is Christlike.

Joel Borton emphasized the duty of individual watchfulness. Sin commenced in thoughtlessness accumulates until we are slaves to it. He gave the striking incident in the life of Leonardo da Vinci when he was working at his famous picture —"The Last Supper." He searched for and found a youth, pure and clean, to sit as his model for the Christ. Years later when completing his work, he searched for a model for Judas. In the streets of Rome he found him, a man so low and debauched he was dreadful to look upon, he used him for his model and upon inquiring his name, learned to his amazement that he was the young man he had before chosen for his pure, upright life, as his model for Christ.

Our homes are the fountain head of society. Too many homes are no homes at all, where the children go out only to lives of evil. If all homes were christian homes how different it would be. Applied Christianity will bring about the results we look and hope for. G. Myron Allen asked that every one present should give a contribution, not of money, but of influence, a word of disapproval or encouragement for a purer, cleaner humanity.

In the evening meeting Joel Borton spoke on religion, "a subject so much is being said about not only now but in all ages." It is an experience through which human life passes; also a growth. We do not attain to a perfect life all at once. Peter said—"Add to your faith virtue, and to virtue knowledge," &c., &c., until at last we come to be truly fruitful in "the knowledge of our Lord Jesus Christ."

Theology changes. Religion is from the world's earliest history; it is a fact. Religion is as far in advance of theology as plants are of botany, or the stars of astronomy. Religion in its simplicity was demonstrated in the life of Jesus—that wonderful life by which God conveyed to the world a knowledge of Himself. Jesus was a faithful and true representative of God. God may seem far

away but if Jesus should come into our midst today He would say again—"He that hath seen me hath seen the Father."

We have fallen far short of living up to the religion taught by Jesus. It is in the hands of the christian church today to solve the problems before us and to remedy the evils of all kinds.

God has a plan for every one of our lives. Let us so live that at the end of life we may receive the "well done."

Sarah Flitcraft spoke very helpfully from the text—"Arise, shine, thy light is come." As Isaiah knew the light was about him, so may we all have this experience and "arise" from the darkness and perhaps sin of our lives. We are to choose what is worth while and let our light shine to enlighten others who may need it. It is the religion of Jesus Christ only which can raise us up out of the shadow of darkness. We should often study the wonderful prophesies, psalms and especially the life and words of the Master.

Prayer and humble waiting upon God will help us through all our difficulties.

Dr. Janney spoke from the text—"Seek first the kingdom of God and its righteousness and all things necessary shall be added unto you." His wish was that all might become sons and daughters of God as they can through obedience. The meeting closed with an earnest, heartfelt prayer by Sarah Flitcraft.

We are thankful for these meetings which were all of exceptional interest and value. L. J. M.

BLUE RIVER QUARTERLY MEETING.

Cool weather and cloudy skies were the accompaniments of Blue River Quarterly Meeting, which convened at Benjaminville, Ill., holding its first session, the meeting for ministers and elders, in the afternoon of the 3d, with a larger attendance than sometimes, though some of our home members were absent on account of physical disability.

In the evening the First-day School Quarterly Conference was held, in which the exercises consisted mainly of a review of the lessons of the present Quarter (so far as we have gone) by teachers and pupils, quite creditably performed.

Seventh-day the meeting assembled at 10 o'clock for devotional purposes, Abel Mills and Mary G. Smith handing forth words of advice and encouragement. At 11 we went into business session, finding, by reading the reports from our constituent branches, that three of these were personally represented, two Friends being present from Blue River Monthly Meeting, our far-away meeting, the attendance from which means a sacrifice of time and money, not realized by near-by members. Yet can the willing performance of this religious duty be really a sacrifice?

Friends from that meeting, as a rule, when leaving home to attend the Quarter, do so with the intention of attending the Yearly Meeting also, at Clear Creek, sixty miles farther from their home, a week later, and this gives them several days to visit among Friends in this vicinity, which is much enjoyed by us, and we hope also by them. The attendance of the two meetings thus involves an absence from home of two weeks, and coming at about seed-sowing time, upon the fruitage of which depends the maintenance of themselves and families, it is little wonder that but few from this distant place are with us at our Yearly Meeting.

At noon we adjourned in order to refresh the "inner man" and give wearied bodies a chance to relax from their unusual strain of long quiet, and this social hour or two is much enjoyed by all. Then reassembling, the business is carried on quickly, but in good order to its conclusion.

First-day morning was still quite cool and the general unpropitious appearance of the weather deterred many who usually attend on this day, from coming out. Yet the house was comfortably filled with an attentive audience, being addressed by Abel Mills, Mary G. Smith and Edward Coale, the general tenor of their remarks being in the same direction, pointing individuals to the indwelling light for guidance, showing that our bodies are the temples of the living God, who dwells in us if we be not reprobates, thus proving the divine immanence; telling us also that the teaching of the doctrines of Christianity began long before the advent of Jesus into the world, illustrating this by quoting the language addressed to disobedient Cain, "If thou doest well shalt thou not be accepted? If not, sin lieth at thy door." We were told also of the widespread effects of sin, they not being confined to the person who commits the wrong act, but his family, his friends, the community in which he lives, all suffer through him, for a person's influence, be it good or bad, extends to all within its reach.

Thus closed our sessions and made Blue River Quarterly Meeting of Ninth month, 1909, a thing of the past, while its memory will live long in the minds of those who were privileged to enjoy the benefits of this religious and social commingling—the latter phase in my opinion, greatly enhancing the value of the former.

Holden, Ill. ELIZABETH H. COALE.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Centre the 6th of Ninth month. The Friends, from the other meetings, comprising Centre Quarter, came on Seventh-day in time to attend the First-day School Association.

The association was opened by the reading of the twenty-fourth Psalm. Written reports were read from three of the schools; the other school reporting verbally. The literary program was then taken up and rendered creditably by its participants. A general discussion on: "What is the purpose and function of the First-day school?" followed these exercises. The subject was earnestly considered. Several expressed that one purpose of the First-day school should be to teach Friends' principles so that the child may not grow up ignorant of the principles of the Society of which it is a member. The work done in the First-day school should be a preparation for a greater work.

During all the sessions of this Quarter we were favored to have with us Reuben P. Kester, of Grampian, Pa.

On First-day morning we listened to an impressive sermon on one of Jesus' messages to his disciples, "Watch and Pray!" Many times Jesus talked to his disciples of the importance of prayer. The poet has said that prayer is the key which unlocks the gate of Heaven. It is necessary that our lives be a continual prayer. A beautiful and forceful explanation of the Lord's Prayer was given. Our Father—not my Father or thy Father—means that God is Father of every nation and race; hence, we are all brothers and should recognize our neighbor or anyone whom we may meet as our brother. If we recognize the fatherhood of God we must also recognize the brotherhood of man.

In the afternoon a very attentive audience assembled. After a period of silence, Reuben Kester took for his text, "Lord, what wouldst thou have me to do?" In every heart there is this inquiry in some form. It is not only necessary that we ask this question, but we must put forth an effort—we must be willing to serve. God does not call all to do something miraculous. Gentleness and kindness is the secret of true happiness.

> So many Gods! So many creeds!
> So many paths that wind and wind,
> When just the art of being kind,
> Is all this sad world needs.

He dwelt upon the art of kindness, then closed with a beautiful prayer. Friendly greetings were exchanged with encouraged and thankful hearts.

On Second-day morning the business affairs of our Quarterly Meeting were transacted. In this meeting there was evidence of an increased interest and earnestness.

MARGARET WILSON HARDY.

[Extracts from Memorial read at her funeral.]

> "O, though oft depressed and lonely,
> All our fears are laid aside,
> If we but remember only
> Such as these have lived and died!"

It is with a feeling of inadequacy that I have undertaken the preparation of a brief tribute to the beautiful life that has just closed in all its sweet completeness just as it was rounding out the last of the span of years of which David sang.

She lived what her beloved Whittier has called

> "The simple life, where beauty
> Walked hand in hand with duty,"

and by ever constant obedience to the call of duty she came to do the Father's will as naturally and unconsciously as a bird sings.

She loved the beautiful, and flowers responded to the care of her hands. She loved and knew our native birds and plants, but best of all, it was

> "Hers to read—a finer art—
> Deep down in the human heart."

She loved her fellow men. She believed in them. Her clear eyes were not blinded to the faults they saw in others, but she could always look past or through them, down to the spark of divinity she found in every heart. She was one of those rare souls who could "hate the sin, and yet could love the sinner." A woman of decision, she was prompt in action when the need arose, and through sympathy and service, both she and her loved husband—for how is it possible to speak of her and not include him?—became the sharers in the joys and sorrows of all their friends.

Margaret Wilson was the daughter of William and Margaret Wilson. She was born Tenth month 20th, 1839. The old Wilson homestead is now a part of the Noah Haines farm, and the house in which Margaret and her three sisters and four brothers grew to womanhood and manhood, stood slightly back from the beautiful grove of trees which still stand at the crossing of the two roads. All of those brothers and sisters save one—Susan Brown—have preceded her to the life beyond. It was from this home that she was married Ninth month 28th, 1865, to her soldier lover, Thomas Morris Hardy, but newly mustered out after more than three years service to his country. From that time their lives were completely blended.

After spending a few months at the home of Neal Hardy, the newly wedded pair made their

first home at Calhoun, Ills., where they remained three years. On the death of Neal Hardy they returned and took charge of the home place for two years. Three years they lived on what was known as "the Brickley place," when they purchased the old Solomon Fussell homestead which became their happy home for twenty-six years. Nine years ago they moved to Pendleton. * * *

It is indeed difficult to resign ourselves to the thought that "Aunt Maggie" is gone from us, and that we shall see her on earth no more forever. May we look to the source of all comfort to which she looked, and learn the sweet spiritual serenity to which she had attained.

Secure in her own sure faith she worried not at all about creeds. Her father had been a Baptist, her mother a Methodist, and she herself was for many years an active member of the Society of Friends, but the particular form of the belief of others did not concern her. She felt with Ella Wheeler Wilcox,

"So many Gods, so many Creeds,
So many paths that wind and wind;
When just the art of being kind
Is all this sad world needs."

And in regard to the great mystery which has been so lately unfolded to her, she rested in the sweet calm of Whittier's lines,

"I know not where His islands lift
Their fonded palms in air,
I only know, I cannot drift
Beyond His love and care."

E. E. L.

A LITTLE GIRL AT MEETING.

[From "The Candid Letters of a Quaker Woman to the Other Quaker," by Caroline M. Hill, in *The American Friend.*]

There is a little brick meeting-house among the fields in Ohio that enters into almost all my childish memories. It is severely plain within and without, the walls are whitewashed, the floors bare, the rude benches unpainted and marked by the knives of many restless little boys. At one end of the room there are raised seats, called the gallery, for the ministers, elders and overseers. I did not like to sit on the highest seat with my mother, whose "gift" had been acknowledged, nor yet on the "men's side" with my father, who read many worldly books and was very critical of what was said and of the worthiness of those who presumed to "speak in meeting," so I remember especially the first time I was allowed to sit by myself. I chose my own seat, near the window, about half way down the one aisle. When I looked toward the gallery I saw the grays and browns of the bonnets, shawls and veils of the women, and their white handkerchiefs, and from the silence and the bowed heads I knew that meeting had "set."

Through the open window I could hear the insects that hummed in the meadow and all the myriad summer sounds, could see the glimmer of the heat across the ripe fields of grain. I looked away toward "the falls," which we always passed on our way to meeting, and wished I were there. They would never let me stop at the falls long enough, for they said we must come on to the meeting-house to worship God. I had little idea what that meant, but was always glad to go to meeting. When I thought about God, I saw the water that thundered down the rock caverns, through which it flowed away, and heard the deep rhythmical sound that was under all the noise of the water—that might be His voice! Or I thought of the loving Presence I felt when I was alone in the woods or playing by the little brook in the pasture. But they never allowed me to be alone very long, and I was sure they came up here just to see one another. I did not know what they said in meeting nor why they were so moved when they spoke. I noticed one peculiar man, who talked too long and repeated often the words "efficacy of the atonement." Once he was asked if he could not soon bring his remarks to a close. A much beloved old minister talked about "the unslumbering Shepherd of Israel." I was glad for the relief which came when they all stood up and someone prayed to the "Heavenly Father." Women were not much given to preaching, but they "approached very near in prayer," and often in the silence which followed a prayer I felt that He had come down and soon would speak through the voice of some of His servants.

Nothing is more important for a Christian, especially, perhaps, for one who has any public service, than to keep in the mid-current of life—to be vital and formative. We all know some good person who might be a power if he had not settled into a groove of religious expression; we all know, too, the speaker whose phrases are as sure to come out as the whip-poor-will song is sure to come from that particular bird.

—*R. M. J., in The American Friend.*

You cannot step twice into the same stream. For as you are stepping in, other and yet other waters flow on. —*Heraclitus.*

FRIENDS' ASSOCIATION.

OXFORD, PA.—The first meeting this autumn was held on the 4th and was opened by the president's reading fourth chapter of Ephesians. Harry Thomas and family, who have been traveling in the West this summer, gave very interesting accounts of their trip. The question, "How should a young man spend his vacation," was discussed by Horace Stubbs. Some suggestions for the winter's work were given. Herbert Way gave excellent current events. After a few moments' silence the meeting adjourned to Ninth month, 18th. ETHEL E. REYNOLDS.

SPIRIT OF SEPTEMBER.

I

O Spirit of September, I have seen
Thy wandering footsteps by the lonely rill
That winds and murmurs under willows green
Below yon high-browed hill;
And I have followed thee through orchards olden
And watched thy wistful face in silence pass
Where mellow apples round and ripe and golden
Lie thickly in the grass;

II

Lie in the grass where once in pleasant drowse
Methought I saw thee in the dove-cote's shade
Weaving a wreath of asters round thy brows
In sweet and fragrant braid.
And by the woodland edge, 'mid moss and myrtle,
When thou wert dancing o'er the faery green,
With heaps of fern and flowers in thy kirtle,
Thee, Spirit have I not seen?

III

Have I not seen thee in the azure morn
Glide noiseless as a phantom summer cloud
Where waved the tassels of the yellow corn
And vagrant crows called loud;
Or watched thee in the twilight pale and hazy
With drooping head roam far adown the stream
Whose wandering waters languorous and lazy
Fill our soft vale with dream?—

IV

Fill it with dream and mystery and charm
In rosy dawns and noons and slumbrous eves,
Where smile the acres of the ancient farm
With stacks and golden sheaves,
With rustic wealth of timothy and clover,
And meadows where the soft-eyed heifers graze,
And fields of thick-sown millet toppling over,
And slopes of tasseled maize;

V

Of tasseled maize and fields where thistle-seeds
Float on light winds above the luscious sod,
Where pungent mint and ragweed fill the meads,
And wild-heart goldenrod;
And gardens lovelier for thy passing there,—
So stately seem the silken hollyhocks,
So sumptuous the lingering roses fair,
So deeply bright the phlox;

VI

So bright the phlox and every stately flower
The season brings;—but, ah, to think how soon
Thou'lt fade away as hour by golden hour
Rolls on toward Autumn's noon!
Too soon thou'lt fade, O Spirit of September,
As fade the walnut's and the willow's leaves;
But thy deep charm, O how I shall remember
When Winter sighs and grieves!

John Russell Hayes.

From "Brandywine Days," in Book News.

MARRIAGES.

HARNED—HUTCHINSON.—On Ninth month 8th, at the home of the bride's parents, Hempstead, L. I., under the care of New York Monthly Meeting, Edith Capron, daughter of John William and E. Eliza Hutchinson, of New York, and Irving Alfred Harned, of Denver, Colo., son of James and Katherine A. Harned, of New York City.

BIRTHS.

JACKSON.—On Ninth month 12th, 1909, to Edith Wilson and Arthur C. Jackson, a daughter who is named Caroline Alberta Jackson.

THATCHER.—In Trinidad, Colo., Seventh month 22d, 1909, to Edwin Chandler and Alice Coates Thatcher, a daughter who is named Margaret.

VAIL.—At Plainfield, N. J., Ninth month 6th, 1909, to Clarence B. and Elveretta Cutler Vail, a son who is named Lawrence Cutler Vail.

DEATHS.

BATTIN.—Emily T., wife of Samuel R. Battin, and daughter of Samuel S. and Rachel Strut Tomlinson, Eighth month 16th, 1909, after a lingering illness. She was in the 75th year of her age and long a valued elder of Green Plain Monthly Meeting, held near Selma, O.

RICHARDSON.—At Wilmington, Del., Eighth month, 27th, Edward Andrews, son of Sarah R. and the late Joseph P. Richardson.

SHERWOOD.—At Manhasset, L. I., on Seventh-day evening, the 4th, Isaac Sherwood in the 88th year of his age. The funeral was held at the Friends' Meeting House, Manhasset, on Fourth-day.

WASHBURN.—At her home, in Chappaqua, N. Y., Ninth month 3d, 1909, Blanch Mekeel, wife of Howard R. Washburn, in her 37th year. Her long illness was borne without a murmur, evincing great faith and trust.

NOTES AND ANNOUNCEMMENTS.

One of the most picturesquely situated of our Friends' Boarding Schools [in England] is Ayton. The school building fronts the village green, and the grounds have many pretty corners. The ripple of the beck is ever pleasant to the ear. Rosebery Topping is in the immediate vicinity. Rawdon, in the neighborhood of the two large industrial centres Leeds and Bradford, also has its beauty spots. —*The Friend (London).*

We have just received an interesting letter from our Danish Friend, John Marcussen, who spent a winter in America in religious labor three years ago. He feels a concern to come again to this country for further service, and if way opens for him to carry out his desire, we may hope to see him again. —*American Friend.*

It is a curious thing that both *Putnam's* and the *American Magazine* have been giving us in the June and July numbers the most thorough analysis of church work and the wastefulness of church effort that have yet found place in print. *Putnam's* announces its articles as "The American Church on Trial." I like better the bluntness and frankness of the articles in the *American* entitled "The Godlessness of New York." You will do well to read them.

In Unity (Chicago). —*E. P. Powell.*

I have been very much interested in the book of old meeting houses and I am not acquainted with the localities of many of them. I would like to know some of them. The meeting house of Hockessin is given and I would like to know if it is the same house or place where John Garrettson and Content Hussey were married the Fifth-day of Ninth month, 1736. The certificate says John Garrettson, late of Hockessin, in the County of New Castle, in the Province of Pennsylvania, and Content Hussey of the same place were married at Centre Kennett (now old Kennett, Chester Co., Pa.)

Also the house of old Kennett is given. I would like to know if either is the same place mentioned in the certificate. I am very much interested in the old meeting as well as accounts of the Friends' who composed the meetings. I am one of the decendants of John and Content Garrettson, so am interested to know if this is the same place as I have mentioned. I thought there were those living there who could tell about the places. My grandfather, Amos Garrettson, and Mary Talbott were married on the 20th of Fourth month, 1802, in the meeting house of Bush Creek in Frederick Co. I would like to know if there is a meeting there yet and the name of the meeting now, as I do not find in any of the reports of meetings one of that name.

The Talbott family was a large one. I have the original certificate of this marriage with the names of a great many who no doubt composed that meeting and if there are any of the decendants of either name, I would be glad to hear from them either through the *Intelligencer* or by private letter. There are the Garretts sons, Talbotts, Russels, Plummers, Morsells, Griests, that I know were related to the family, beside many others who might have been of the same families.

Bloomington, Ill., R. R. 1. REBECCA A. BROWN.

The Union of the First-day Schools of Bucks Quarterly Meeting, Pa., will hold its autumn conference at Solebury, on Seventh-day, the 25th, at 10.30 a. m. Carriages will meet train and trolley at New Hope at 10 a. m.

Philadelphians generally are under the impression that the city founded by William Penn is more or less renowned the world over; but one of our English subscribers who desired to renew a subscription had the following interesting experience: "The clerk in the post office had never heard of Philadelphia, and when he did discover such a name in his book he insisted it was in New York. Finally he found one with a 'Pa.' to it; he couldn't imagine what that meant but agreed to allow me to try it."



FRIENDS' IN ATTENDANCE AT GENESEE YEARLY MEETING, HELD IN 6TH MONTH AT TORONTO, CAN.

Friends at Swarthmore, Saskatchewan, in Central Canada are prospering. Their meeting-house, which was opened in 1905, is not only regularly in use for meetings for worship, but every month a social gathering is held in it, which is much appreciated.

—*The Friend (London).*

The old Stoics of Greece and Rome—wonderful ones—used to say "Virtue is the only right aim of man;" but the Christian and Hebrew sages said: "Let us worship the Lord in the beauty of Holiness." Could the difference between intellectual and spiritual guidance be more clear-

ly expressed? Also the difference between the "New Religions" and the Faith of Our Quaker Fathers?

D. G.

A conference under the care of the Philanthropic Committee of Philadelphia Quarterly Meeting will be held in Haverford Friends' Meeting House on First-day, Ninth month 19th, at 3 p. m. Joel Borton will address the meeting on the subject of Temperance. From Philadelphia, take Ardmore trolley from 69th Street to Grassland Station.

I was surprised to see in the last number of the *Intelligencer* an article referring to one in the *Baltimore Sun* of Eighth month 29th speaking of the meeting here on the 27th as the two hundredth anniversary of the building, and am at a loss to know how or why the reporter for that paper made such a glaring mistake. He was at my house and I thought understood it was only our usual quarterly meeting. The two hundredth anniversary was observed on the fourteenth of this month, 1901, and very largely attended. Many of your readers were no doubt attenders on that occasion. The picture of the meeting house in the *Sun* is very good. The present writer has spent a long lifetime within sight of the dear old house, where also her ancestors worshipped.

Calvert, Md. HANNAH A. GRIFFITH.

THE SCHUYLKILL PILGRIMAGE.

It is earnestly hoped that a large number of Friends will join the Pilgrimage to Schuylkill Meeting on the afternoon of Tenth month 2d. An interesting part of the afternoon's program, which will commence at 2.30 p. m., will be a paper by Edith M. Winder, of Richmond, Ind., on Young Friends in England. The history of the meeting and vicinity will also be made a feature of the program, to which we should be glad to have our visitors add any facts they may have obtained. An informal social time and picnic supper out of doors will follow. Come and help to make the occasion enjoyable.

Phoenixville, Pa. MARTHA W. MOORE.

Whate'er pain thy loving hand allot
I gladly bear;
Only, O Lord, let peace be not forgot,
Nor yet Thy care;
Freedom from storms and wild desires within,
Peace from the fierce oppression of my sin.

—*Stopford A. Brooke.*

Wisely and slow; they stumble that run fast.

—*Shakespeare.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

NINTH MONTH 18TH (7TH-DAY).

—At Kennett Square, Pa., in the afternoon a Conference on First-day School Work.

—Meeting of Executive Committee of General Conference of Friends' Associations in Room No. 1 Race Street Meeting House, Phila., at 1.30 p. m.

—Young Friends' Association, Oxford, Pa.

NINTH MONTH 19TH (1ST-DAY).

—Conference in Friends' Meeting House, Newtown Square, Pa., at 2.30 p. m., under care of Concord Quarterly Meeting's Philanthropic Committee. Judge Isaac Johnson will give an address on Prison Reform.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a. m.

—Meeting for religious worship, under care of Friends, at the County Home at Lima, Delaware County, Pa., at 3 p. m.

—At Haverford Meeting House (near Ardmore, Pa.,) conference under care of Philanthropic Committee of Philadelphia Quarterly Meeting, at 3 p. m. Address on Temperance by Joel Borton.

—Conference at Penn's Grove, Chester Co., held under care of Philanthropic Committee of Western Quarter. Subject, "Purity." To be addressed by Mary Heald Way.

NINTH MONTH 25TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y., at 11 a. m. Ministers and elders the day before at 2 p. m.

—Mansfield, N. J., Young Friends' Association at home of Martha and Emma Zelley.

—Bucks First-day School Union, at Solebury, Pa., at 10.30 a. m. Carriages will meet train and trolley at New Hope at 10 a. m.

NINTH MONTH 26TH (1ST-DAY).

—Meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under the care of Gwynedd Monthly Meeting.

—London Grove Friends' Association at the home of Oscar F and Mary D. Passmore, at 2.30 p. m. Beginning study of Rufus M. Jones' book, "Study in Mystical Religion."

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.



ELLWOOD HEACOCK
UNDERTAKER
2027 N. COLLEGE AVE.
BOTH TELEPHONES DAY OR NIGHT
PHILADELPHIA

—Canada Half-Yearly Meeting, at Newmarket, Ont., at 11 a. m.

TENTH MONTH 2ND (7TH-DAY).

—Pilgrimage to Schuylkill Meeting, Chester County, Pa., 2.30 p. m. Trains for Phoenixville leave Broad Street Station at 12.52 p. m., and Reading Terminal at 1.15 p. m.

NINTH MONTH 30TH (5TH-DAY).

—Mt. Holly, N. J., Friends' Association, at the home of Walter Shinn.

—Centennial of Whitewater Monthly Meeting of Friends, Richmond, Ind. Reception and address by William Dudley Foulke. Three sessions on 6th-day, with papers and addresses by Friends of both branches.

TENTH MONTH 2ND (7TH-DAY).

—Farmington Half Yearly Meeting at Farmington, N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

BOOK NOTES.

"What can be more enlightening than a lot of advertisements? The very word suggests the intimate connection which exists between their subject matter and the human nature upon which they were designed to act." So says the introductory note to "The Advertisements of The Spectator," a delightful and curious study and reproduction of the art of setting forth wares, nostrums, etc., two hundred years ago. All who are interested in the now so immensely popular art and business of the advertiser must read this book on the origins of the profession. (Houghton, Mifflin Co.)

I am glad to get a chance to recall Parkman to our readers. Little, Brown & Company have just issued "Pioneers of France in the New World," in a form that makes it exceedingly useful for family and school. Parkman is the one of our historians whose works read like a novel. Boys will pick up one of his volumes in preference to Dickens, and yet Francis Parkman is at the very head of the historical writers of America. He sacrifices nothing of truth to make his pages delightful. He is the American Gibbon. I think if you want your boys to be well posted in American history you will do well to give them this book on "The Pioneers of France in the New World." Better place with this John Fiske's little volumes on early American history and then require that every boy and girl in your family shall at least be well posted on the founding of our nation and the creation of our government.

In Unity. —*E. P. Powell.*

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MY PORTION.

I know not what a day may bring;
For now 'tis Sorrow that I sing,
And now 'tis Joy.
In both a Father's hand I see;
For one renews the Man in me,
And one the Boy.

—*John B. Tabb, in the Atlantic.*

Hunger goes sleeplessly
Thinking of food;
Evil lies painfully
Yearning for good,
Life is a confidence,
Nature must move,
Like the heart of a poet,
Toward beauty and love.

—*John Boyle O'Reilly.*

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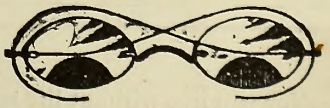
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 25, 1909

Martha J Warner
R D 1

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Continued on page iii

BUCK HILL FALLS

This is the time of quiet enjoyment at Buck Hill. All the comforts and conveniences are there without the bustle and confusion of some six hundred people. It is not necessary to rise at 7 A. M. to engage a tennis court and the golf links are not crowded. The horses in the livery are rested up a bit and there is room everywhere. And yet there is pleasant, congenial company. To those who come for the foliage, which has already begun to to change, for the early frosts with the falling chestnuts, and the general comfort of open fires, Autumn at Buck Hill has a charm all its own, and after a summer at the sea level and before the grind of winter sets in, two or three weeks in the mountains are a wonderful tonic.

The good 1.03 train is still on and one can leave Philadelphia right after lunch and reach Buck Hill by early tea time.

Griscom Hall has closed. Buck Hill will remain officially open till some time in Tenth month.

Next to rhododendron time, autumn foliage time will rank in point of beauty.

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Buck Hill Falls Pennsylvania

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SUBSCRIPTIONS MAY BEGIN AT ANY TIME. WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBERS.

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No advertisement inserted for less than twenty cents.

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting

R. BARCLAY SPICER, A. B., Swarthmore,
Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 25, 1909.

Volume LXVI. Number 40.

We must put behind us sloth and indifference, and even sometimes the caution which keeps us waiting for a call. What if that call has already sounded, and fallen upon deaf ears?

Epistle from London Yearly Meeting (1908.)

THE PILGRIMAGE.

I made a pilgrimage to find the God;
I listened for his voice at holy tombs,
Searched for the print of his immortal feet
In dust of broken altars; yet turned back
With empty heart. But on the homeward road,
A great light came upon me, and I heard
The God's voice singing in a nesting lark;
Felt his sweet wonder in a swaying rose;
Received his blessing from a wayside well;
Looked on his beauty in a lover's face;
Saw his bright hand send signals from the sun.

—*Edwin Markham.*

OPENING DAY AT SWARTHMORE.

[Remarks by President Swain to the Students at the Opening of College, Ninth Month 23.]

It is my privilege this morning briefly to review some of the events which have transpired in the history of Swarthmore since we met one year ago, and to make such suggestions as seem appropriate to the hour.

Swarthmore has lost this year in the death of Joseph Wharton one of her ablest and most substantial supporters. He had unusual versatility, and a large fund of accurate and useful knowledge, great powers of long and close application, marked industry, willingness to take great responsibility, clear vision, intellectual strength amounting to genius, unquestioned integrity, and was interested in all the great fields of human progress, business, politics, and religion. Let us ever cherish his memory, not only for his large and substantial interest in Swarthmore, but also for the many achievements of this sterling character.

It is our sad duty to record the sudden death during the summer of one of our seniors, John McGovern. He was the oldest of four children He had two brothers and one sister. He was a graduate of the South Side High School, Cleveland, Ohio, where his parents now reside. He was ill but a few days with an attack of appendicitis. He lived but six hours after a surgical operation. He had every attention that modern nursing and surgery could give, but the inflammation did not yield to treatment or surgery. John McGovern was an excellent student, a young man of fine physique, industrious habits, faithful in all his duties and obligations, and of high character. He showed an excellent spirit in all his relations at Swarthmore. It is a privilege to have had such an all-round student here, and our profound sympathies go to his family and friends. May his good and exemplary life in and out of college be a consolation to them in their deep sorrow.

Our recent commencement marked an epoch in the college. Dr. Appleton, the last of the early pioneers, after thirty-seven years of active service and scholarly endeavor, retired to enjoy a well-earned rest. Few men in any college or university have taught so long and have so worthily enjoyed the confidence and esteem of all the students and other friends of the college they served. To a wide circle the name of William Hyde Appleton will always stand for their conception of highest academic culture and liberal learning. The beautiful portrait, painted by Violet Oakley and presented by Dr. Appleton's students to the college, is a fitting token of the affection in which he was held.

Swarthmore has again keenly realized that she is not the only institution that is searching for the best teachers for her work. Dr. John L. Lowes, after four years of pre-eminently successful work, has resigned his position in Swarthmore to accept the chair of English in the Washington University, St. Louis. Dr. Lowes had calls each year while here from some of the best institutions of learning in this country, but he declined them all until this one came. He had especially fitted himself for university work as distinct from college work, and thus the call to Washington University was particularly attractive to him. The good will of his many friends goes with him in his new field of work.

Dr. Trotter, Professsor of Biology, and Dr. Battin, Professor of German, both have leave of absence to study next year in Europe. Dr. Bird Thomas Baldwin will spend the year in teaching and study at the University of Chicago. Dr. Jacob Kinzer Shell and Dr. Mary V. Mitchell Green, of the departments of Physical Training, have, after many years, retired to take up other work. Caleb

Marshall Taylor and Roy Linden Hill, both of the department of Chemistry, resigned to engage in practical work. Jean Baker Martin, assistant in the library, resigned to accept a position elsewhere. The good will of the college goes with all these friends to their new labors.

The new appointments are as follows: Dr. Harold Clark Goddard, A. B. Amherst, Ph. D. Columbia, formerly assistant professor of English, Northwestern University, has accepted the chair of English. The department of Greek will be in charge of Dean Meeteer, assisted by Bertha Caroline Peirce, A.B. Swarthmore, 1906, A.M. Cornell, 1907. She will also teach one class in Latin. Dr. Clara Price Newport, A.B. Swarthmore, 1903, Ph.D. Wisconsin, 1909, will this year have charge of the department of German in the absence of Dr. Battin. Samuel Copeland Palmer, A.B. Swarthmore, 1895, A.M. 1907, the past two years graduate student in Harvard, will have charge of the department of Biology in the absence of Dr. Trotter. Dr. Edwin Fauver, A.B. Oberlin, 1899, M.D. Columbia, 1909, with large experience as director of physical training and athletics, has accepted the position of Director of Athletics and Assistant Professor of Hygiene and Physical Training. In chemistry Hiram Lee Ward, formerly assistant in the Kent Chemical Laboratory of Yale, Instructor in Chemistry; Walter Rittman, A. B. Swarthmore, 1908, A. M. 1909, will have charge of one class; Thomas Jay Sproul, A.B. Swarthmore, 1909, assistant. Harriet White Sheppard, A.B. Swarthmore, 1909, will be an assistant in mathematics. Edith May Winder, Swarthmore, 1901, will be assistant in the library.

We have cause to be grateful for the material gain of the last year. By the bequest of William P. Henzie, twenty-five thousand dollars has come into the possession of the college. By the bequest of Joseph Wharton a new section has been added to Wharton Hall, thus making it possible to provide living rooms for all the young men outside of Parrish Hall. The college is thus enabled to provide new class rooms and offices besides giving additional rooms to the young women. The contract has been signed for the new Sproul Observatory building. The present site of the President's house has been chosen for the observatory. By suitable changes and additions the President's house can be satisfactorily changed into an adequate structure for the great telescope and rooms required by the modern observatory. The property on the east edge of the campus on the corner of Elm Street and Cedar Lane, recently owned by W. H. Miller, has been purchased by the college and will be used for the President's house. The college has again to thank Morris L. Clothier for his generosity. The beautiful gateway joining the new property referred to above on the north was given by him in the name of the Class of '89.

The admission of Swarthmore College to the accredited list of the Carnegie Foundation is a notable step in advance during the year. The substantial benefits already received by three of our recently retired members of the faculty and the future benefits to be derived by retiring members, as well as the general prestige which this recognition gives the college, is gratifying to all.

Another recognition of equal value comes from the General Education Board. The nature and importance of this recognition is clearly set forth in the commencement address of Isaac H. Clothier, President of the Board of Managers, published in the recent bulletin [and in *Friends' Intelligencer* for Sixth month 19]. I need now only refer you to his address, except to say that we cannot easily over-estimate the great influence for good on Swarthmore College of the recognition and co-operation of these two powerful educational boards. They have already had large influence on higher education in the United States, and present indications point to an immensely greater influence on our whole educational system of the country in the future.

The last commencement brought anew the evidences of the loyal support of its alumni and friends which Swarthmore College enjoys. Concerning the fine beginning toward the proposed new endowment of $500,000 by the pledge of $187,500, I quote Robert M. Janney, Chairman of the Endowment Committee of the Board: "We are starting out with the greatest encouragement upon the large undertaking which Isaac H. Clothier has announced, because one family, always liberal and devoted to Swarthmore, has promised $100,000, two friends, equally liberal and devoted, have subscribed between them $50,000, and three other friends have subscribed $12,500 each." To raise $500,000 from the constituency of a small college is a difficult undertaking. How difficult only those with experience in such matters know. But my faith in the fine spirit of the friends of Swarthmore and their consecration to her interests is such that I believe the movement will be crowned with success greatly to the benefit of Swarthmore, not only because the college needs this fund, but because the good will which such loyalty and sacrifice bring always prepares the way for better things. No college in America in recent years has more cause to be grateful to its friends than Swarthmore.

The attendance last year was the largest in the

history of the college, though the standards of admission and of college work were higher than ever before. It is too soon to say exactly what the numbers this year will be, but several students were turned away on account of lack of room. The action of the Board of Managers limiting the number of students ultimately to five hundred, of whom not more than two hundred and fifty should be of either sex, is very generally approved by the friends of the college, and has resulted in the alumni and others making application for the admission of their children many years in advance of their coming. We already have applications for the year 1925.

A new scholarship has become available this year for the first time from the Mary Coates Preston Scholarship Fund. A sum of money has been left by the will of Elizabeth Coates to Joseph Beistle, of Swarthmore, as trustee, the annual income of which is to be about $300. This is to be given by the trustee as a scholarship to a young woman student in Swarthmore College, preferably to a relative of the donor.

A new scholarship will be offered to a young woman graduate of Swarthmore by the Woman's Medical College of Pennsylvania for the session 1910-11. The scholarship will be good for a four years' course.

A new scholarship, which will be known as the John Lockwood Fellowship, will become available in the college year 1910-11. The following item in the will of the late Lydia A. Lockwood, of New York, states the conditions under which it will be given. It is as follows:

"I give and bequeath to Swarthmore College, of Delaware County, Pennsylvania, the sum of ten thousand dollars in memory of my deceased brother, John Lockwood, to endow in perpetuity a fellowship in said college which said fellowship shall be known as the John Lockwood Memorial Fellowship. And it is my desire that the benefit of the same shall be always awarded to a member of the Society of Friends."

In the student life of the college perhaps the most conspicuous event of last year was the experiment of no intercollegiate football. I express the general feeling of the students and faculty in the language of the good old Friend who was in the habit of saying to her visitors: "I am glad to see thee come, and I am glad to see thee go." We are glad to have tried the experiment, and glad that it is over. It is significant that representative committeees from the students, faculty, alumni, and board unanimously recommended to the faculty and board that a limited number of games be resumed under such supervision as the athletic committee of the faculty deemed best. This unanimous opinion of all these representative committees who were in a position to know the facts is a strong argument for the resumption of intercollegiate football under proper faculty regulations.

Swarthmore believes now as always that the course of study should occupy the chief and best energies of a student in college. A margin of time is always well occupied in the things which go to make the college life—athletics, musical organizations, literary societies, social pleasures, all have their places. The student who does not enter with zest and enthusiasm into one or more of the college organizations misses the opportunity of a lifetime. He misses a part of his education which can come to him in no other period of his life, and in no other way, but intellectual and moral training are the chief ends of college training, and no student can find his better self by making his major subject athletics or social life than he can attain his best physical development upon a diet of ice cream and candy, however palatable they may be.

If there is anything which the history of the past teaches it is that good hard work should be the chief business of the young man or woman in or out of college, and that if one have proper habits of life this work will also bring him joy. The student needs no prodding who has learned that the highest joy comes from honest, faithful, fruitful work. Recreation and other pleasures have their greatest significance and enjoyment when they prepare one for the serious work of life, which should bring one his greatest happiness. Swarthmore had no complaint to offer. Her graduates usually attain this power, and the young man or woman who falls by the way before graduation for lack of industry must remember that the honey belongs to the bees, not to the drones.

It cannot be said too often that Swarthmore stands for a simple life, because the ends of the college and her students can thus better be attained. Regular hours should be kept for study, rest, and exercise. Do not form the habit in college of spending large sums of money. When one has learned the value of money and has a large degree of earning power, this matter will usually take care of itself. College students are not, as a rule, large money earners, and are usually spending money earned by others. It is a safe rule not to spend much money until you have learned how to earn it. One of the glories of Swarthmore is that there is here no aristocracy of wealth. The children of the rich and the poor, the high and the low, are on a common ground. It is the rule here that character, brains, and good manners, not money, bring friends and respect. You are in the

long run judged by what you are, not by what you have.

Isaac H. Clothier, in his commencement address, wisely emphasized one of Swarthmore's ideals, moderation in all things, enthusiasm in everything. I quote from his address. "Many, if not most, men and women are apt to be at times unusually elated, at other times unduly discouraged. Either condition, while to a certain extent inevitable, is not healthful; the highest attainment of human life is to reach and maintain a well balanced mental condition of cool, clear thinking, neither soaring to the heights, nor descending to the depths, never undervaluing the emotional side of our natures, but always mastering emotion, never mastered by it. If the happy mean could be sustained, fewer errors and mistakes in life would have to be atoned for, for they are apt to proceed from either of the two conditions of mind I have indicated." The simple life is conducive to this middle ground, the golden mean.

Swarthmore desires to train its students for good citizenship. One of the ways in which the students here have special opportunity is in the method of self-government. Self-government in college does not mean student government alone, nor faculty government alone, nor government by the board. It does not mean the government of all these alone at any one time. But it means the government of the board, the faculty, the alumni, and the students of any one period, after considering the best experience of all the different agencies in the past and the best experience of the present and all co-operating together for the common good under wise regulation. The voices of all are heard. The decree of no one is final. In the long run if all take responsibility and do the best they can, a good healthy public sentiment will prevail and all will endeavor to conform to this common judgment. The power of determining what this public sentiment is and the right thing to do in a given case is at present in the hands of three committees, two from the student body, one of young men and one of young women, and one of the faculty, all subject to the approval of the board. No student can have better training for citizenship than in services on one of these committees, and I predict that, as we the better perfect our system from year to year, experience on these committees will be more and more valued by the students as training for life in the world outside.

The successes of your future careers depend much on the way in which you use your time in college. You should weigh well the courses you shall pursue. Carry always to a successful end what you undertake. Swarthmore is not a finishing school, where a thin veneer is obtained to polish the young man or woman for society, or diversion, or pleasures, or the non-essentials of life. The work here does fit its students for a useful career and the life, if properly used, will give the student ease of manner by which he can move with credit and satisfaction in the best circles. These are important parts of one's education.

This is the choosing period of your lives. Here you largely shape your habits and ideals for the future. By choosing wisely now you lay a foundation for a happy, prosperous and successful future. Follow the lines of least resistance during these college years and note how few such lines leading to success you will find in this work-a-day world of ours. Take on the habits of idleness in college and watch how coldly the business world will receive you. Give your attention entirely to play, or to the social diversions, and note how few are the vocations open to you after graduation. Be content to barely pass in your studies and note how slow is your promotion in any of the activities of the world. If you are to be an engineer, watch the men trained in habits of industry and the highest standards of discipline be promoted high above the loafer, the procrastinator, and the careless. If you are to be a teacher, keep your eye on the man or woman who is promoted to the principalship or the superintendency and you will see that such a person has risen by virtue of the qualities of head and heart that are inspired during the formative period of their careers. If you are to be a lawyer, note that the impartial court favors the attorney who knows, whose professional life has been straightforward and sincere, and whose training and discipline reflect honest, efficient, and trustworthy habits.

In conclusion let me give you two sentiments which I trust you will make your own during this college year. A motto for business, borrowed from athletics and one which Clarence F. Birdseye proposes to make the motto of the reorganized college is this: "Team work, hard work, good work." Team work requires co-operation, good will, patient consideration for others, and a willingness to sacrifice for the welfare of all. Hard work should bring with it joy—the joy of achievement which will save one from the ills which idleness always brings. Good work will bring the habits and reputation necessary for real success. I believe it was Tennyson who said: "It is my duty to have loved the best." Four years in college should teach us what is that best for us and should furnish both the habits and the motives for team work, hard work, good work.

SCARBOROUGH, SCALBY, RAWDON.

A summer resort on the North Sea to an American must always be a novelty. Such is Scarborough, which we saw on a day in Eighth month, with the temperature about as low as Tenth month would be at home. It was a Bank Holiday, as universal a day off as is our Fourth of July. Notwithstanding the weather the town was full of people. The tide on the North Sea runs high, and at its ebb a wide strip of sand or mud encircles the bay which surrounds Castle Hill. On this unflooded beach ambitious, and possibly avaricious young "artists" draw pictures of various earthly objects, not always true to life. The object of this sea-side art was the pennies and "ha'-pennies" which might be tossed to the children by pedestrians from the walk above. This reminds us of the wayside artists to be seen in London and other English cities. They draw pictures on the flag-stone or concrete sidewalks, or on cardboard, all for a voluntary consideration from the passer-by.

The real point of interest to the American visitor at Scarborough, especially if he is a Friend, is the castle, situated on a high promontory above the town, commanding the sea and bay on two sides. The castle proper is in ruins. George Fox was transferred from the dungeon in Lancaster Castle to Scarborough some time in 1665, and remained there upwards of a year. He occupied at different times two rooms in the castle, both of which have disappeared. What was called Charles Tower, was located at the end of the castle wall, close to the sea. It was here that he tells us that the "wind drove in the rain so forcibly that the water came over my bed, and ran about the floor, that I was fain to skim it up with a platter." Fox never occupied the dungeon located under the tower of the castle, as not a few have imagined. In all probability this part of the place was not available at that time, as it was after the bombardment of the castle by the forces under Cromwell. The latter planted his batteries near the church on a second bluff considerably lower than the castle.

This castle is of great age, and in construction is claimed to be a union of both Saxon and Norman styles of architecture. That it antedates the twelfth century is certain. It is claimed that it even goes back to Roman times. Within the past few years, a "well" has been discovered in what was the court-yard, from which many relics have been obtained. This was never a well for water supply, the common opinion being that it really led to a subterranean passage which afforded an escape from the castle. The well is now 180 feet deep, and contains several feet of water. Exploration of its further extent has evidently been abandoned. From this well cannon balls, shells, and various warlike implements were taken, as well as bones and skulls, and iron shackles of various types.

Three miles from Scarborough is the village of Scalby. It is plainly visible from castle hill. Near Scalby the late lamented John Wilhelm Rowntree had his home, the "Guest House" being on the grounds. It is a pleasant carriage ride out to Scalby, and still more interesting on the return trip. From the Rowntree residence the ruins of the castle can be seen, and as one rides towards Scarborough he looks across the valley to the town with the castle in the foreground.

At Rawdon Summer School.

After our trip to Scarborough, we visited the Week-end Summer School at Rawdon for two days. Rawdon is about eight miles from the manufacturing city of Leeds, and is easily reached by "tram" cars. This village of Rawdon is on the hill-side, overlooking a pleasant and fertile valley. The meeting house at Rawdon is one of the Yorkshire seventeenth century structures. The Summer School met in the buildings of the Friends' boarding school at that place.

The Summer School began on Seventh-day, but we did not reach it until Third-day. Its lecture force included A. Neave Brayshaw, B. S. Rowntree, and T. J. Gillman, of York, who while not a member with Friends is greatly interested in the Adult School movement in his home city. He gave two most interesting addresses on the History and Development of Hymns in the Christian church. Neave Brayshaw gave two lectures, phases of early Quaker history. B. S. Rowntree's lecture was on "Wages." We regret that we had to leave before the conclusion of this most interesting presentation of an absorbing topic. Practically every economic question in England is made in these times to relate to the land features of the much discussed "Budget," and this lecture on wages was no exception to the rule.

On Third-day afternoon the whole school became the guests of a Leeds barrister, Mr. Hopkins, not a Friend, at his estate beyond the city. Here the visitors were royally entertained, and enjoyed themselves on the spacious lawn, and in visiting the gardens and green houses.

The evident aim of the Rawdon School was to better equip Friends with a historic basis for their faith, and with a consequent larger impulse for activity within the Society.

Henry W. Wilbur.

NANTUCKET IN SUMMER TIME.

Forty years ago Maria Mitchell and her revered father spent their summer vacations from Vassar College in their old home in Nantucket. The plan formed then to visit here, was not accomplished. The father, whose presence among them was a blessing to the young students of those far away years, and whose closing days were brightened with the joyous companionship of youth, passed most of his life as a banker in Nantucket. He was a student of astronomy as well; and it was from the roof of the Pacific Bank that his daughter, a student with her father, discovered the comet of 1847, and thus became known to the world. When Vassar College was opened in 1865 she was appointed to the Professorship of Astronomy. Maria Mitchell had not had training for teaching. She has reported of her early teaching that when she first met her class in the Vassar Observatory she said to the expectant maidens, "Now ask me any questions you would like to, and I will answer them if I can." It was soon apparent that she was a teacher born. She had the gift of baptizing her pupils with her own enthusiasm as a student, and of opening the avenues of their minds. At the last she had the satisfaction of knowing that one of the pupils was counted fit to be her successor. Nantucket and Vassar cherish her memory. The house on Vestal Street, in which she was born and had her home until she was eighteen years old, is now in possession of the Nantucket Maria Mitchell Memorial Association, as is the Astronomical Observatory built recently on the adjacent lot, and equipped with her telescope—the gift of the women of America, and her scientific library. An endowment is in progress which will make this observatory a place of resort for students of astronomy, preferably for women. It is also designed to make this memorial a center for scientific study in other fields. Courses of lectures on scientific subjects are given us during the summer. Fine herbaria have been presented. Standard botanical books are there for reference, and one of the charming features of the house is the care of the curator that the wild flowers of the current month shall be daily shown and accurately labeled. Portraits of Miss Mitchell and her father and of other men and women of science are upon the walls. We are shown her early "study" in this house of her birth, now kept bright with the flowers she loved. It is very suggestive of a monastic cell; and it is easy to believe that no "sister" of the church in the seclusion and ecstasy of a cloister was ever more deeply moved than was this eager young soul pursuing her great theme. This noble memorial has already become a place of pilgrimage; and will more and more be a place of inspiration.

An island thirty miles from shore, dependent wholly upon wind and waves for communication with the main land, settled for the most part by men and women of the strong convictions of the early Friends, must of necessity become a place of intense and close community interests. This might easily account for the comment of the young Nantucket student who wrote a composition on Lafayette, faithfully setting forth his virtues, and adding, "but, he was born off-island." One result of this circumscribed life was much inter-marriage; and descendants of Nantucket may read that their grand-parents both descend from Thomas Macy (3 times), from Tristram Coffin (3 times), from Thomas Gardiner (twice) and so on, the same names repeated in both lines, with one or two variations. That in Nantucket of the present there is not the least suggestion of a "flat, stale, and unprofitable" level of moral and intellectual attainment, argues very strong individuality in the founders of the families whose names are thus repeated. Cotton Mather writes of Peter Folger, one of the first "Proprietors," as an "Able Godley Englishman who was employed in teaching the youth in Reading, Writing and the Principles of Religion by catechism, being well-learned likewise in the Scriptures and capable of Help in religious matters." Who knows but Peter Folger taught "the Principles of Religion" so well that his teaching still bears fruit in the modern Nantucket. On its main street is the sales-room of one of the island-farms; and from the open window extends a shelf made very attractive to the passer-by, with its jars of marmalade, its bunches of sweet peas and nasturtiums and its early apples. One can buy a jar of marmalade and leave the package on the open shelf to be claimed, if need be, at the noon-hour when the sales-woman is absent. Or, he can select the flowers at his liking, in her absence, and leave the dimes in payment, still upon the open shelf. And on the streets of the summer settlement of Siasconset at the ocean-end of the island at the east, the happy dwellers in this quaint village inherited from the fisher-folk, scarcely know the use of bolts and locks.

The permanent population of the island, five thousand people perhaps, maintain, it is said, an excellent standard in their public schools. Then there are sons and daughters of Nantucket, spending only their summer leisure in their ancestral home, still mindful of the needs of the young who are held by circumstances to this isolated life.

By their efforts (one of these has been designated the island's "Saint Elizabeth") the Coffin school, early endowed by Sir Admiral Coffin, has been further endowed for the promotion of manual training, which includes the needs of the girls as well as the boys. A public gymnasium has also been established, for use and entertainment during the winter. The Library in which Maria Mitchell served many years as librarian is faithfully continued. The Historical Museum is a fine field for the antiquarian. The society of Friends no longer maintains a separate organization; and the Fair Street Meeting House, now one of the historic places, adjoining the museum, is in possession of the Historical Society, and is used for their place for meetings.

Should it chance that the summer visitor has no ancestral ties binding him to Nantucket, nor any interest in historical research, there is much to invite him, in the broad harbor to which the early settlers seem to have found their way by inspiration, where bathing and sailing are safe and delightful. There are miniature dunes which awaken glad memories of Holland. Then there are the interesting drives over the moors, passing the pure source of Nantucket's water-supply, or toward Sankaty Light, both leading to the open sea. There are the walks over the moors, with their inexpressible feeling of solitude and peace. On these far-stretching moors, soon to be glowing in their autumnal dyes, there is no sense of desolation. For their utmost stretches, interrupted by shining water reflecting the bluest skies and piles of fleecy clouds (the artists find them out), are carpeted with the dark green leaves and red berries of the meal plum, and bear great patches of the fragrant white clethra, and the pink-purple swamp loose strife. The flower-lover delights in the cranberry bogs with their treasures of this pretty plant, heavily laden with its plump green berries beginning in the late August sunshine to put on their bright color for Thanksgiving time. To the novice in cranberry bogs it is really exciting to come upon an acre or more of the beautiful little sundews (carnivorous though they be) needing the microscope to show forth their ruby-jeweled edges and thread-like foliage. Nor can the flower-lover be indifferent to the dainty pipe-wort growing with the sundews. Miss Wilson's charming book on "Boggy Solitudes of Nantucket" reports that Dr. Asa Gray "was not astonished at anything found growing in Nantucket."

It is not easy to tell within the limits of a letter the privilege it is to have even a few summer days where there is the kindest hospitality, the beauty of moor and ocean-surf, the stimulus of society, and the sweet peace of solitude.

ELIZABETH POWELL BOND.

Nantucket, 8/20/1909.

DANISH YEARLY MEETING.

The Annual Meeting for Danish Friends was held at Copenhagen on the 18th and 19th ult. It began with a meeting for worship on First-day in which prayer and praise were prominent. The attendance, though not very large, was representative, and included Firmester Sorensen and his daughter from Nyllekrug lighthouse, of which F. Sorensen has the care. In the afternoon a public meeting was held in a large hall, which was packed with interested visitors. Johan Marcussen spoke on "Man's Relationship to God." He was followed by Christian Baekgaard, whose concern was to impress on the audience the need to remember Christ in their every-day life. The business meeting was held on Second-day morning. The subject of Peace amongst the nations and what Friends can do to promote this took strong hold of the meeting.

Samuel J. Alexander.

In The Friend (London).

FREE GOSPEL MINISTRY.

None are to be shut out from the privilege of sharing in this ministry, and *all* should feel that they have something to do, not only in worshiping themselves, but in helping others who are there. The silence does not mean that we have no use for words in our worship, but that we do not think them necessary. We believe that a meeting may sometimes be rightly held entirely in silence, and that all present may be helped and strengthened, but we also believe that if, in such a meeting, each one is willing and obedient, words will often be called for, words of praise or prayer, or a message for the encouragement, or reproof, or comfort of some who are present. Anyone, old or young, man or woman, learned or unlearned, may, by the touch of the Lord's Spirit, be bidden to speak; without this call none should venture to break the silence, but anyone who refuses to obey such a call is hindering God's purpose in that meeting.—*Elizabeth B. Emmott. In "The Story of Quakerism."*

Hope is a vigorous principle; it sets the head and heart to work, and animates a man to do his utmost. —*Collier.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 25, 1909.

FALLING OFF OF INTEREST IN FRIENDS' ASSOCIATIONS.

At the meeting of the Executive Committee of the General Conference of Young Friends' Associations last week there was an exchange of experiences by the delegates as to the present status of their respective associations.

It developed that there is a very general concern on account of a falling off of interest in the Association meetings in places where the young Friends have, in the earlier days of the movement, been very active and held large meetings. It was thought by some that the young people need to cultivate greater spirituality and an earnest concern was expressed that the coming general meeting of the associations be devoted largely to this problem.

On the other hand, some associations were heard from where the interest and attendance has increased. This has occurred in some places where the young people did not have the encouragement and backing of a live meeting. It was a disappointment, however, to hear further that these associations are not conducted in an orthodox young Friends' association manner. Their programs contained items of a decidedly light, not to say frivolous nature. If matters pertaining to the regulation Friends' principles, to the ancient history of the Society, or to other pious matters were taken up at all, they were not announced beforehand as the main features, but were quietly brought in after a good attendance had been secured by an announcement that had interested the young people of the neighborhood.

This manner of conducting the association came in for some decided condemnation; but the criticism made the less impression on the recalcitrants because it did not come from flourishing associations, but from those upon whom the problem under discussion bore most heavily.

After all the question is not so much one of degrees of spirituality, nor of what is spiritual and what is not. It is one rather of finding the way to get together the young people of our particular neighborhood in helpful association.

The consideration of what is spiritual or how far we lack being truly so, will stand us in poor stead, when we are hungering for the divine touch that comes only with sympathetic mingling with our fellows who are engaged in the same search as ourselves.

Henry B. Blackwell, husband of the late Lucy Stone, venerable leader in the woman suffrage movement and editor of the *Woman's Journal*, died at his home in Boston on the 7th, in his 85th year. He is survived by their only daughter, Alice Stone Blackwell.

In this column some weeks ago we noted that Rufus M. Jones, writing in *The American Friend* concerning New England Yearly Meeting, lately held, mentioned a new method of Clerkship which appeared to have given satisfaction.

"The presiding clerk introduced the business of the meeting, gathered up the judgment of those who spoke, and announced the conclusion, and then passed straight on to the next matter. Meantime the recording clerk drew up the minute on the matter that had been passed, and the minutes of the entire sitting were read for review at the close of the sitting. A great deal of time was thus saved, and we were spared the long periods of drag which are bound to occur while a clerk is formulating a difficult minute.

Noting the same, *The British Friend* comments as follows:

"We have often thought that the wear-and-tear of having to preside over a large meeting and at the same time draw minutes is almost cruel to a Clerk, and that (the two gifts being very different) it might be wise to lay the duties on different people. At the same time, so much often depends on the wording of a minute that we cannot think it a wise plan to defer criticism of a minute till the subject has passed from the mind of the meeting and has to be re-opened."

A WOODBROOKE FOR YORKSHIRE.

"Swarthmore," the Settlement initiated by Yorkshire Quarterly Meeting, will open on the 25th inst. at its handsome and commodious premises, Hyde Gardens, Clarendon Road, Leeds. Its objects are religious and social, as well as hoping to "coach" men and women in self-education through its afternoon and evening classes. It naturally follows much good will accrue from fellowship one with another, and in such an important

centre as Leeds, the Settlement should prove invaluable to the social life of the district. Arnold S. and Mary K. Rowntree are to perform the opening ceremony, with William Whiting as chairman. On the following Monday the Wardens (Gerald K. and S. Wilhelmina Hibbert) are "at home," and a lecture is to be given by Gerald K. Hibbert, with William Harvey in the chair. On Tuesday John W. Graham, M. A., lectures, chairman, B. S. Rowntree; Wednesday, lecturer, Maurice L. Rowntree, B. A., chairman, H. B. Priestman; Thursday, lecturer, Dr. Moorman, chairman, Samuel Doncaster; Saturday lecturer, Frederick Andrews, B. A., chairman, Arthur Rowntree, B. A. All the officers are thoroughly earnest religious and social workers, and the General Secretary (Ernest E. Taylor) is well able to work such an uplifting institution.

—*The Friend (London)*

PROVIDENCE GRAVEYARD AT MEDIA.

Providence Preparative Meeting of Friends has appointed a committee to look after and improve the condition of the graveyard connected with that meeting, on Providence Road, near Media, Pa.

The committee has already prepared a plan of the grounds, made alphabetical and numerical lists of all known or marked graves, temporarily marked all other graves, contracted for the leveling of all mounds and the re-setting of all stones and for more than 100 stone markers to be placed at the known graves not marked by names, etc., and communicated with many of those who have friends buried there.

The committee is anxious to get all information possible as to the names of all buried in the graves now unmarked. For that reason it is earnestly desired that all who have friends buried there shall communicate with the committee at once, especially if the graves of their friends are as yet not marked in some permanent way.

The committee is directed to do this work as promptly as possible and operations have been started. It will cost money, perhaps $300 or $400 for the present work, and it is desired that a permanent fund shall be raised, the interest from which shall be sufficient to keep the grounds in proper order for the future. All who have friends buried there are earnestly asked to help toward raising both of these funds, the one for present use and the other for future keeping up of the grounds, etc.

The committee consists of the following members of the meeting: Henry M. Fussell, Lydia G. Hawkins and Robert Fussell, and all letters asking for information, or giving information, or sending contributions, should be addressed to any one of the committee at Media, Delaware Co., Pa., and will be properly appreciated and acknowledged.

SALEM FIRST-DAY SCHOOLS.

The Salem First-day School Union was held in Salem Meeting House, Ninth month 11th.

The clerk opened the meeting by reading the 5th chapter of John. After prayer was offered by Louisa Powell, oral reports were called for from the various schools. All of the schools except two, Greenwich and Alloway's Creek, discontinue during the summer months. Encouraging reports were given from the superintendents, both as to numbers and interest. An excellent paper on Swarthmore Summer School, written by Helen Row, was read by Sarah Acton Hilliard. This paper was especially enjoyable to those who did not have the opportunity to attend the school.

The afternoon session was opened by recitations by pupils of Salem First-day school. This was followed by an address, "Topics for Consideration of First-day Schools," by Prof. Daniel Batchellor.

OMAR HERITAGE, *Clerk.*
SUE H. COLES, *Asst. Clerk.*

PLAINNESS OF SPEECH.

The testimony of the early Friends against taking oaths was only one result of their strong belief that Christians ought to be *truthful, reverent* and *pure* in everything they say. This was why they refused to use the plural pronoun "you" to a single person, or to call the days and months after the names of heathen gods. Most Friends of the present day follow the general custom in these things, because "you" is now addressed to poor and rich alike, and has come to be practically recognized as the singular form; and we have found that the English language is so rich in words with historical associations that, even if we left out of our vocabulary such words as Thursday and Friday, and March, there would still be so many name-words and others in common use to which similar objections could be made, that it would be almost impossible to keep from using some of them, and no one now regards the use of these words as offering any sort of homage to the ancient heathen gods.

—*Elizabeth B. Emmott, in "The Story of Quakerism."*

DUANESBURG HALF YEARLY MEETING.

This meeting was held, as usual, in Ninth month, at Quaker Street, N. Y., on the 5th and 6th.

The meeting at this time has been of unusual interest. Following closely after the meeting of the Central Committee at Glenburnie, more than the usual number of visiting Friends found the opportunity to meet with us and were gladly welcomed.

First-day morning opened with rain, preventing some from attending. La Vergne F. Gardner and Mary Travilla occupied the time of the morning meeting, both holding the very close attention of the audience, who seemed eager to catch the inspiring thoughts so readily and beautifully portrayed.

In the evening a union service was held in the Christian Church, as is our custom, with a larger congregation than in the morning. La Vergne Gardner spoke, at some length, from the text, "The law was given by Moses, but Grace and Truth came by Jesus Christ."

He was followed by Elizabeth Stover, who gave a sweet little "Parable of the Flower" to illustrate that we grow like that which we love best, and like that which our thoughts dwell upon. The meeting closed by singing the touching and beautiful hymn, "God Be with You till We Meet Again."

On Second-day, at two o'clock, in the meeting house La Vergne Gardner again had a message of love and fellowship. He was followed by Charles Paxson, of Swarthmore, whose earnest desire was that there be more speaking from the body of the house, that the bubbling up of true life should not be suppressed, that many waited for those in the gallery seats until the opportunity passed, that all should feel that they had a part in the meeting,—a little message of only a few words often touched other hearts and awakened new life.

The business of the meeting was nearly concluded when some one asked that we have some little account of the Summer School at Swarthmore. Anna K. Way and others responded. Just at this time Dr. Janney and wife arrived from Granville, having attended meeting there on First-day. The doctor spoke briefly and the meeting closed.

In the evening a very interesting meeting was held on the subject of Social Purity, with a good attendance. Dr. Janney, Elizabeth Stover and Charles Paxson spoke upon the subject of Education along these lines, and urging parents and others to feel their responsibility in the training of children. It was well received, with many expressions of commendation at the close. The Gospel labor and social mingling with these dear friends will, I trust, be a source of strength and uplift to our little meeting. M. J. HOAG.

HARRISBURG FRIENDS.

Since the beginning of Seventh month Harrisburg Friends have held five meetings, two First-day meetings on the fourth First-day of Seventh and Eighth months, both well attended for summer meetings in the city, and felt by those present to be periods of spiritual strengthening and uplift though there was no vocal service.

On Second-day, Seventh month 12th, instead of meeting at the home of some Friend, the gathering was in Reservoir Park, as many as could reach there at 3 p. m., and the others coming as soon as possible. A basket lunch was served at six o'clock, of which forty-five partook. After supper all gathered into the quiet under the trees. After a due silence La Vergne Gardiner, of Poughkeepsie, N. Y., and Dr. O. Edward Janney, of Baltimore, Md., were moved to leave messages of help and encouragement, for which we are grateful. In all there were seventy-one in attendance, among them being several Friends from York, whom we do thank for coming.

On Second-day, Eighth month 9th, a meeting was held at the home of S. E. Nicholson, in Paxtang, devoted to a religious meeting followed by reading from "The Story of Quakerism."

On Second-day, Ninth month 13, another picnic meeting was held in Reservoir Park, at which twenty-four were present. It was then decided to hold meetings every First-day at 10.30 a. m., beginning next First-day. The meetings on Second-day evenings will be continued on the second Second-day of each month. At least a part of these meetings will be held in our room at 119 S. Second Street. The next one on Tenth month 11th, will be held there. F. L. MULFORD.

A prison for the punishment of criminals will some day be a barbarity and mistake of the past. A school and a workshop for the delinquents will take its place, in which the unfortunates will be treated as patients of a moral hospital, where the defects of their former environments will be remedied, and the better side of their natures be cultivated.

—*J. P. Campbell, in The American Friend.*

ISAAC SHERWOOD.

Isaac Sherwood was born in Cliff Street, New York City, Twelfth month 14th, 1821. On Fifth month 22nd, 1845, he married Martha P. Rogers, daughter of Morris M. and Sarah W. Rogers of Jericho, L. I. After residing for a time in New York and then in Brooklyn, they removed to Manhasset in 1853, where they continued to live until their deaths in the present year. A birthright member of the Society, an upright man and an eloquent minister, he was a faithful exponent of religion as applied to life. Notably liberal in his thought, frank and fearless in his expression, and sturdy in his adherence to his convictions of truth, he attracted young and old alike, and made many friends both within and without our borders. Kindly and sympathetic in his feelings, he was a comforter to those in affliction and sorrow, and was frequently called upon to attend the funerals of Friends and others. To paraphrase a poem which he loved, and which many of us learned through him to love better, he was one of those who in the love of Nature hold communion with her visible forms. He has but wrapped the drapery of his couch about him and lain down to pleasant dreams.

His funeral, held at Manhasset Meeting House, on Fourth-day the 8th, was largely attended, and in addition to Friends several ministers of neighboring churches voluntarily bore testimony to his worth.

Each one who knew him might wish,—

"So be my passing!
My task accomplished and the long day done,
My wages taken and in my heart
Some late lark singing,
Let me be gathered to the quiet west
The sundown splendid and serene.
Death!"

Isaac Sherwood is survived by an only son, and several grandchildren and great grandchildren, four generations living on the old place at Manhasset, where Isaac and his wife lived almost fifty-six of their nearly sixty-four years of married life.

H. M. H.

PHEBE ANNA THORNE.

I am grateful for the beautiful life and influence of our valued and departed friend, for her heart of tenderness and love, for the charity that sought to hide the faults she saw, the kindly sympathy for others' woe—and the responsive liberality that shared her blessings with the needy through so many years.

For the peace which was so largely her portion—the "peace that passeth understanding," her humble consecrated spirit and for the victory which divine grace hath won.

Truly it may be said of her "She hath done what she could" and "He giveth his beloved sleep."

May those in whose affections her memory is enshrined strive to enter into her spirit that her love for us and ours for her may not have been in vain, profiting by her precious example in doing what we find to do—as patiently, as unselfishly, and as perfectly as we may—and by this added loss and sorrow may we be lifted nearer to God.

St. Thomas, Ont. SERENA A. MINARD.

THOMAS THORPE.

Thomas, son of Thomas and Mary Foulk Thorpe, was born near Morristown, Belmont County, Ohio, Second month 23, 1829.

In early childhood he removed with his parents to Morgan County, Ohio, where his early life was spent in business with his father.

On Eleventh month 26th, 1859, he was joined in marriage to Maria, daughter of William and Lydia Battin Reeder. For nearly 19 years this union existed in loving affection when God in His wisdom called from this home the wife and mother, only temporarily severing the earthly home ties. To this union one child was given.

Thomas Thorpe was again married on Fourth month 19, 1883, to Sarah, daughter of Peter and Mary Griest. This union existed for nearly 22 years, when the wife was called away.

At five minutes past three o'clock on the afternoon of Eighth month 28, 1909, at the age of 80 years, 6 months and 5 days, the summons came to our beloved father and friend who responded to the call and passed through the Valley of the Shadow of Death peacefully, but not alone, for the Lord was with him, His rod and His staff comforted him.

The Christian spirit and patience, which were strong characteristics of his whole life, grew stronger as the body weakened. All was done that kind hands and loving hearts could do; it was appreciated in that quiet way which we find so predominant among the Friends, a Society of which he was a true faithful and life-long member. He is survived by one son William Reeder Thorpe, and one grand-child, William Donald Thorpe.

Many will side with religion while they can live upon it, and desert it when it must live upon them. —*W. Secker.*

THE HICKSITES AT CAREYTOWN.

[By R. S. Kellerman in *The Universalist Leader*.]

In Southwestern Ohio, near Wilmington, about fifty miles northeast from Cincinnati, there is a large settlement of liberal Quakers. They are farmers. They are intelligent, educated, well-read, and as a rule they are well-to-do. Many of them are wealthy, possessing splendid and well-stocked farms.

There is some peculiarity in the soil or in the season that enables the orchard grass to produce seed. This is one of the few localities where this grass will mature seed, and great quantities of seed are shipped to various parts of the world. The grass makes excellent pasture for stock, becomes splendid hay when cut and cured, and, as its name would imply, grows luxuriantly in the shade of the trees as well as out in the sun. The seed is very light, weighing but fourteen pounds to the bushel, and selling from $1.50 to $2 per bushel.

The farms are among the most beautiful in the great domain of the State of Ohio. Staunch wire fences run at right angles with each other, enclosing pastures and fields of grain. The beautiful cows feed knee-deep in the luxurious fields of orchard grass. The houses and premises, commodious and homelike, have the double appearance of frugality and generosity common to the successful farmer.

In this community there grew up a large family of Polks. There were seven sons and five daughters. The parents are gone, and one son; but the remaining eleven, with one exception, live near each other upon fine farms of their own. The exception is Rev. Robert T. Polk, D.D., the beloved Universalist pastor at Huntington, L. I.

Among the most influential and wealthy of the Quaker farmers is one by the name of Ellis Good. Ellis Good had the misfortune to lose, by the event of a tragic death, his beloved wife. In the time of his consuming sorrow his neighbors and friends laid him under such a debt of service for their constant acts of loving-kindness as set him to studying a method by which he could show them his grateful appreciation.

There is a beautiful little brick church not far from Mr. Good's home in this community of liberal Quakers. The attendants were without a pastor at that time. Now for the edification and satisfaction of his friends and himself, Mr. Good secured a pastor for the summer, paying the entire salary out of his own pocket, and inviting the whole community to attend the services. This was a tribute to his neighbors for their kindness to him.

It was such a happy event, that every recurring summer witnesses a series of meetings. These meetings are not conducted by one minister, often not by a minister at all, but by widely different men of recognized ability. They are held in the afternoons of alternate Sundays from May to September inclusive. Mr. Good is not now permitted to remunerate the speakers. The community shares with him in the honor.

It happened this year, through the intervention of Mr. Charles Irons, a veteran Universalist of New Vienna, who has entertained in his hospitable home more of the old war-horses of our faith than any one in this whole region, that I was invited to speak at the meeting on the 23d of May.

It was a rare occasion. The day itself was ideal. Vegetation was never more beautiful. There gathered to this country church a magnificent congregation, far in excess of the capacity of the house to contain it. This vast audience was present not out of a perfunctory habit, nor idle curiosity. There were hosts of young men, open-minded, hospitable to truth from any source, and impressionable, who stood during the whole of the address; some inside the church, many outside.

The address was on "Cranks." The gist of it was that the crank is an eccentric fellow; that he is everlastingly hammering away at one thing; that he has a hobby; that the man with a hobby is a specialist; that the specialist is the man of authority; that the man of authority is the man who does things; and that we ought all to join the society of cranks for the sake of aiding the movements for the betterment of society. Much merriment was caused by the speaker who flourished an old iron crank which was reputed to have belonged to his father's grindstone, which, when a boy, the speaker was compelled to turn to make the grindstone go.

Never was there a better audience—alert, appreciative and enthusiastic. They seemed not only to hear, but to feed upon the address. It is something worth while to speak to such a gathering. An earnest man with a great theme can make an impression upon the minds of his hearers which nothing can ever efface. A community is rich which can attract speakers from great centers such as Columbus, Cincinnati and Philadelphia. And they conferred a lasting and appreciative remembrance upon me by an invitation to bring them a message of a crank.

Goodness outranks goods.

—*Maltbie D. Babcock.*

IMPRESSIONS AND RECOLLECTIONS OF AN ISOLATED FRIEND.

For nearly twenty years I had not attended a Friends' First-day meeting—home made—until August 1st, 1909. This was at my sister's, seven miles out in the country, but on other days I visit there many times a year. I went, not thinking of "Friends' Meeting," but to meet friends who had been absent twenty years.

At the meeting hour Sister Martha directed me to the big chair. She said that "after a silence Sarah E. Huff would read a Scripture passage and one of our visiting nieces a selection from *Friends' Intelligencer*, but before they began to read my chair began to shake, I felt twitching and thought it might be the moving spirit, and something said, "Quench it not."

At this little meeting I noticed on the wall a picture group of Friends sitting around the tables in the dining hall during a session of one of our Yearly Meetings. I remember now that I cut it out of *Harper's Weekly* twenty years ago, and Martha had it framed where it now hangs beside John Jackson and Lucretia Mott; there is much in the surroundings to make a good meeting.

Twenty years ago Jonathan Plummer, of Chicago, came out to Whiteside county to visit isolated Friends. I went with him to the home of a family who long before came from near Rochester, N. Y., and had Friends' training. We were kindly received and ate a good dinner and I think they enjoyed the visit; but on the wall there was the picture of a prominent man, and his name was Robert J. Ingersoll. The reader may imagine for himself the thoughts of our minds and perhaps miss his guess.

I remember in boy time of hearing father speak of Hugh Teat's first experience in Friends' Meeting. He went out of curiosity. Hugh was past middle life and was a prominent local democratic politician. He said "that a strange feeling of Christian goodness came over him in that silent meeting never before felt in other churches." There must have been something in the surroundings.

In our sitting room in Sterling on the wall hangs a pasteboard banner of Grand Army souvenir badges representing about forty G. A. R. local, state and national reunions. But when Elizabeth Lloyd comes to Sterling I think I shall remove them to a less conspicuous place during her visit at my home. Neither will she see battleship pictures hanging around, or other implements of war to mar the meeting.

A few days ago I received a letter from Theodore Russell, of Winfield, Iowa, who represents one of the departments of Philanthropic work in Illinois Yearly Meeting; he asks questions and wants to know what I am doing "to prevent or lessen the evil of gambling," one of the best things I did was to make a speech warning my comrades in the lodge room against all "get rich quick" schemes, as they are as a rule both dishonest and hazardous; some have since told me how I saved their money.

At Illinois Yearly Meeting, perhaps ten years ago, I was appointed with Mary G. Smith and Abram Brown to write one of the epistles; the committee met and adjourned to meet next day, each of us to bring notes to embody in one general letter. After the appointment was made the late Henry K. Smith whispered to me to write "outside the rut." When the committee compared notes my paper was chosen without alteration, but fared badly in regular session; the broad wheel tires would not fit the old rut, and after many alterations and amendments I could hardly recognize my own child.

Sterling, Ill. GEO. D. JOHN.

BETSY ROSS AND THE AMERICAN FLAG.

"The Evolution of the American Flag"* tells the story of the making of the first stars and stripes. The historical materials for this book were collected by George Canby, a grandson of Elizabeth Claypoole, who was known as Betsy Ross before her second marriage. Upon George Canby's death in 1907 the collection passed into the hands of his nephew, Lloyd Balderston, Professor of Physics in the West Chester, Pa., State Normal School, who put the work into the literary shape in which it is now presented. The book contains much interesting matter and eighteen illustrations. Until some definite evidence is presented that the first star spangled banner was made elsewhere, we are warranted in believing that it was made by Betsy Ross in the historic house on Arch Street. Of the various affidavits presented we include the one that will be of greatest interest to our readers:

"I, Susan Satterthwaite Newport, of Abington Township, Montgomery County, Pennsylvania, wife of David Newport, of the same place, hereby certify that I have heard my mother, Susanna Satterthwaite, daughter of Betsy Ross, say many times that she (Betsy Ross) made the first United States Flag with the Stars and Stripes, after a design submitted to her by General George Washington, Colonel George Ross and another gentleman whose name I do not recall, and that my mother repeated this

*Published by Ferris & Leach, Philadelphia. A 12 mo. volume, 144 pages. Price, $1.00 net; postage, 8 cents.

as having been told to her by her mother Betsy (Ross) Claypoole. That Betsy Ross suggested some changes be made in the design of the flag, being the changing of the stars from a six-pointed to a five-pointed star, as being more symmetrical. These gentlemen went to see Betsy Ross at her home, which was on the north side of Arch Street, below Third Street; the number was then 89, but now changed to 239. In this house she continued in the flag business, and later was assisted by her niece, Margaret Donaldson Boggs, and the business of flag making and upholstery increased to such proportions that she employed a large force of girls. She subsequently retired from the business, and was succeeded in the work by her daughter, Clarissa Claypoole Wilson, who continued it for years, the exact date of which I do not remember. Subsequently she, too, retired from the business on account of conscientious scruples.



SUSAN SATTERTHWAITE
1786—1875

"My grandmother was so out-spoken, that when the British officers were in Philadelphia, and quartered at her house, they called her the 'Little Rebel,' by which name she became well known. Her intelligence and intellect characterized her as far above the average woman of the day. Her knowledge of the science of medicine was remarkable. She was an Anti-Rushite and antagonistic to the use of calomel as a drug, and to the practice of bleeding, so prevalent in the early days of medicine. She investigated the curative powers of drugs, made many formulas and compounds which were eagerly sought by her friends and neighbors, who had confidence in her skill. One of her valuable formulas was for an excellent eye-wash.

"Betsy Ross never went back to Friends' meeting after having been 'read out' for marrying John Ross, who was not a Friend, but she subsequently joined the Free Quakers, some time after her marriage to John Claypoole.

"Signed:
"SUSAN S. NEWPORT,
"MARY SATTERTHWAITE.

"Witnesses:
"CLIFTON CABELL,
"DAVID NEWPORT,
"CHAS. S. KINSEY."

The above document, the original of which is in the possession of the Bucks County Historical Society, Doylestown, Pa., was affirmed and subscribed to First month 12th, 1909, before Percival V. Cooper, Justice of the Peace, Media, Pa.

PHEBE ANNA THORNE.

A woman wonderful and rare to see
With breadth of soul and depth of heart
That reached to all the world.
Her life one course of gentle deeds
And good to others wrought.
A memory strong and sweet will live
Forever—in the hearts of those who mourn her loss,
And now the Master calls,—
And brings her to her harvest home,
The sheaves are full and filled with golden grain
And everlasting peace is her's—
And kingdom come to one whose reign
On earth brought good to all,
And now to her a heaven.

New York. CHARLOTTE B. MERRITT.

THE STAR OF JUSTICE RISING.

[This poem, written for the *Woman's Journal* by the young Southern poet, Olive Tilford Dargan, was sung by the congregation at the opening of the National Suffrage Association in Seattle.]

The Lord of Little Children to the sleeping mothers spake;
"Lo, the dreaming time is over, ye the hand of Life must take";
And the dawn was in our faces as we startled up awake
On Liberty's great day.

We have heard the babes that called us from the whirr of wheel and loom,
In a world of sun and meadows crying for a little room,
Ere their blood ran to the coffers, ere their labor made their tomb;
And we arise and go.

We have heard our sister weeping for the child that must not live,
For the hands that may not tend it, for the milk she may not give;
We have seen her kneel in anguish and the bitter blow receive,
And we arise and go.

Over law unblessed, unsanctioned by a mother's holy name,
Law that gives the child to bondage and the woman unto shame,
See the star of justice rising with a dread, consuming flame!
'Tis bringing in His day.

BIRTHS.

FARRON.—At Kelton, Chester Co., Pa., Seventh month 13th, 1909, to J. Maurice and Ethel W. Farron, a son, who is named James Maurice Farron.

MARTIN.—At Cochranville, Pa., Sixth month 2nd, 1909, to John Pancoast and Bertha Jackson Martin, a son, who is named A. Davis Martin.

RUSHMORE.—At Mineola, Long Island, Ninth month 14th, 1909, to Thomas H. and Anna Robbins Rushmore, a daughter, who is named Elizabeth Adelaide.

ZAVITZ.—In Coldstream, Ontario, Can., Eighth month 28th, 1909, to Howard V. and Genevieve W. Zavitz, a daughter, who is named Myrtle Irene Zavitz.

MARRIAGES.

RICHARDSON—OSMOND.—Joshua Richardson, son of Joseph and Hannah Gillingham Richardson and Marian Newbold, daughter of Franklin Carter and Louisa Pickering Osmond, on Fifth-day, Ninth month 16th, 1909, in Philadelphia.

WAY—LINVILL.—On Ninth month 18th, 1909, at Friends' Meeting House, 17th Street and Girard Ave., under the care of the Monthly Meeting of Friends, held at Green Street, Philadelphia, Jane Eachus, daughter of Aquila J. and Sarah T. Linvill, and Asa Pound, son of Henry H. and Tryphena P. Way, of Saint Thomas, Ontario, Canada.

DEATHS.

COALE.—At his home in Riverton, N. J., Ninth month 16th, 1909, S. Robinson Coale, in his 80th year, after a long illness which he bore with a beautiful patience and cheerfulness. He was a member of Philadelphia Monthly Meeting, held at Race Street. At his funeral appreciation of his upright and helpful life was expressed by Matilda E. Janney, Charles Paxson, Joel Borton and Clayton Conrow. He was interred in Westfield graveyard.

HARRISON.—Eva Holloway Harrison, Eighth month 26th, 1909, at the home of her parents, Dr. A. L. and Cynthia Holloway, of Hutchinson, Kans., age 23 years. She was married to John W. Harrison Seventh month 8th, 1909. She was stricken with typhoid fever while on a pleasure trip in Colorado. She leaves a husband, parents and one sister.

MAMMEL.—At Bethany, Neb., Ninth month 10th, 1909, Lewis J., son of B. Wallace and Ada C. Mammel, in his 27th year; a member of Gwynedd Monthly Meeting of Friends. His body arrived home on Third-day evening. He was buried from his parents' residence, Fort Washington, Fourth-day, the 15th, funeral being held at Plymouth Meeting at 3 p. m. His death was a great shock to his family and friends. While he had not been well for the past month his parents had no thought that he was seriously ill, as he always wrote such cheerful letters home. He was a student of Wesleyan University at Bethany, taking a course in mechanical engineering. He was always very enthusiastic over his college work, and had been doing double work and had passed the examinations to enter the freshman year, which proved too much with the diseased condition of his stomach which the autopsy revealed.

TAYLOR.—At the home of Theodore Blake, in Haddonfield, N. J., Eighth month 5th, 1909, Elizabeth A. Taylor, in her 80th year; a member of Medford Monthly Meeting. Interment at Medford.

THORPE.—On Eighth month 28th, 1909, at his home near Selma, Ohio, Thomas Thorpe in his 81st year, after a lingering illness of four months; a member of Green Plain Monthly Meeting. The funeral, which was very large, was held on the 30th in the Green Plain Meeting House. An obituary was read by Bessie E. Severs, a young and personal friend. Matilda Underwood, of Harveysburg, O., and George R. Thorp, of Richmond, Ind., spoke, offering beautiful words of tribute. Interment at Green Plain. Prayers at the grave were offered by George R. Thorp and Matilda Underwood.

SHERWOOD.—At his home, at Manhasset, L. I., Ninth month 4th, 1909, Isaac Sherwood, a member of Westbury Monthly Meeting.

WORRELL.—On Ninth month 16th, 1909, Rebecca E., widow of Lewis L. Worrell, in her 93rd year. Funeral on Second-day from the residence of her son, J. Leedom Worrell, 1426 North Bouvier Street, Philadelphia.

NOTES AND ANNOUNCEMENTS.

A Pilgrimage to Schuylkill Meeting is planned for Seventh-day of next week, Tenth month 2nd, and it is hoped that a large number of Friends will come and help to make the occasion a memorable one in the history of this small meeting. The afternoon session begins at 2.30, and those expecting to attend should take either the train leaving Broad Street Station at 12.52 p. m., for Phœnixville, or the one leaving Reading Terminal at 1.15 p. m. Carriages will meet both of these trains. Returning trains leave on the Pennsylvania road at 6.32, 7.26, 10.03 and 10.15 p. m., and on the Reading at 6.44, 7.19 and 9.23 p. m. A number within driving distance will come by private conveyance. In the absence of definite information as to the number likely to attend, it is impossible to provide anything more than hot coffee and liberal accommodations for all who come self-provided for in the way of a picnic supper. Every effort will be made to have a pleasant social mingling out of doors after the afternoon session.

Robert L. Pearson, Swarthmore, '02, who for the last five years has been connected with the engineering department of the New York, New Haven and Hartford R. R., has been appointed assistant engineer of the New Haven division of said road, an appointment that carries considerable responsibility with it.

Abington First-day School Union will be held at Abington Meeting House, Jenkintown, Pa., Tenth month 16th, at 10.30 a. m. and 2 p. m. There will be recitations, class exercises and papers upon the question, "What suggestions in practical work were made at the Summer School at Swarthmore that can help the First-day School?"

I am entirely satisfied with the place selected for our next conference, but I very much regret that the early part of Seventh month has been fixed for the time of holding it, as we farmers will be busy with our harvest at that time and cannot attend it, being the only outing we oft-times have, so that we will miss it entirely. * * *

Kennett Square, Pa.

On behalf of farmers wishing to attend the conference next summer I would like to ask a favor in regard to having the time of holding it as late in Seventh month as possible as during the early part it would be almost impossible for them to attend.

Newtown, Pa. WALTER S. WRIGHT.

J. Bryon Deacon has resigned the superintendency of the Charity Organization Society of Paterson, N. J., to become executive secretary of the Pennsylvania Society for the Prevention of Tuberculosis. Mr. Deacon is a graduate of the New York School of Philanthropy, and has been in Paterson for a year and a half. During that time the work of the Paterson society has been increased, both in the work with destitute families and in the campaign against tuberculosis. The financial support of the society gained so largely that it was possible to increase the staff from one to four.—*The Survey* (N. Y.)

A certain man inquired of one who lay soul-stricken on
The mosque-floor. "Dost thou pray
For Life or Death?" He answered, "I ask nothing!
What He adjudges I accept always."

—*Saadi.*

'Tis human fortune's happiest height to be
A spirit melodious, lucid, poised, and whole;
Second in order of felicity
I hold it, to have walked with such a soul.

—*Wm. Watson.*

Perchance the thing I banish, me expels;
Be chary, ostracizer, of your shells!
Mad man, thou deem'st thyself sublimely free,
And ly'st on straw in that crampt cell of Thee

—*From the Walls of a House in Pompeii.*

Like circles widening around
Upon a clear blue river,
Orb, after orb, the wondrous sound
Is echoed on forever.
Glory to God on high, on earth be peace,
And love towards men of love—salvation
And release.

—*John Keble.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

NINTH MONTH 25TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y., at 11 a. m. Ministers and elders the day before at 2 p. m.

—Mansfield, N. J., Young Friends' Association at home of Martha and Emma Zelley.

—Bucks First-day School Union, at Solebury, Pa., at 10.30 a. m. Carriages will meet train and trolley at New Hope at 10 a. m.

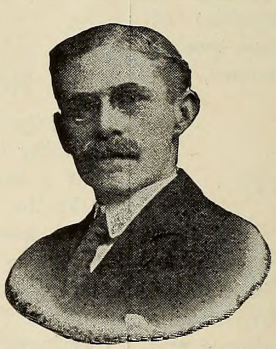
NINTH MONTH 26TH (1ST-DAY).

—Meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under the care of Gwynedd Monthly Meeting.

—London Grove Friends' Association at the home of Oscar F and Mary D. Passmore, at 2.30 p. m. Beginning study of Rufus M. Jones' book, "Study in Mystical Religion."

NINTH MONTH 27TH (2ND-DAY).

—Indiana Yearly Meeting at Richmond, Ind. Persons who desire to attend will kindly advise Charles H. Moore or Anna M. Vaughan of their time of arrival.



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—Canada Half-Yearly Meeting, at Newmarket, Ont., at 11 a. m.

NINTH MONTH 30TH (5TH-DAY).

—Mt. Holly, N. J., Friends' Association, at the home of Walter Shinn.

TENTH MONTH 2ND (7TH-DAY).

—Pilgrimage to Schuylkill Meeting, Chester County, Pa., 2.30 p. m. Trains for Phoenixville leave Broad Street Station at 12.52 p. m., and Reading Terminal at 1.15 p. m.

—Farmington Half Yearly Meeting at Farmington, N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

—New Garden, Pa., Friends' Association at the home of W. Penn Hoopes.

—2 p. m., semi-annual meeting of the First-day school Committee of Philadelphia Yearly Meeting, Race Street Meeting House, Room No. 1.

TENTH MONTH 3RD (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffen, 39 S. Lexington Avenue, at 11 a. m.

—At Birmingham Meeting House, Chester County, Pa., a circular meeting at 3 p. m. under care of Concord Quarterly Meeting.

TENTH MONTH 16TH (7TH DAY).

—Abington First-day school Union, at Abington Meeting House, Jenkintown, Pa., at 10.30 a. m. and 2 p. m.

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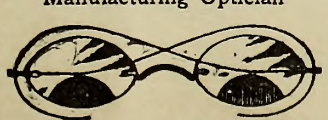
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BOOK NOTES.

Rudyard Kipling says he was absorbed from beginning to end in Alfred Noyes' "Drake: an English Epic." In richly colored and finely imaginative blank verse, interspersed with melodious songs, the poem presents in its twelve cantos a moving picture of the career of Sir Francis Drake, in his wondrous voyage round the world. There is hope for poetry in a time that produces such a strong, serious, sustained epic as this. (F. A. Stokes Co.)

"The Picturesque Hudson," written and illustrated from the camera by Clifton Johnson, is a specially timely volume in these autumn days of the Fulton-Hudson celebration. Here are recorded and pictured the historic and romantic scenes and associations of the magnificent river. (The Macmillan Co.)

Palgrave's "Golden Treasury of English Songs and Lyrics" has long been a favorite with lovers of our noblest poetry. The famous original volume brought the selection down to poets not living in 1861. A few years ago the second volume included poets between 1861 and the end of the century. Now the two are issued in one complete volume—a precious book, truly. (Macmillan.)

"Carmina," Dago dreams and Irish blarney rhymes, by T. A. Daly, is a book full of the color and charm of Italian emotion and kindly Irish humor. Very quaint are the dialect verses, and in the "Dago" section the author strikes a note almost untouched hitherto; here is a specimen:

"Eh? You are sail for Eetaly?
Oh, my! I weesh I gon' weeth you!
I show you all da place to see
An' all da besta peopla, too;
An' evratheeng you want, my frand,
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All things een dat so granda land—
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND C[illegible]ENTH MONTH 2, 1909

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Continued on page iii

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 2, 1909.

Volume LXVI. Number 41.

Our plain duty is to provide for the schools teachers who have been trained for their work under influences that will tend to strengthen in them the open-minded devotion to truth, and the courageous faith in the goodness of God and the brotherhood of man, with which they in turn must inspire their pupils. EDWARD B. RAWSON.

At Winona Lake Conference.

FORGIVE ME, LORD.

Forgive me, Lord, if, having heard Thy voice,
I do not pray;
If out of self I do not find the way,
And seem to sin by choice.
Forgive the thoughts which sever Thee from me,
Which chasms make,
O'er which my human strength can never take
The steps that lead to Thee.
Forgive the will which, waiting, will not move
My slothful soul,
Although I know the glory of the goal—
For thither points Thy love.
Forgive the words of praise I cannot sing—
My voice is dumb.
But, Father, take my hand that I may come
Though naught but sin I bring.
I still would suffer for the faithless past—
The peace I ask
Is that in which each sin becomes a task,
O'ercome by faith at last.
For, Lord, I know Thy love does ever shine
On human care;
With Thy forgiveness I again may bear
My little cross with Thine!

In British Friend. —*H. D[ouglas] C. P[epler.]*

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting is composed of Blue River Quarterly Meeting, Prairie Grove Quarterly Meeting, and Nebraska Half-Yearly Meeting. These are made up of five monthly and four executive meetings, all of which were represented at the Yearly Meeting held Ninth month 11th-16th, except Prairie Grove and Lincoln Executive Meetings. In order to get to their destination many members had to leave their homes very early in the morning (and some of them the day before), and travel all day. For several of them, as well as for the visiting Friends from the East, the last stage of the journey was made in the caboose of a freight train, a not uncomfortable way of riding except when the long train starts and stops. The road to McNabb, the nearest station to the meeting house, runs through a rich country and carries a great deal of freight, but the passenger trains are few and small.

On reaching McNabb the Friends from all sections were soon stowed in carriages and on their way to their respective homes. There had been no drouth here and everything was at its best. The fields of tall corn had not yet turned brown and the resin weed growing along the roadside and on uncultivated spots was a blaze of golden glory. At the meeting house arrangements had been made to add to the comfort of those who attend the annual sessions. One-half of the benches had been taken out of the west end of the house and put out of doors under the trees. In the space thus vacated two apartments had been enclosed in screens, one for men and one for women, in which were placed couches, rocking chairs, other chairs and a table for writing. There was room, outside of the space screened off, for a table surrounded by a dozen chairs, for the convenience of small committees.

The attendance at the various sessions this year appeared to be as large as four years ago, when the writer first visited this interesting gathering. On First-day morning and afternoon there were some two hundred present and seven automobiles were in evidence out under the trees. At the other meeting for worship, held on Fourth-day morning, the attendance was about one hundred, and the average number present at the business sessions was about seventy. Five of the regular attenders were over eighty years of age and a number of others had passed their three-score and ten, but there was an encouraging attendance of young married people, and the several babies in arms added to the general interest and disturbed no one. A number of young people, teachers and pupils, were kept away because schools had begun.

In this connection mention must be made of the pride of the neighborhood, the Swazey Consolidated School. A few years ago Friends and other citizens were concerned that their children should have better educational opportunities than the country school afforded, so the people of three districts decided to consolidate their schools. John Swazey, a faithful attender of Friends' meetings, though not a member, now over eighty years of age, gave twenty-six acres of land for a campus,

beautifully situated along Clear Creek, opposite the old meeting house in which the monthly meeting is still held. A handsome, well-equipped house was built, and the school now has five teachers and does high school work in its advanced grades. The children who are too far from the house to walk are driven to and from school daily in large coaches.

The visiting Friends attending were John L. Thomas and Margaret K. Shoemaker, of Indiana Yearly Meeting, Henry W. Wilbur, of New York Yearly Meeting, and Elizabeth Lloyd, of Philadelphia. Others whose voices were heard in the ministry were Abel Mills, Edward Coale, Mary G. Smith, Isaiah Lightner, Isaac Wierman, Griffith E. Coale Mary E. Coale, Elizabeth H. Coale, Albert T. Mills. In addition to the meetings for worship already mentioned, there was a devotional period each morning before entering upon the business of the day.

The meeting of Ministers and Elders met on Seventh-day morning, and again at nine o'clock on Fifth-day. These sessions were attended by over twenty Friends and a strong desire was manifested that this body might be of real value to the Society. Reference was made to the meetings of ministers in the days of George Fox and the systematic arrangements made by them to see that neighborhoods where people were spiritually hungry should not remain unfed.

The three meetings for worship were felt by those in attendance to be very helpful. God was spoken of as a Divine force working in and through our lives, a presence of which we may be continually conscious, and all were asked to follow faithfully the guidance of the Inward Light. The power of love as a controlling force was clearly portrayed; not the love that finds expression in gushing words, but the desire for the general welfare that makes each willing to improve and use his gifts for the good of all, and eager to give to all who are poor, or weak, or ignorant, the kind of help they need in order to gain competence, strength and knowledge.

On First-day evening, on the invitation of Illinois Friends, Henry W. Wilbur gave a very interesting account of his travels in England, dwelling especially upon his visits to Friends' meetings and Friendly neighborhoods.

THE BUSINESS SESSIONS.

Business sessions were held on the morning and afternoon of Second, Third and Fifth-days and on Fourth-day afternoon. Clarence Mills was appointed clerk and M. Gertrude Shinn, assistant clerk, but as Clarence Mills was obliged to be absent two days because he was summoned on the grand jury, Florence Given was appointed to serve as clerk during his absence, a service which she performed very satisfactorily.

The names of the members who had died during the year were read, and fitting words were spoken. Feeling allusion was made to the absence of Lydia A. Wilson, who had been in the habit of sitting by the side of the clerk because of infirmity of hearing. A letter was read from Lydia K. Penrose, now in her 87th year, who had been a regular attender as long as strength permitted. A reply was sent her by the meeting, and also a letter of condolence to Isaac Wilson, because of the death of his beloved wife.

The epistles from other Yearly Meetings were felt to be unusually encouraging and helpful, as they contained accounts of good work done which were full of suggestions for the meeting receiving them. When the queries were answered there was a discussion of how to get people to meeting. Methods were reported that had been tried in different neighborhoods. The thought was thrown out that while there is no religion in method, there is a great deal of religion in finding out a method that will meet the needs of a particular meeting or neighborhood. Henry W. Wilbur said that the decline of our Society which began over fifty years ago was largely because Friends had departed from the liberty that was enjoyed in the early days of the Society, when a Friend might do anything in meeting he felt moved to do; he was then as free to read a portion of the Bible, or recite a poem, or sing a hymn, as he was to preach or pray. We must re-open the fountains of spiritual liberty if we want life and growth.

The query concerning war was followed by much expression in favor of the decrease of armaments and such education of the children in school and home as will make future wars impossible. Henry Wilbur said that Friends in England have large posters printed showing the effects of alcohol and the cost of war and that these are put in prominent places about their meeting houses and elsewhere. Although Friends are a small body, if they are continually throwing out yeast germs, gradually the whole body will be leavened.

Fourth-day afternoon was devoted mainly to the report of the Philanthropic Committee, a very large body of which Oliver Wilson is chairman. As it is impossible for this committee to meet except during Yearly Meeting week the work is carried on by correspondence. The eight superintendents of departments send suggestions to the members of the committee, and also questions concerning work done, which they are expected to answer at the end of the year.

Theodore P. Marsh, Superintendent of Department on Advancement of Friends' Principles, suggested that a course of study be taken up which should include study of the Bible, sociology and history of religion. Griffith E. Coale was made superintendent of this department for next year.

Mary G. Smith, Superintendent of Mothers' Meetings, Purity in Literature and Art, and Rescue Work, reported many addresses made and much literature distributed, including 3,000 copies of a leaflet issued last year on Purity by the Committee. A leaflet by her on the Divinity of Parenthood was directed to be printed and distributed in like manner this year.

Isaiah Lightner, Superintendent of Indian Affairs, reported that four committees of Indians had visited him and he had done what he could to see that justice was done them: in this he had had the hearty co-operation of the department at Washington. The Indian School at Genoa, Neb., was doing a good work and during the summer 350 of its pupils had been sent out to work in the neighborhood.

Theodore Russell, Superintendent of Lotteries and Gambling, reported that members of the committee had urged teachers to impress upon their pupils that it is wrong to wish to get something for nothing.

Josephine T. Hollingsworth, Superintendent of Peace and Arbitration, reported distribution of "The Teacher as a Missionary of Peace" in twelve schools, also "The Christ of the Andes," and that Peace Day exercises had been held.

Griffith E. Coale, Superintendent of Criminology and Prison Reform, had asked his workers to use their influence with representatives and senators to have the criminal code simplified, to have provision made for the employment of discharged criminals, and for the paroling of prisoners. Albert T. Mills was made superintendent of this department for the ensuing year.

Owing to the recent growth of "dry" territory in Indiana and Illinois the report of M. Amanda Mills, Superintendent of Temperance, was especially interesting and encouraging. In the discussion it was stated that since Decatur voted "dry" it has been very hard to get washwomen, as when the men are at work they will not let their wives go out washing. It was also stated that the jail is empty in Salem County, Ind.

M. Gertrude Shinn, Superintendent of Education and Equal Rights, reported having sent out 28 letters to which she had received 18 replies. Sixteen barrels had been sent to the Southern schools and 800 signatures obtained to the National Equal Suffrage Petition.

The visitors from the larger Yearly Meetings, after hearing this report, said they wished their own meetings would do as much as Illinois in proportion to their membership.

On Fifth-day the report of the Joint Committee on Isolated Members, which had met between sessions, was read. The most important items in it were the growth in numbers and interest of the Indianapolis Friends' Association, and the organization during the past year of a Friends' reading circle and independent meeting in Harrisburg, composed of Friends of all branches.

An ideal memorial of Ruth Lewelling was read: it was brief and well written, gave the main points in her life and expressed the esteem in which she was held by the large circle of friends who knew her. She was a member of Blue River Monthly Meeting, Salem, Ind., served as clerk of the monthly meeting and was successively an overseer and elder. She was often sent as a representative to Quarterly and Yearly Meeting and was frequently a companion for those who traveled in the ministry. Several Friends present spoke of her quiet, efficient life, in which love and labor were so happily blended.

At the close of the meeting many present voiced the feeling of hope and desire in their hearts. Henry W. Wilbur spoke of the little children who had been present at the various sessions and whom he had met in the homes. He prayed that they might grow to become the staff of the community and citizens of the Commonwealth of which any land might be proud: he asked for them grace and vigor to bear every burden and sunshine to sweeten every load.

THE FIRST-DAY SCHOOL ASSOCIATION.

Two meetings were held of the First-day School Association, one on Seventh-day afternoon and the other on Fourth-day evening. The only epistle received was from the Ohio Association. A reply to this was prepared which was directed to be sent to the other associations also. The reports from the schools show an increase in average attendance over last year. Some of the schools use Friends' lesson leaves and some the International. Classes using this year's lessons on Paul report them very satisfactory. In the evening there were interesting exercises by the children of the Clear Creek First-day School, the central theme being "Sunshine." Elizabeth Lloyd gave some of her experiences while visiting the colored schools in South Carolina. Henry W. Wilbur and John L. Thomas gave appropriate talks and Margaret K. Shoemaker recited a poem she had learned when a child.

ELIZABETH LLOYD.

IN NORWAY AND DENMARK.

I send this from the beautiful "Venice of the North." Stockholm well deserves this title, for the islands and waterways strongly resemble the real Venice. It is a week since we reached here from Gothenburg, but in the meantime we have made an excursion of four days up into the heart of Sweden to Lake Siljan, a most interesting region where many of the inhabitants still wear the picturesque national costumes, especially on Sundays. We were most fortunate in having a fine day last Sunday and we saw scores of the people come to the large village church at Leksand in their bright dresses and pretty little caps. The most curious perhaps were the little children in bright orange-colored dresses so long as almost to touch the ground. These wore pretty, close fitting caps. The different districts seem to have costumes varying somewhat from one another, but the long striped aprons seemed to be worn by all. These aprons always have some red, and generally some green with a dash of black and white, so that they are always bright. The manner of serving meals in this region was interesting also. The food with the plates, knives, forks, spoons, etc., was placed on a long table, and each one helped himself just as at receptions at home. Everything was excellent, both as to quality and cooking, so that we enjoyed the unique experience very much. On this journey we passed through miles and miles of pine forests, and nearly as many stretches of white birches, so we realized how important the timber industry is to Sweden.

We stopped at the old University town of Upsala, about an hour by rail from Stockholm, where we saw the library which contains the precious "Codex Argenteus" (a manuscript of the Gospels in the earliest form of any Germanic language, about 400 A. D., bound in silver.)

We came to Stockholm the first time by way of the Göta Canal from Gothenburg, and this was a delightful experience. The steamer was small, but very comfortable, and there were some pleasant Americans on board. The trip took three days and two nights, and was full of variety. The route lies directly across southern Sweden, and wherever it is possible passes through the lakes and other natural waterways. The rest of the way canals have been constructed, so that at times we were in the narrowest kind of a passage passing the very doorways of the people, then we would come to a broad expanse of water across which we would steam to another canal. The working of the locks of the canal was a constant source of interest, and it was quite exciting to feel ourselves going up or down as the occasion required. All the last day we were among the islands of the Baltic near the mainland, and more beautiful effects of light and shadow on grass and trees and rocks I have never seen anywhere. The first ten days after we landed we spent at Copenhagen—a most fascinating city, and which we left with regret. Here, too, the water adds greatly to the beauty of the situation of the city, and many are the excursions one can make by boat. The most celebrated of these is, perhaps, that to Elsinore, where Hamlet lived, and where they still show you the platform on which he held his ghostly interview. There are many interesting museums, statues, churches, palaces and parks in Copenhagen, but what appealed to us most, I think, was the Thorwaldsen Museum. This is unique from the fact that it is devoted entirely to this one great artist. In the centre of the court-yard is his tomb, a simple marble slab covered with evergreen ivy; in various rooms are either copies or the originals of *all* his works, great and small, and in others his library, his pictures and his collection of antiquities—a veritable museum in themselves. In the Church of our Lady are the originals of his Christ and the twelve Apostles, together with a lovely kneeling angel holding a shell as the baptismal font—altogether a most impressive place.

We have been most favorably impressed by the bearing and manners of both the Danes and the Swedes. Apparently they are all well-to-do, are cheerful, but quiet, and are most courteous to strangers. We have yet to see the first beggar among them.

I must not omit to put in a good word for our steamer, the C. F. Tietgen of the Scandinavian Line. It was all we could ask, and the passengers were either tourists going to Norway and other northern countries, or Scandinavian-Americans returning to visit their friends. We find, too, that a good way to go to Germany is by this line, as it gives one a glimpse of Christiania and its beautiful fjord, and enables one to see Copenhagen, the journey from the latter place to Berlin being easily made by a through train that is ferried across the intervening water.

ESTHER T. M. APPLETON.

Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself. —*Beecher.*

The reputation of a man is like his shadow, gigantic when it precedes him, and pigmy in its proportions when it follows him.

—*Talleyrand.*

THE SUPREME MESSAGE.

"Now are we the Sons of God." This is doubtless the supreme message of religion. If we believed this, we should never fear or be anxious; many who are now sick would become well; many who now stoop to do wrong would lift themselves up and be men.

To be Sons of God means to be like God. In what sense is it true, despite all doubts and appearances to the contrary, that we are like God?

We are like God in the use of omnipotence. We say to the mountain, "Be thou removed and cast into the sea," and it obeys. "Go into my workshop," says the Master of life, "help yourselves to the material, use the tools, turn on the power. The resources of the universe are yours."

We share the thoughts of God. We are children of an infinite intelligence. "Search," it bids us, "ask questions, discover the universal laws, never cease from the quest, watch the unfolding of the plan of the world!" Even a child may catch a sense of the majesty of the motion of the stars. Only a son of God could conceive of God.

God is omnipresent. We share this omnipresence. We come daily into touch with men on the other side of the earth: we think and feel with them. The child's mind travels into the infinite spaces where the fixed stars blaze. We are citizens of a universe.

We enter also into the beauty of God. We find everywhere order, form, pattern, color, music. We share the joy: we copy, paint, build, make symphonies and become creators and poets like God. The humblest of us admiring the great masters are one with the Master of all.

We think of God as the All-Faithful. It is in the nature of man to be faithful like God. Behold men in whose integrity we can wholly depend. Children as loyal as the heart of a Christ look up into our faces. The infinite goodness comes to light in true and just men.

We say, God is merciful. "He loveth all the things he has made." Man is like God in his gentleness as in his strength. Behold men in every nation, guiding history, binding the people's work together, whose good will nothing can overcome. See in these—the ripe fruit of the tree of life—what sweetness lies at the heart of the world.

God is the eternal miracle-worker,—we mean the miracles of order and unity. He makes all things together for good. He makes evil cease to be evil and changes it to good. Man, his child, does the same. In a thousand lives to-day the miracle is being re-enacted. Pain, injustice, sorrow, disappointment, bereavement, are being transformed into character, into sympathy, faith, hope, and the beauty of goodness.

They used to say that man exists for God's glory. What is the glory of God? It is the welfare of his universe: it is to share in his joy and life. Man is God's child in that his glory is like God's glory. It is to do good, to share and give life as the sun gives its light.

Finally, God is immortal. We share in God's life. In the sweep of our thought, in our delight with all beautiful things, in our truth and integrity, in an infinite capacity for love and good will, in victory over evil, as often as we live at our best, we partake here and now of the Eternal Life. —*Charles F. Dole.*

IN THE LAKE DISTRICT.

The ride from Leeds to Keswick, a little more than one hundred miles, takes one practically over the "backbone" of England. We reach a comparatively high elevation, and are really above the grain producing line. Here the farmers resort almost entirely to cattle and sheep raising. The vegetation is wild, and mingled with bracken. The sheep on the hills are of a smaller and more vigorous breed than are seen on the lower English levels.

At Appleby we change railroads. We are in sight of Appleby Castle, where many Friends were imprisoned in the days of seventeenth century persecution. In this castle Francis Howgill died from close confinement and general poor treatment. Passing to Penrith, another ancient town, we again change cars, and make a descent into the valley of the Derwentwater, and are indeed in the heart of the Lake District. The Derwentwater is a beautiful little lake, three miles long, on which the town of Keswick (pronounced Kessick) is situated. A stalwart Scotchman rowed us the length of Derwentwater to Lodore, where we visited the falls by that name, made famous in Southey's poem, beginning. "How does the water come down at Lodore?" When a boy it was the acme of elocutionary skill to read these verses in a way to meet the judgment of the teacher. The writer was not able to reach that acme, and his small soul was not a little troubled at the failure. Even to this day he thinks a good deal more of the falls than he does of the poem, another sample of the effect of early prejudice in warping the judgment.

Unless the Lodore happens to carry a phenomenal amount of water the falls present more the appearance of a series of cascades, than of a real waterfall. The water gushes and tumbles,

rather on the instalment plan than otherwise, over and between great rocks down a mountain gorge several hundred feet. The effect is entirely different from what it would be did the same volume of water fall in a single leap a like distance.

Keswick gets its literary fame from two of England's intellectual geniuses if not giants, Southey and Samuel Taylor Coleridge. Greta Hall, on the banks of the Greta, less than a mile from Keswick, was the home of both families, while Coleridge went through the motions of maintaining a domestic establishment. Later he left his wife and children to Southey's care, while he lived his individualized existence in London and elsewhere. Coleridge was about the most captivating talker of his time in England. But he was singularly unable to coin his philosophy, or the orthodox theology he eventually adopted, into very concerned or responsible conduct. It was at Greta Hall that Hartley Coleridge, son of Samuel, the most singular combination of emotional impulse and contradictory moral purpose, lived his precocious boyhood. How far back the sinning was done which made father and son what they were, is a problem for moral philosophers and hereditary experts to solve.

The scenery in the vicinity of Keswick is the most impressive in the Lake District. Some of the mountains like Skiddo, lift their heads 3,000 feet above sea level. From Lake Derwentwater they present a beautiful sight, but it is on the coach ride to Grasmere that the scenery shows off to the best advantage. The mountains of the Lake District are only sparsely timbered, and some of them not at all. Their sides, when not bare rocks, are covered with a combination of grass, bracken and heather. The heather from a distance, in the sunlight, and especially when in blossom, has a chocolate color, and with the more pronounced surrounding green, helps make the mountain sides look like a piece of natural tapestry, worked by the hand of the Infinite.

A splendid stone road marks the twelve miles to Grasmere. While the route is hill-surrounded, the road is not excessively hilly. Many small editions of Lodore tumble down the hillsides, and help to keep the lakes full.

Half way between Keswick and Grasmere we pass Lake Thirlmere, which has been taken over by the corporation of Manchester, as part of the city's water supply. Grasmere is a queer little English hamlet, principally made up of small hotels, which in the tourist season are full of sight-seers, a considerable portion of them being Americans.

In the vicinity of Grasmere the poet Wordsworth lived for many years. In the parish church yard the Wordsworth family found burial. Near by is the grave of Hartley Coleridge, for whom the greater poet seemed to have a more than fatherly affection. Overlooking Grasmere Lake is Dove Cottage, which for about eight years was Wordsworth's home. In it his best literary work was done. It is now the property of an association of Wordsworth admirers, and is open to visitors. An attempt to "restore" it, and fill it with Wordsworth furniture, has been partially successful. The rooms in the main are as they were in the poet's day. The room which was known as the "study," was the gathering place of such literary lights as Coleridge, Southey, Sir Walter Scott and DeQuincey. After Wordsworth vacated the cottage it was taken by DeQuincey, and in it he housed, in most heterogenous fashion, that famous library of 5,000 volumes, which made it one of the marked private collections of books in that time. The cottage, which a hundred years ago was somewhat isolated, and commanded a fine view of the little lake, is now hemmed in by various structures, both residential and manufacturing. The Rocky hillside back of the cottage contains the proverbial English "garden," and is very much as it was when Wordsworth and Dorothy used to sit under the bower overlooking Grasmere Lake, and consider personal gossip and literary labor.

HENRY W. WILBUR.

THE VANISHING AGE IN OUR FIRST-DAY SCHOOLS.

Ever since First-day schools began we have had frequent intervals of discussing the problem of how to hold the boys and girls just coming to manhood and womanhood in the schools. It is an undisputable fact that in spite of our wise reflections on the subject and the devices which sometimes yield a temporary result of better attendance, most of the children enrolled in our schools (especially the boys) are not found in their places with dawning maturity. If anybody knew the real reasons for this continued state of things and the way to remedy it, there is no doubt that the possessor of this valuable knowledge would at once be hailed as a deliverer from many cares. The secretary has been invited to loose the fetters of ignorance which have bound us in this respect, and become the seer of this First-day school age. Unfortunately she can only grope about the question as hundreds of others have done, in the hope of finding occasional gleams of light which someone else may follow, till it

leads out of the twilight into the dawn of a period when interested youths are the vital constituents of the First-day school.

There are two general reasons why young people reaching the age of independent choice about their actions frequently leave First-day schools, viz.: outside interests and inside conditions. With the former the First-day school cannot deal. As children reach the age of independent choice of movement their environment begins to offer a wider variety of claims upon their interest and attention. Social demands, brief trips away from home, business duties crowd upon their attention. As men and women they "put away childish things." If the First-day school is classed in their minds in this category, they put it away with the other interests of their childhood. This set of outside interests, in the widening field of life and experience, will always exist. The problem for the First-day school management is the subjective one. The solution resides in getting the First-day school out of the classification of "childish things" in the minds of young men and women and establishing in its place a sense of its continuing value. This proposition sounds short and simple. The working out of it is one of the most difficult psychological problems of the age. The writer has only a few simple suggestions to be tried in connection with the great transformation needed. First, people at this difficult age will rarely be persuaded to remain long in First-day school because of duty urged upon them. A few only, frequently the least vigorous, will continue there to please somebody—parents or teacher. The only reliable motive power to direct the steps of people free to go where they please toward a First-day school class on First-day morning is real personal interest in being there. Secondly, this interest is unlikely to be maintained by a feeble effort at entertainment made to offset the attractions of some other place where the hour might be spent. Young people are in earnest and desire to become a part of the interests with which the great heart of humanity throbs. They are questioning, aggressive, critical, tenacious of being no longer children, and equally intent upon not falling into the ways and interests of older people. They want to be a class by themselves, and must be so considered. They are largely destitute of judgment, and must not be counted on to exercise this undeveloped function; but they are generally blissfully unconscious of the lack. They have the courage and hope to attempt undertakings so difficult that their elders would hesitate and falter, and perhaps decide against, when the confidence of youth wins the battle. Just what will appeal to the interest of this much talked of class of people must be discovered and re-discovered by constant study of the situation in each school; and even in one school the situation changes. The fixed formula successful one year may need much adaptation the next year for a slightly different group.

Thirdly, the writer feels reasonably sure of these brief statements, viz.: Schools sometimes in their clumsy efforts to interest young people succeed only in making them conspicuous. They do not want to help do what they consider work for the older folks. They want their own work. Regaling the few young people present with expressions of regret for the absentees may depress a class so that there will be a diminishing number to hear the regrets. Praise for attendance is usually equally distasteful. General appeal to the young people as a body to assist in something which fits the temperament of children is a fatal blunder.

Fourthly, at high school age boys and girls are trained to keen and critical observation. They are merciless and uncharitable in their judgments. They compare the trained teachers and the versatile subject matter of their daily school work with the often poorly equipped teacher and limited scope of the First-day school class. This is the easiest of all the present difficulties to overcome. First-day school teachers have the wealth of the world's best treasures at their disposal with which to diversify and expand their work. They can teach as well as most day school teachers if they really want to, better than they, if they feel an inspired call to service in their work.

The limits of this paper preclude any discussion of such topics as the subject matter to be used in classes of the type under consideration, the use of group spirit (or as some of the psychologists call it, Gang Instinct), what kind of responsibilities to offer to young people, and a variety of related subjects. The secretary will perhaps discuss some of them in a later issue. She will be sure to do so, if any First-day school worker is sufficiently interested to ask for consideration of any special one either mentioned here or bearing upon the general topic of the vanishing age.

JANE P. RUSHMORE.

140 North Fifteenth St., Phila.

There is only one way to have a successful First-day school, and that is to work for it. The truth of the old adage, "Ex nihilo nihil fit," is as true in this field as the one to which it was originally applied.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 2, 1909.

OUR RESPONSIBILITY FOR SLAVERY IN THE COCOA ISLANDS.

There is a popular belief that chattel slavery no longer exists in any civilized nation. It is perhaps true that such slavery is now illegal in all nations classed as civilized, but there are several instances where men, women and children are still practically bought and sold, and are at the mercy of the masters who own them for the time being. Such slavery, as it exists in parts of Mexico, is graphically described in the current number of the *American Magazine*. A form of slavery more widely known than this exists in the Portuguese Islands of S. Thomé and Principe, and the province of Angola. On the islands some two million pounds worth of cocoa is raised yearly, and as the natives will not work it is necessary to import thousands of laborers every year to keep up the numbers employed on the plantations. These laborers, young men and women—the latter often with babies on their backs—are brought to the islands from Angola in slow boats of the Portuguese line. The work is not particularly hard, the food is good, the laborers are housed in good buildings, and all the larger plantations have hospitals for the sick; but there is no school education, no religious teaching, no progress. The one idea is to turn the imported native, as also the child born on the plantation, into a useful servant. The intolerable feature of the situation is that these people are brought to the islands and kept there against their wills. It is altogether probable, as shown by conditions in the Transvaal, that, with the compulsory feature removed and confidence implanted that they would be brought back when their contracts had expired, enough voluntary labor could be secured to do the work, without very much increase of wages.

Joseph Burtt, who has twice visited the islands, writes in the London *Friend*, "It is mainly in Angola that the evils of the system show themselves. Though the Portuguese law expressly states that the contracts of the natives shall be absolutely free, in practice they never are. The thousands of young men and women that are yearly taken from Angola to the islands, go against their will, and this can only be accomplished by such fraud and violence as a stronger race employs to coerce a weaker one....Though there is less open violence than formerly, the essentials of slavery are the same as they were a hundred years ago. A little imagination and thought make it obvious that this compulsory export of human beings can only be brought about by the employment of every form of evil."

Because of the conditions under which it is produced, the three chief British cocoa firms (all of whom are Friends) and some others, have publicly declared that they will not buy West African cocoa until slavery is effectually put down. The first effect of this has been to send this slave-produced cocoa to the American market at a cheaper rate.

In order to arouse such public sentiment in America as will induce American purchasers of cocoa to take the same stand that the English purchasers have taken, the English Anti-Slavery and Aborigines Protection Society is asking for the sum of 500 pounds. With this the Society proposes to send Joseph Burtt and his wife to the chief cities of the United States with the view of enlisting the co-operation of our citizens in putting a stop to the slavery that exists.

This concern is in line with the testimony American Friends have borne against slavery since the days of John Woolman, and if we are faithful individually and collectively, we may do a good deal toward arousing the public conscience to demand that the cocoa consumed by the American people shall not be produced by slaves.

"The Mission of the United States of America in the Cause of Peace," the address of Justice Brewer, of the Supreme Court, at the recent annual meeting of the New Jersey State Bar Association, made so deep an impression that 5,000 copies were ordered printed for distribution. We are indebted to our friend, Howard M. Cooper, of Camden, N. J., a member of the association, for one of the copies. As much of the address as we can get space for will be copied in later issues of the *Intelligencer*. All friends of peace must greatly appreciate the action of the New Jersey Bar Association in making available to the general public this important bit of peace literature.

CENTRAL COMMITTEE MEMORIAL OF WILLIAM W. BIRDSALL.

[Memorial to William W. Birdsall, adopted by the Central Committee at Glenburnie, Ninth month 2nd.]

As we play our parts in the wonderful drama of human life, our friends come and go, are with us for a season, and then pass on into the solemn mystery of death.

At such a time the proper estimate of a man's work, the true test of his character and of his influence for us, is not alone of the head, but of the heart as well. Indeed, almost of the heart first, so that rather than the tribute of admiration and praise we would proffer that of affection. It is the heart that speaks at such a time, and above all other sentiments we simply love our friend for what he was and is for us.

William W. Birdsall died at his home in Philadelphia, Third month 17, 1909. In his death this committee, as well as the Conference which it represents, has lost one of its most earnest and efficient workers.

He was ever ready to serve the Society of Friends in the way that would promote its highest ideals, and gave most liberally of his time and rare intellect to this service in which he took such pleasure.

His unusual ability to crystallize the scattering aspects of a question into a unified shape and the clearness of his vision made him a natural leader. His keen sense of humor was a gift that often brough relief to an otherwise tedious and strained situation and could restore harmony when discord seemed imminent.

The enjoyment which he took in the gatherings of the Society was always evident, and his geniality and sociability imparted a like enthusiasm to others.

His courage in performing what seemed to him right never shone more splendidly than during the last year or two of his life, when he was doing his work and making an uncomplaining fight against increasing physical weakness.

"Man is his own star; and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate;
Nothing for him falls early or too late."

The place of genius is decided by its inimitable hits, and its misses evermore drop out of memory as time goes on. —*Fred. Harrison.*

An old Scotchman being asked if he ever expected to go to heaven, answered, "Why, mon, I live there!"

PROGRAM OF THE NEXT CONFERENCE.

Responding to your invitation for suggestions as to the program and work of our General Conference I feel like offering the following. It seems to me that the program ought to have a unity about it, that is that the papers, addresses and discussions should cluster around some central theme. For this I suggest, "The Bringing of the Kingdom of God." In all the departments of the Conference, this might be made the underlying thought, and the question be raised and answered, "How can this department of our work best contribute to the end in view?" Since the coming of the Kingdom is not an abstract, but a very concrete process, the proper consideration of it will involve discussion perhaps of some of the concrete methods now under general discussion as ways of bringing the ideal state. For instance, What have we to say about the so-called Immanuel Movement and its allied methods of treating disease? What have we to say about the Labor Movement, Socialism and Co-operation, as methods of healing social ills? In addition to these as active lines of work for the Kingdom, the thought comes, Are we praying for it as we should? Is the spiritual side of our nature receiving the development it should for the highest service?

Another suggestion I would offer is that the Conference as far as possible lay out work to be actually done during the next two years, that it set up a standard to be reached, that the program be not confined to the papers to be read in the Summer of 1910 at Ocean Grove, but that it also include things to be accomplished when we go home. With some definite end in view, perhaps it will be easier for us all to get to work to bring it to pass.

Chatham, Pa. EDWARD A. PENNOCK.

EXPERIMENT IN A CITY MEETING.

New York Meeting is facing new conditions, partly due to the congestion of a great center, and partly due to the complication of modern life. It is endeavoring to meet these conditions by organization of its work. About a year ago an office was opened in each of the meeting houses and an assistant correspondent was employed to devote his whole time to the work. The prospectus of the work was printed in the *Friends' Intelligencer* of Tenth month 10, 1908, and the lines set down there have been followed. The offices are equipped to reduce the clerical detail to a minimum, thus relieving some of the committees; Friends' books, periodicals, reports and

matters of interest are collected in the office, and Friends are invited to stop there and use it as a Friends' institute. So far it has only been possible to have the two meeting houses open on alternate days: East Fifteenth Street and Rutherfurd Place, Manhattan, Second and Fourth-days, 9 to 12 a. m., and Sixth-days, 3 to 6 p. m., and 110 Schermerhorn Street, Brooklyn, Third and Fifth-days, 9 to 12 a. m., and Seventh-days 3 to 6 p. m. Friends from out of town are cordially invited to call, and when that is not practicable to correspond.

The work is developing along two lines. First is the advancement work to make our principles known, to get people in touch with the meeting, and to foster the discussion of our best ideals. Such activity should help the meeting for worship.

People in New York City do not know who Friends are, what they believe, or that the public is allowed in the meetings. An active policy of publicity, kept up persistently, is necessary to make ourselves known. The meeting is advertised in the papers, the weekly announcements are placed in the hotels and pamphlets are widely distributed. A mailing list is being collected for notices of special meetings.

To complete the list of Friends in the city, the Advancement Committee made use of the office to send a letter to the 115 other monthly meetings of the seven yearly meetings, asking them for the names and addresses of their members in New York City and vicinity. From these 64 replies have been received, giving 158 names, 71 of which were new for the list. Letters were also sent to the Friends' School and to the Young Friends' Associations asking their co-operation in information of people coming to the city. It is hoped that all meetings will make this a regular practice to notify Friends of the neighborhood into which any of their members may go as a stranger.

The second line of work is applied Christianity. There is no dearth of work about the meeting house to be done. The immediate neighborhood of Fifteenth Street is thickly crowded with a tenement population. The Vacation School and the Mission School do good work for these people, but they merely touch an edge. A mothers' club and boys' club should be organized. The general social work of the city looks to the churches for its volunteers. The children's court, "big brother" movement, child labor work, settlements, friendly visitors for the charitable societies, etc., all are asking us for contributions of work. There is a right field for each person whatever his interest. A true religious meeting will inspire him for this work. The assistant correspondent's office serves as a bureau to make the connection of the willing person with the practical something to do.

In looking back over the year's work, the encouraging feature of the enterprise a year ago was that Friends were willing to undertake it; now it is that they are supporting it. For an office and secretary cannot revive a meeting alone. But when there is life in a meeting, then system can make the efforts of the individuals tell for more results.

J. Barnard Walton.

221 East Fifteenth Street, New York.

ADVANCEMENT WORK IN ENGLAND.

[Experience similar to that described in the above account of the experiment in New York Meeting has been had in London, only there it had been carried much farther. The ideals and some of the results are described in the following article contributed by E. Harold Marsh, Dorking, England, to the Year Book of the New York Monthly Meeting, 1909.]

Among the many tendencies at work in any great center of population, are two which call for special notice when one considers extension work in the Society of Friends.

Whatever differences there may be between London and New York, in these respects the conditions are precisely similar, for to both cities there is a constant immigration which tends to build up the metropolitan meetings at the expense of those in the country, and at the same time there is a centrifugal tendency which causes Friends, like everybody else, to go to live in ever more and more remote suburbs. The centripetal tendency comes of economic conditions, the other is the inevitable result of cheap and quick electric trains and street cars.

Unfortunately the incoming Friends do not always strengthen existing meetings; but become dissipated over a large area, diluted in the enormous mass of population, discouraged by great distances, and amidst the many distractions of big city life, they lose their points of contact with their Religious Society. Such are the problems of the great city; and, in the case of London, the result is seen in the big historic meeting houses such as Devonshire House, Peel or Ratcliff, which are stranded downtown by the ever receding tide of Friends who go to live in the suburban districts. These Friends must have their spiritual needs provided for close to their own homes, or they will be lost to the Society, hence the fifteen new meetings which have been opened in the outer ring of London suburbs in about as many years.

As I write I think of three meetings, not one of

which was in existence five years ago. Their origins are different, and each is a type. In one case, a man saw a reference to a book, which he obtained, read, and was convinced by what he read therein. It was Barclay's *Apology*, and he forthwith set out to find whether there were any Quakers still in existence. There were none in that suburb, but there was a Central Office, and the resut is to-day a meeting consisting almost entirely of convinced Friends. In several places are meetings which are the result of one Friend, or one family, moving into a district and gathering others around them, and thus leading to the establishment of a new meeting. The third type is a meeting whose membership consists almost entirely of "immigrant" Friends. The second example is the rule, the others are exceptions.

Thus the origin of a new meeting is generally that some Friend living in a district where there is not a meeting feels the need for one, and applies to the central committee. The matter is then investigated, and if way seems clear, a public meeting, or short series, is announced and well advertised. No great importance is attached to the meeting place; sometimes it is a room in a private house, or some small hall that can be hired; in one case the meetings are held at a Y. M. C. A., other examples are, a retail store adapted for the purpose, a gymnasium, the teachers' room of a public school, and one meeting actually had its birth in a room that was used the other six days of the week as a dancing academy! Such an arrangement is only temporary, although in some cases it lasts for years, but in course of time, if the meeting seems well established, funds are forthcoming to build a meeting house; it may be, as in one case, a little "iron room" costing not much more than a thousand dollars, or a proper meeting house costing many times that sum.

The work of organizing new meetings is not left to the Monthly Meetings, of which there are six in the London area, but is entrusted to the *Central Standing Committee* appointed by the Quarterly Meeting. This committee has a paid secretary whose duty it is to help in any way he can in the organization of new meetings. The secretary must be a business man, and not necessarily a preacher; his function is to make arrangements and to see them properly carried out. With experience of similar efforts in other districts he is often able to advise local Friends as to the right course, and to warn them when they contemplate some plan which has proven unsuccessful in similar circumstances elsewhere. The committee is also assisted by a *Local Helper* in every meeting, new or old; and these local helpers are a very valuable point of contact between the central organization and the individual meetings.

Meetings, especially in their early stages, often need help in the way of vocal ministry, so a list is kept of Friends who are willing to visit by arrangement with the committee. Most of these Friends do not happen to be Recorded Ministers, and it is distinctly understood that the visitors are under no obligation to take vocal part in the meeting that they go to, though the Friends chosen are among those who are not infrequently heard in the ministry.

Once a month, a sub-committee of six or eight meets to consider what visits to suggest, and any private concerns (for visitation) which have been reported are furthered as far as possible. Once a quarter postcards are sent to all the Friends who have visited by arrangement with the committee during the previous three months, offering to pay traveling expenses. About half of the Friends ask to have their expenses refunded.

In addition to the ordinary visitation there are occasional special efforts, and in such cases the meetings are well advertised, and a speaker is announced to give an address on some aspect of truth as Friends see it. Such addresses are always followed by a short meeting for worship, and sometimes people entirely unconnected with Friends are heard in prayer or testimony.

But the effort should not end here. People attend these meetings who are interested but by no means convinced. Steps should be taken in such cases to single out the serious enquirers and honest doubters, and to invite them to a very informal and social meal, in a private house if possible, in summer, in a garden; and after the meal to give them an opportunity of talking over their doubts and difficulties with some well concerned, sympathetic, and capable Friend. It may be the great verities of the Christian Religion which are the source of difficulty, or the oppression of besetting social problems, or, more frequently, difficulties connected with Friends' views regarding baptism and other sacraments, war, oaths, ministry of women and other distinguishing principles. With some temperaments these intellectual doubts are much more easily settled by a quiet chat than by noisy enthusiasm, though the latter has its legitimate place.

Organization such as has been described is mere machinery, and as such is worthless without a motive power. It is useless to collect money and appoint a committee to do extension work; there is no such mechanical substitute for personal service; but when a real concern takes hold of indi-

viduals and meetings, the conditions of big city life are such that it often seems necessary to have a central organization, sometimes with a paid secretary, at hand for use when called for, but as yet no substitute has been found for individual consecration.

—*Edward Harold Marsh.*

Dorking, England.

RUTH C. WILSON.

[From the *Picton Times*.]

Ruth Christy Wilson was born at Northport, Prince Edward County, of Quaker ancestry that had been identified with Friends in this country for nearly 100 years.

She was the second daughter of Walter and Phoebe Stickney and was one of a family of ten children, eight sons and two daughters. The late Lydia Lazier, of Belleville, was of this large and much respected family of which there are but three surviving members, William, who resides in Denver Colo.; Jacob, of St. Louis, Mo., and Willet, of Fort Worth, Tex.

Ruth Stickney was married in 1863 to Isaac Wilson, who at that time was a resident of Whitchurch, and to-day widely known as a prominent minister of the Society of Friends.

Thirty-five years of their married life have been spent in Bloomfield, where the deceased was greatly esteemed for her lovable disposition, her kindness and generous hospitality in her home, where many have been made to feel the sunshine of her gentle presence.

Her funeral occurred on Second-day, the 6th inst., at 2.30 p. m., at the Friends' Meeting House and was largely attended. Words of appreciation were spoken by members of her own meeting, by a Methodist minister of the neighborhood and by Samuel P. Zavitz, of Coldstream, Ontario. Her remains were laid to rest in the adjoining burial place.

Ruth C. Wilson will be missed by a large circle of friends and relatives by whom she was loved. In her we recognized that ineffable distinction of spirituality which found its fullest expression in love and kindness. She was a devoted wife and mother. The deepest sympathy is expressed for the sorrowing husband and family, who revere her memory. The members surviving are: Rebecca, wife of Prof. Charles A. Zavitz, of the Agricultural College, Guelph; Alberta, who is a teacher in the Friends School in Washington; Edward C. Wilson, principal of Friends' School, Baltimore, and Edith, wife of Arthur C. Jackson, Philadelphia, Pa.

CHARLOTTE C. TALCOTT.

PROFESSOR FERRIS W. PRICE.

The funeral of Ferris Walton Price was held in Swarthmore Friends' Meeting House, on the grounds of Swarthmore College, on Seventh-day, Ninth month 25th. The house was filled with teachers and students from the College and other friends who had known and loved this quiet, earnest man.

The silence was broken by President Swain, who read an address, which he followed with a few verses from I Corinthians. Dr. Hull read a memorial prepared by the Faculty of the College which concluded as follows:

"They feel that in his death they have lost a friend whose simplicity, modesty and affectionate cordiality have won for him an abiding esteem in the hearts of all his students and fellow-teachers; and they hope that the memory of his noble service and unselfish character will help to reconcile his family and friends in thus relinquishing him to higher fields of service."

Professors Hoadley, Pearson, Hayes, and Holmes testified to Professor Price's efficiency as a teacher and emphasized his kindliness as a man. Roland Kent voiced the high esteem in which he is held by his former students. Professor Pearson recited the poem written by Riley at the death of his brother, "He is Just Away." Another appropriate poem was recited by Anna Travilla Speakman. Elizabeth Garrett told how useful a member of Swarthmore Monthly Meeting Ferris Price had been and how his counsel would be missed. Others who expressed appreciation or offered prayer were Samuel S. Ash, Hannah Clothier Hull, Clarence W. Scott. The address of President Swain was as follows:

PRESIDENT SWAIN'S ADDRESS.

We meet this afternoon to pay our respects to the character of our friend and colleague, and to point out for the benefit of the living, the lessons of his life. We may each do this in silent communion and by spoken word.

Professor Price has given about a quarter of a century to the service and welfare of Swarthmore College. As an alumnus and experienced teacher, he began his work in 1885 as Assistant Professor of Latin. He gave his whole energy to the work. He came to his classes full of his subject, always enthusiastic and ever being sympathetic with the view of the learner. He gave not only his intelligence and learning to his teaching, but his whole heart also. Professor Price was an accurate and painstaking scholar. He was anxious to give his students the best there was in him and in the last

days of his earthly career he was looking forward with eagerness and enthusiasm to give his students the benefits of his last year of foreign study. It is to me a pleasant thought that his last year was spent in fuller preparation for a larger life. He who constantly prepares for a larger service lives a true and natural life. He was a man of clearness of aim and purpose. Far above most men he constantly gave careful thought in order that he might do his whole and exact duty. Knowing the right he had the courage to do it. He was singularly sensitive to moral impressions and obligations. He lived a simple and exemplary life. No one could have justly questioned his motives.

Professor Price had to an unusual degree a desire and ability to co-operate with others. He had faith in the plans and purposes of those about him and was willing to co-operate even when he might prefer some other policy. He gave his own opinions with frankness and sincerity, but was never insistent on the adoption of his views by others. He was indeed a modest man, never "thinking of himself more highly than he ought to think." As one who has been in a position to appreciate this phase of his character, I wish to testify to his sympathy, fidelity, efficiency, and loyal co-operation with the other members of the faculty in all the details of the work of the College. He loved Swathmore College. He always stood for its highest ideals in scholarship and in the college life. He was always ready to sacrifice any personal opinion or personal interest for the College welfare. Next to his own family, the College was always in his mind and plans.

We have cause to-day for both sorrow and rejoicing. Sorrow that our friend must give up his work and that we must be without his bodily presence and personal help, but we should rejoice and take courage that we have before us the lessons of so true and conscientious a life, of one who has made the world better and less selfish by his example.

We feel that we can say with entire confidence to-day that the life of our friend has been such that he received the reward of the righteous and has experienced the truth of the words of Paul:

"O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

"It is hard to feel at home with people who never make mistakes."

TEMPERANCE CONFERENCE AT HAVERFORD, PA.

On the afternoon of the 19th of Ninth month, the Temperance branch of the Philanthropic Committee of Philadelphia Quarterly Meeting held a conference in Haverford Meeting House. The attendance was good, a large portion of those present being men, and all seemed deeply interested in the presentation of the subject by Joel Borton. He took the ground that the saloon belongs, not to the saloon-keeper or the brewer, but to the people as long as the people permit it to be licensed. He saw much ground for encouragement in the way the people of the United States are awaking to their responsibility and are rapidly narrowing saloon territory.

FRIENDS' ASSOCIATIONS' GENERAL CONFERENCE.

On Seventh-day afternoon, the 18th, the Executive Committee of the Conference of Friends' Associations held its Fall session in Room No. 1, Race Street Meeting House, Philadelphia. Joseph Gillam, of Mt. Holly, N. J., presided. Roll call showed thirty-one members and alternates present, representing twenty-three Associations.

One new Association, Makefield, Bucks Co., Pa., had joined since last meeting, and its delegates were present.

Martha C. Wilson and Mary R. Livezey were named as auditors to examine the treasurer's account and report at Spring meeting.

The following were brought forward as the new "Committee of Seven" for the advancement of Association work. Frederick P. Suplee, Martha C. Wilson, Katharine Stevenson, Sarah Warner Knight, Mabelle E. Harvey and Blanche Jordan (one name to be added later). The discussion of this committee's work and methods showed a wide field of labor ready for the workers.

STUDENTS AT WOODBROOKE.

The report of the Woodbrooke Committee showed that two pupils, Beatrice C. E. Henzey and Edith C. Wilson, who had been at Woodbrooke, were remaining for the autumn term, and four more would be in attendance also, three of whom are 1909 graduates from Swarthmore: Louis J. Coffin, Ralph Straub, Wm. J. Bradley and Catharine H. Washburn. It was further reported that others would like to go, who should have the opportunity if way could be provided, as the interest shown at the recent Swarthmore Summer School by former Woodbrooke students indicates the value of the instruction given. In the discussion

which followed, views regarding the needs of aid for this committee and the excellent work done, were expressed by R. Barclay Spicer, Horace Roberts, Mary R. Livezey, following which Edith Winder, a former student, spoke briefly, by request, of the manner of life and work there.

IMPORTANT COMMITTEES.

A Nominating Committee was appointed to bring to Spring meeting the names of ten persons to serve as Association members of the Central Committee, and offer suggestions to the Program Committee of Friends' General Conference to be held in 1910.

A committee was also appointed to have charge of Fall Conference of Associations, to select place, prepare program, etc. This consists of R. Barclay Spicer, Blanche Jordan, Horace Roberts, Edith Winder, Harry A. Hawkins, Dora A. Gilbert and Daniel Willetts. This committee will doubtless welcome any suggestions which will give them an insight into the desires of the Associations generally as to subjects for discussion.

The announcement was made that Watson Dewees is willing to go to any Association desiring to hear his paper on "How the Discipline came down to us."

NEEDS OF ASSOCIATIONS.

Letters were read from Dora C. Gallagher, of Cincinnati, and from the Secretary of the Australian Association.

In the "open meeting" which followed the business, an interesting interchange of thought and experience was presented, showing the needs and aspirations of the different Associations and proved most helpful. The prevailing idea seemed to be to have an attractive program to gather and secure the attendance of young people, while not overlooking the main "reason for being" of the Associations. A. C., *Sec.*

BIRTHS.

COCKS.—At Cornwall-on-Hudson, N. Y., Ninth month 20th, 1909, to Isaac M. and Elizabeth Concklin Cocks, a daughter, who is named Anna Concklin Cocks.

PAXSON.—At Ann Arbor, Mich., Ninth month 7th, 1909, to Frederic Logan and Helen J. Paxson, a daughter, who is named Jane Taylor Paxson.

WILLIS.—On Eighth month 2nd, 1909, to Joseph A. and Lulu Hallowell Willis, of North Wales, Pa., a daughter, who is named Mary Helen Willis.

DEATHS.

BARNES.—At her home, near Port Chester, N. Y., Ninth month 11th, 1909, Mary Barnes, widow of Samuel Barnes, in the 85th year of her age. For many years she was a member of Purchase Meeting. She was always interested in the welfare of the meeting and very regular in the attendance.

CRAFT.—On Ninth month 19th, 1909, at the Friends' Boarding Home, Germantown. Philadelphia, Elizabeth W. Craft, widow of the late Edwin Craft, and daughter of Aaron W. and Martha M. Gaskill, at the age of 75 years. One daughter survives her.

GARRETT.—At her home, in West Chester, Pa., Mary Lewis Garrett, the widow of the late Worrall Garrett, and daughter of Eli and Hannah Sharpless Lewis, passed away on Ninth month 7th, 1909, in her 82nd year.

Her illness of three months was borne with a great deal of patience, the last 11 days of her life showing to those around her a beautiful lesson for them to follow. She was a member of Birmingham Monthly Meeting. Interment at Newtown Friends' Graveyard, Delaware County, Pa.

PRICE.—Ninth month 22nd, 1909, Ferris Walton Price, Professor of Latin in Swarthmore College, aged 57 years. An elder of Swarthmore Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

Do not fail to join the Pilrimage to Schuylkill Meeting on Tenth month 2nd. We are hoping to have Joel Borton with us to speak at the afternoon session, which begins at 2.30. An informal evening meeting will follow the picnic supper. We hope all will feel an interest in making the Pilgrimage a success. M. W. M.

Phoenixville, Pa.

A friend not in membership with us to whom some Friendly literature was sent, writes as follows concerning it: "I have been reading it with the greatest interest and I believe profit. The index of the Conference proceedings greatly disappointed me when I looked through it for some reference to the urgent social or rather industrial problem. I was more than pleased to find in Mr. Wilbur's address the kind of sentiment on this subject which the other addresses led me to anticipate. If I have any criticism of Friends it is that they have been hiding their light under a bushel, shall I say? Rather let me say that I have found help in your worship and religious ministrations in need as great as a human being can know, and that too when I had thought there was no help anywhere. I am deeply grateful that such a religious body exists. I can see in it the promise of greater things than have yet been recorded of it."

Abby D. Munro writes from Bristol, R. I.: "I felt sorry enough to hear of the death of another of our faithful friends and helpers, Phebe Anna Thorne. As these friends pass away we can only hope that God will raise up friends to take their place in aiding us....I do hope our friends will be mindful of us and send their contributions in early, as there is nothing, comparatively, in the treasury with which to met the first expenses. I like, if possible, to have something for the teachers after the long vacation. The barrels, too. None have been coming in for some time and the expenses of the Home go right on. Provisions are so high that a dollar goes very little ways now compared with former times. A bag of grits (hominy) costs more than twice as much, meat, salt and fresh, three times as much, and everything else in proportion. My little family [the orphans at the Home] have gone through the sum-

mer without any sickness or disaster, and I have received *wonderful* epistles from them. I feel, as I am about to start out empty handed, that this truly is a work of faith, as much as one could be." This letter refers to the Laing School and the Orphans' Home at Mt. Pleasant, S. C.

Arthur M. Dewees has been appointed Superintendent of the Charities of Paterson, N. J. Both Arthur and his wife, Emma Morley Dewees, will be much missed from the Friendly activities of Philadelphia.

SWARTHMORE COLLEGE NOTES.

Enrollment for this year's college work took place on Fourth-day, Ninth month 22d. The new method of enrollment started last year was followed again, that of having all the teachers in the Gymnasium and having it compulsory for all courses to be arranged and signed up for on the one day. The method was again found to be very successful. Regular college work started the following day.

In collection Fifth-day morning, after the customary singing and Bible reading, Dr. Swain read his opening speech, which was printed in full in last week's *Intelligencer*. Dr. H. C. Goddard, the new head of the English Department, then addressed the students, followed by speeches by Dr. Fauver, the new Physical Director; Professor Palmer, head of the Biological Department during Dr. Trotter's leave of absence, and Dr. Hoadley, in the capacity of Chairman of the Athletic Committee. The morning exercises closed by singing the Alma Mater.

The Athletic situation at Swarthmore has had a very favorable start. Dr. Fauver seems to be just the man for the place. He is taking a great interest in the College and students, and is already inspiring the men with new spirit and fresh enthusiasm. Football practice commenced several days before college opened and has continued regularly. Many promising candidates, from both the Freshmen and upper classes, have reported. Notwithstanding the fact that this sport was barred for a year, we are looking forward to a fast team, especially so since George Brook has been secured again as coach.

The annual Keg Rush and wrestling matches between the Freshmen and Sophomores were held Seventh-day afternoon on Whittier Field. As usual, three wrestling matches were held: lightweight, middleweight and heavyweight. Preston Roberts won the lightweight for the Sophs in two bouts; Charles Smith won the middleweight for the Sophs, and Messner easily threw Demworth, thus scoring one point out of three for the Freshmen. The Freshmen easily won the Keg Rush by the score of forty-five hands to twenty-seven.

Immediately after the rush and entirely unawares to the Sophs, the Freshmen held their first class meeting in the Museum and elected Messner president. This was the quietest first meeting that any Freshmen Class has held, and was an early victory scored.

Seventh-day afternoon, funeral services for the late Ferris Walton Price were held in the meeting house at one o'clock. Many beautiful tributes were paid to his memory, both by the members of the Faculty, with which he had been connected for 21 years, and by many of his other friends and admirers. He was loved by all who knew him, and his quiet manliness and gentle bravery will remain as bright lights in every part into which his life had been directed. W. L. J., '10.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

TENTH MONTH 2ND (7TH-DAY).

—Pilgrimage to Schuylkill Meeting, Chester County, Pa., 2.30 p. m. Trains for Phoenixville leave Broad Street Station at 12.52 p. m., and Reading Terminal at 1.15 p. m.

—Farmington Half Yearly Meeting at Farmington, N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

—New Garden, Pa., Friends' Association at the home of W. Penn Hoopes.



—2 p. m., semi-annual meeting of the First-day school Committee of Philadelphia Yearly Meeting, Race Street Meeting House, Room No. 1.

—Oxford, Pa., Young Friends' Association.

TENTH MONTH 3RD (1ST DAY).

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffen, 39 S. Lexington Avenue, at 11 a. m.

—At Birmingham Meeting House, Chester County, Pa., a circular meeting at 3 p. m. under care of Concord Quarterly Meeting.

—At Friends' Home for Children, 4011 Aspen Stree, West Philadelphia, Pa., a meeting for worship at 3 p. m. All interested in religious training of children are cordially invited.

—Woodlawn, Va., Young Friends' Association, at home of Courtland Lukens.

TENTH MONTH 5TH (3RD DAY).

—Chesterfield Monthly Meeting, held at Crosswicks, N. J., at 2.30 p. m.

TENTH MONTH 9TH (7TH-DAY).

—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 2.30 p. m.

—Farmington Half Yearly Meeting, at Farmington, N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

—Purchase, N. Y., Executive and Preparative Meeting, at 2 p. m. Meeting for Ministry and Counsel at rise of the meeting.

TENTH MONTH 9TH AND 10TH.

—Conference at Christiana, Pa., on Good Literature, under care of Good Literature section of Philadelphia Y. M. Philanthropic Committee. R. Barclay Spicer and George A. Walton are expected to address the meeting on Seventh-day afternoon. Dr. Janney will attend meeting First-day morning and deliver an address in the afternoon.

TENTH MONTH 10TH (1ST DAY).

—A circular meeting at Mill Creek, Del., at 3 p. m., under the care of Western Quarter.

TENTH MONTH 16TH (7TH DAY).

—Abington First-day school Union, at Abington Meeting House, Jenkintown, Pa., at 10.30 a. m. and 2 p. m.

—Concord, Pa., First-day School Union.



—Centennial of Whitewater Monthly Meeting of Friends, Richmond, Ind. Reception and address by William Dudley Foulke. Three sessions on 6th-day, with papers and addresses by Friends of both branches.

TENTH MONTH 18TH (2D DAY).

—Easton and Granville Half Yearly Meeting, at Easton, N. Y., at 11 a. m. Meeting of Ministry and Counsel the Seventh-day before, at 3 p. m.

TENTH MONTH 20TH (4TH DAY).

—Southern Half Yearly Meeting, at Camden, Del., at 10 a. m. Meeting of Ministers and Elders at 9.15 a. m. Youths' meeting for worship the day following, at 10 a. m.

TENTH MONTH 25TH (2D DAY).

—Baltimore Yearly Meeting, Baltimore, Md., at 10 a. m. Ministers and Elders the Seventh-day preceding, at 11 a. m. and 3 p. m.

BOOK NOTES.

Vernon Lee is an author of delicate charm. With Italy as the background of her thought, she discourses on

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I was hunting up a book that would be just the thing for a boy in his midsummer vacation. I found two that he pronounces a little ahead of anything else he ever read. One of these is "Bob and the Guides," published by Charles Scribner's Sons, and the other is "Eben Holden," published by the Lothrop Company of Boston. Everybody knows this as the initial volume of Irving Bacheller. I entirely agree with the boy, and hold these two books among the classics of boy literature, right along with "Swiss Family Robinson" and "Robinson Crusoe."

—*E. P. Powell*

In Unity (Chicago)

I have begun to think there is one magazine in America more important than the *Literary Digest.* I mean the *Survey*, our social, charitable and civic magazine. It will keep you in close touch with every heart-throb of humanity, and it will teach you how to make yourself count in the great struggle for human betterment.

—*E. P. Powell*

In Unity (Chicago)

The following is found in *The Friend* (Phila.):

"A missionary under the name of Friends is reported as saying that he was laboring in China in conjunction with a Baptist and a Methodist minister. When a Chinaman was asked what difference he saw between the representatives of the three sects, he replied: 'One of them big washee, the other little washee and the other no washee at all.'"

Let to-day suffice to-day,
For itself to-morrow may
Fetch its loss,
Aim and stumble, say its say,
Watch and pray, and bear its cross.

—*Christina G. Rossetti.*

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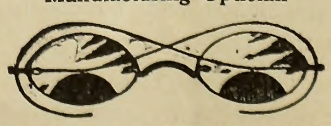
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PHILADELPHIA, TENTH MONTH 9, 1909.

Volume LXVI. Number 42.

The rosaceae family in the vegetable kingdom rivals the human family in the animal kingdom, using thorns somewhat instead of fists, but developing the most delicious flavors and at the same time unrivaled beauty of colors, both in blossom and in fruit. The owner of an apple tree should not be a lout. Indeed I am inclined to think that the development of these fine things waits for a manlier race of men. It needs a Burbank or a race of Burbanks, educated and trained spiritually as well as intellectually, to carry the vegetable kingdom forward.

In Outing. —E. P. POWELL.

FATHERHOOD.

That love might shine with clearest ray,
Like purest light at height of day—
God spread the flowers wild.

But still that I might better know,
How God, the Father's, love doth glow—
He sent my little child.

ELEANOR SCOTT SHARPLES.

ANCIENT ABBEYS, A SUMMER SCHOOL, LANCASTER.

Having paid our pilgrimage to Swarthmore and Ulverstone, a ride of six miles by train brought us to Furness Abbey, next to Fountain the largest and most famous ruins of great buildings once belonging to the monastic orders in England. The Furness district occupies the northwest section of Lancashire, and is on a peninsula between Morecombe Bay and the Irish Sea.

In the days antedating the reign of Henry VIII, the abbots of Furness controlled the section, and dominated both the temporal and supposably spiritual interests of the people. They dispensed alms, and a rude sort of justice between man and man, as they considered and interpreted it. As it was supposed that the abbots had jurisdiction not only over things temporal, but held in their keeping eternal felicity in heaven, the frightened and the superstitious bought present favor and absolution for the future, of the abbots of Furness. In this way wealth, personal and real flowed into the coffers of the abbey. Well-to-do sinners, anxious for the comfort of their souls, quite logically transferred blocks of their wealth to the abbots, who it was believed could make the heavenly doors swing inwardly on their hinges, or not swing at all.

But we need not too severely condemn this flagrant superstition, nor assume too surely that the monastic system was altogether vile. The abbots were universally kind to the poor, even though it be assumed that they also helped produce the conditions which forged the fetters of poverty. They dispensed about all the learning available in that dubious time. Let him who hugs to his bosom no superstition, religious or otherwise, and who winks at no monumental twentieth century injustice, shy rocks at the monks and the ruined monasteries of the middle ages.

Two of the old monastic orders had a hand in founding and building the abbey at Furness. It was founded in 1127 by the Benedictines, but afterwards became a Cistercian establishment. The architecture of the abbey was a combination of Norman and early English. In the process of construction it was altered and remodeled more than once, the ruins telling the tale of how one doorway or arch was closed up, and another made to suit the changed purpose.

Unlike the other ruins we saw, Furness was built of red sandstone which was quarried on the premises. It seems, however, to have stood the ravages of time better than the lime stone at Glastonbury. Five beautiful adjoining Norman arches, in one of the walls are still in a good state of preservation, while of portions of the structure, nothing but the foundations remain. Still there is enough of the abbey left to enable the imagination to reconstruct the complete building, and form some idea of its imposing proportions when entirely intact.

We ate our lunch sitting on the stub of a broken pillar which helped support the long dormitory loft of the novitiates. It should be remembered that in its perfect days the abbey buildings covered probably three acres of land, including the infirmary, the walls of which are still standing.

What was to have been a great tower, is still undisturbed. It was really meant to endure. We climbed the narrow winding stairway, about 70 feet to its top, from which a splendid view of the entire ruins is obtained. The abbots of Furness saw the trouble brewing, and stopped labor on the tower some time before the period of dissolution.

As a matter of course the monastic system could not endure, but the manner of its ending constituted one of those cases in which the remedy is little better than the disease. The monastic orders were disbanded and the great buildings erected under their care, were desecrated and destroyed under the arbitrary authority of Henry VIII. The task of demolition was assigned to Richard Bellasis, who went about the work with an eye single to the business in hand. The silver shrines, the gilt cups, and the rich embroideries of the abbeys were turned into money to replenish the treasury of an extravagant and avaricious monarch. As to the buildings, the first process was to strip the roofs, and cast the lead into ingots. The movable articles of value, such as bells and various belongings, were rapidly turned into merchandise. Then the abbots were constrained to deed their property in fee simple to the King, and to solemnly assert that the transfer was their free and voluntary act.

What might have been done with these marvelous buildings had they not been demolished by the despoilers it is impossible to say. In any event the acts of wantonness and iconoclasm which characterized the whole process of monastic dissolution under Henry deserve only condemnation. It constitutes a piece of English history not pleasant to dwell upon, and which not a few historians brush aside with scant treatment.

AT LANCASTER SUMMER SCHOOL.

From Furness Abbey we went to Lancaster, making the trip by train over really historic ground, much of it having played its part in the early Quaker days. The railroad swings round an arm of Morecombe Bay, the part which is really bare ground where the tide is out. This constitutes what is called "the sands," and affords a considerable cut off to those going overland from Ulverstone to Lancaster. On the way we passed Grange, where John William Graham spent his boyhood.

We were in time for the first session of the Summer School, and for the dinner in Friends' Hall, a short distance from the meeting house. The hall was erected to house and accommodate the growing interests of the adult school movement. During our stay in Lancaster, we were the guests of Thomas and Isabelle Barrow, and greatly enjoyed the kindly hospitality of their pleasant home.

The Summer School opened each morning with a devotional meeting, lasting for thirty minutes. Two lectures were given each forenoon. The afternoon was given over to tramps and excursions, dinner being served at 6 in the evening. A light lunch was given at noon to ticket holders. Sometimes it was handed out in bags, and consumed on the excursions. The morning meal was secured wherever the students lodged about town. A few young men lived for the week in tents.

Our friend, Edward Grubb, presided at most of the sessions, and delivered two lectures after our departure. We were fortunate in hearing lectures on "The Canon of Scripture," and "How to Investigate the Dates of the Bible Books," by Elbert Russell, of Earlham College, Richmond, Indiana; by John William Graham, on "Ministry in the Early Church;" by Currie Martin, of Cambridge University, on "The Fourth Gospel," and by T. R. Glover, of Cambridge, on "John Bunyan;" also a lecture on "George Fox and His Friends in Lancaster," by J. H. Midgley.

One afternoon an inspection of Lancaster Castle was made by the school, conducted by Castellan Dawson, of the Castle. Part of the castle goes back to Roman times, the round tower having been built by the Emperor Hadrian. At the bottom of the tower some supposed Roman relics are exhibited.

George Fox was twice imprisoned in Lancaster Castle, and Margaret Fell probably four times. In the modernizing of the castle the dungeons in which Friends were confined have disappeared. In the remodeling, parts of two rooms in which Fox and the rest had their hearings are exhibited. The castle was the home of John of Gaunt, when he was Duke of Lancaster in the fourteenth century. He was an ancestor of Henry VII.

The meeting house at Lancaster, in which the lectures of the Summer School were given, was built in 1677. Undoubtedly George Fox, and most of the forceful Friends of the seventeenth century, spoke in this meeting house.

At noon, Eighth month 13th, we took leave of the Summer School, turning our faces towards Liverpool, sailing from that port on our homeward way, the 14th.

The unbroken kindness of English Friends during our stay of five weeks in their country will remain a life-long, grateful and pleasant memory.

HENRY W. WILBUR.

CHRISTIAN DOCTRINE. VIII.

THE NICENE CREED.

The second great historic creed of Christendom—the Nicene Creed—had its origin, as did the Apostles' creed in dissension, turning on the nature of Jesus. But the later quarrel was more distinctly inside the Church, was accompanied by more unchristian bitterness, and resulted in a dissension which required centuries to heal. It cannot too often be repeated that a difference of opinion about Jesus, or the divine nature, or anything else is not an occasion for dissension, but for friendly conference and discussion. If unity cannot be reached there is no danger in an open question. A judgment is in a most wholesome condition when it is suspended. The "father" to whom Jesus introduced us is not one watching for errors in fallible human reason, with a devilish joy in destroying or torturing those who have made mistakes. But those who bore the Christian name in the fourth century—and a large portion of those who have borne it since—were mostly pagans, under a name far from describing them.

The quarrel had its origin in Alexandria, where Arius, a brilliant young presbyter, evolved a theory of Jesus which tended toward that of the Gnostics so often discussed. He was not able to believe that Jesus was an uncreated being existing "from the beginning with God." This seemed to him the assertion of the two equal gods. He asserted, therefore, that while Jesus was indeed a son of God and of "like substance" with him, he was not God nor of the "same substance." Athanasius, bishop of Alexandria, led the opposing faction. In a blind way the Church was resisting the tendency to polytheism. The Arian teaching by introducing a created demigod opened the way for a whole pantheon. The conception that Jesus was god in some fashion was fully accepted in both camps, but the Athanasians held fast to the idea of the divine unity, however awkwardly, by asserting that Jesus Christ was "very God of very God, begotten not made, being of one substance with the Father, by whom all things were made."

The discussion spread to many of the churches, especially those of the East. There were many prominent churchmen on either side, and the quarrel grew until it became a scandal and a real danger to the Church. The emperor Constantine about this time found that his political interests—perhaps some superstitious hopes and fears buttressed these—demanded that he ally himself with the Christians. He saw at once the menace of a divided state religion and promptly called a church council at Nicea, in Asia Minor, not far from his capital at Constantinople (325 A. D.). It was an occasion of great pomp and splendor—as far removed as possible from the simplicity and humility appropriate to professed followers of Jesus. The spirit of the Council was as far from that of the Master as were its externals. The quarrel of the factions was so extreme that at times only the authority of the emperor prevented actual conflict. At one time agreement seemed so hopeless that adjournment without settlement was proposed. This, however, the emperor would not allow. Finally, by the use of every possible power and influence, a large majority was obtained for the Athanasian statement, which was as follows:

"We believe in one God, the Father Almighty, maker of all things visible and invisible.

"And in one Lord Jesus Christ, the Son of God, the only begotten, *i.e.*, of the essence of the Father, God of God and Light of Light, very God of very God, begotten not made, being of one substance with the Father; by whom all things were made in heaven and earth; who for us men and for our salvation came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he cometh to judge the quick and the dead.

"And in the Holy Ghost.

"And those who say: there was a time when he was not; and: he was not before he was made; and: he was made out of nothing, or out of another substance or thing; or the son of God is created or changeable, or alterable;—they are condemned by the Holy Catholic Church."

Those of the minority who held with Arius were anathematized and expelled. Many, however, secretly sympathized with them, and many repudiated the creed when they reached their homes. Later councils reversed the decision of Nicea, and still later ones re-affirmed it. A council at Constantinople in 381 modified it in the direction of the apostles' creed and by various omissions. The Roman Church, however, held to it without modification, and with the rise of the papacy rose also the authority of the creed until it came to be fully accepted.

One need only to look over the statements of either creed to realize that both historical and theological statements concern matters that no man and no majority can pronounce upon with any certainty. As for ascribing authority to a majority of quarrelsome and turbulent Church officials under the domination of a wicked emperor, human credulity could hardly go further.

The creeds, their origin and their subject matter have interest only as historical matter. They have nothing whatever to do with present-day religion. Now, as in their origin, the only effect of serious attempts to use them as truth is to provoke dissension. Those who adopted them were pagans pure and simple. They were not to blame for it, but however they may have been exposed to genuine Christianity, it did not take effect in their natures. The main service they performed for after ages was to preserve for us the gospels and other writings of the New Testament, which they revered indeed but did not at all accept "in spirit and in truth."

The present time is not only as near, but nearer, to God than the early centuries of Christendom: nearer because humanity is traveling that way; because we know more of God's world, and are more ready to recognize the divine element penetrating it through and through. We have had too much of looking backward for God. We should "magnify our office," realizing that we hold divine appointment to know God directly in our own lives and to try to express him in our own way.

Through many hundreds of years the introduction of fear as the basic element of a religion originally founded on love has made a hideous record of cruelty, hatred and violence. Gnosticism, apparently driven out, actually entered in, and in spite of statements, creeds and councils usurped the place of the Christian teaching: and it is not driven out yet from official theology.

Swarthmore College. JESSE H. HOLMES.

John Burroughs has recently been discussing the question, "How to be happy and contented without money," a question too conventional and hackneyed for the pen of John Burroughs. A much more timely and important question to be discussed is, "How to be happy and contented with money." One thing is obvious: the most contented and happy people are not those who possess much money. Their restless lives, their ceaseless migrations, their feverish chase after pleasure, and above all their pathetic failures as homemakers and raisers of happy, contented, useful children shows what a disturbing element a great accumulation of money is when it is unaccompanied by a degree of sense and an investment of religion that direct the mind and the dollars to high things. Happiness and contentment, however obtained, do not come with money, but more often in spite of money. —*Unity (Chicago.)*

SAMUEL S. TOMLINSON. VI.

Another occurrence that took place, while out from home, on a visit above noted, has never been forgotten, which I think may be recorded as a watchword to whoever may read of it in the future. On our arrival at a friend's house on Seventh-day morning, it was concluded to attend a meeting nearby on First-day morning, and another five miles distant in the afternoon, which was accomplished to satisfaction. Then the next thing was to have an appointed one at quite a distant point as soon as circumstances would permit, although the regular monthly meeting would be held there on Seventh-day of that week, which a concern was felt to attend also. On Second-day morning we started for the point above mentioned. On our arrival, after the middle of the day, our host was informed that a concern was felt to have a meeting at this meeting house, as soon as the people could be gotten together. His reply was that he thought it could not be done, before the next morning, and inquired if 9 o'clock the next morning would answer. After a little time taken for thought, our friend replied, that he thought that time would do. After dinner was over the friend who so kindly entertained us, started to inform the people of the meeting, he giving us on his return in the evening no information as to who were informed. When the time came near the next morning, we repaired to the meeting house, which was soon filled. Soon after taking our seats, a young man of rather noble appearance came in, walked up the aisle to the first seats facing the gallery, directly facing us. His restless gaze seemed to scrutinize first one and then the other of us, but it was not for long, for in a few moments our friend arose to his feet, with his eye in the direction of this man, and preached one of the greatest discourses I had ever heard fall from his lips. His subject was on the Rights of Man, and who were men. The stranger looked him in the face for a time, presently his head was bowed, and tears fell from his eyes. When the meeting closed he came directly to us and said: "I am a stranger here from the State of Mississippi, I have been visiting my mother and sister who live near. I had arranged to start home this morning, but your friend came yesterday to inform us of your meeting, and having a curiosity to hear a Quaker preach, I deferred starting homeward until to-morrow. I am glad I remained, for I am a slaveholder of the State of Mississippi, but when I get home, I will be a slaveholder no longer." While thus expressing himself the tears were streaming down his cheeks. I have related this circumstance as near the line of its occurrence as

memory serves me, and I have ever viewed it as an evidence beyond the power of man to gainsay that revelation had not ceased, and as consistent with the Scriptural declaration that in the latter days God would be the teacher of his people himself. We soon after parted, leaving that vicinity in the afternoon in order to reach a monthly meeting of that quarter the next morning, and on the following Seventh-day attended the monthly meeting at the place before noted. But our friend that we had met on the Third-day previous had gone, and I have received no tidings of him since, and know nothing of the result of the awakened state of feeling he exhibited on that memorable occasion. This narrative may seem very much like fiction to those schooled to accept the record of the Scriptures as the only revelation at the present day from God to man. But to the earnest, seeking follower of the teachings of Jesus, whose mission it was to call the people out from a dependence on outward and visible things to the inward and spiritual teachings of the power of light and grace in their own souls, there can be no mystery in it, but a solemn truth, that stands as the foundation upon which all revealed wisdom and knowledge that brings the spirit of man into an acquaintance with his Creator, must rest. And this is the position that the Society of Friends professedly occupy, and where they come under the operations of the law of the spirit of life. That it is only as they are brought under this power of humility and spiritual feeling that they are enabled to overdo the outward nature and will, and made capable of ministering to the state and condition of others.

Early in the spring of 1851, when a little more than 21 years of age, I left my father's house and entered into the business of farming on my own account in connection with my cousin, James Tomlinson, who was united in marriage a few months before with Margaret Cope, we having leased a farm in Belmont County, Ohio, about eight miles from our home in Jefferson County some time previous. Here I was thrown to a considerable extent without the pale of the Society of Friends, there being but one family in that immediate neighborhood. The name of this Friend was Ezekiel Roberts, whose native home was Montgomery County, Pa. He was an attender and member of St. Clairsville meeting of Friends, which meeting I also attended during most of that season on the First-day of the week. So far as regards my ownself, I do not remember any special change that need be mentioned here, except that I made few acquaintances or associates in that vicinity, outside of the children of my above-named friend, consisting of two sons and two daughters. These and a few others who frequently visited there, I remember as my friends and associates while remaining in that locality. The community around were of the Presbyterian persuasion generally, and very strict in their observance of the Sabbath day, which circumstance may have had something to do with the lack of mingling with them on more social terms. The children of my friend E. Roberts being thus surrounded, seemed little inclined to attend the meetings of Friends, and all married without the pale of our Society, a circumstance that has very often since that day led me to reflect, that if we expect our children to find consolation and peace in the pure principles of the Religious Society of Friends, they must not only have the benefit of our own dedicated example and teaching, but their associations and surroundings must also be of a nature and character to impress these lessons. So far as I am aware there is no other religious association of professed Christians that holds a more exalted view of the spiritual nature and teachings of the Gospel of Jesus Christ than the Society of Friends, and that they barely hold their own in point of numbers, is a consideration that should claim our serious attention. As to where the cause of this lack of progress is to be found, in turning over the pages of my own experience, the reason is obvious that every retrograde step we make in the pathway of truth and Christian advancement must be laid at the door of our own departure from the line of duty impressed upon the mind and heart, through the operation of Divine wisdom and power, as the sense of right and wrong, good and evil, is only conferred upon man, through an intuitive sense bestowed upon him that the one will promote happiness and peace, while the other, consistent with its own nature, will draw him down still further and further into the confines of misery and death. And to my mind no greater danger can befall a thinking and intelligent mind than improper associations and the reading of books or papers calculated to draw the mind away from the source of light and good. This is a subject that has exercised my mind at times since a lad in my teens. That was a day and time when many seemed to be awakened to a sense of the need of a more earnest devotion to the cause of religious truth on the one hand, while on the other a disposition was manifest to lower its standard to the comprehension of the finite limit of man's intellectual power, and to accept reason as the highest and most sublime gift conferred upon sentient beings. And here I feel willing to relate a circumstance that did not produce the re-

ward of peace to my own mind. As near as I can now fix the date, it was about the year 1825 or 1826, that a family of the name of Dutton, consisting of the man and wife, and a bachelor son, settled near our home. The wife and mother was a member of the Society of Friends, while the father and son made no profession of religion, but seemed disposed to consider all religion as a superstition and a myth. They were bright, intelligent men and great readers, and their life seemed mainly to rest in making proselytes to their unbelieving faith. They were possessed of quite a library of books, mostly of what were termed an unbelieving class. *The Free Inquirer*, a periodical then published in New York, was one of their favorite papers, which, with Volney's Ruins and other works of like character, they seemed to delight in having. Among the young men and boys of the neighborhood, I was one among a number of others who for a time was caught in the meshes of the sophistry of these men, and their insinuating books and papers. This, and the high character of the Robert Dale Owen School, at New Harmony, Indiana, I presume was the leading cause of the shipwreck of many who otherwise might have been bright and shining lights in Society and in the world. But insinuating and pleasing as these things were to the young and expanding mind, the evidence was clear that they were erected on a foundation that could not stand the searching power of truth, and we may rejoice in the fact that the scheme of the Owens, the Duttons, and of Fanny Wright and others who defended them, had to fall because of not being founded on the rock of eternal light and love, which I have been led to see is the only foundation upon which an eternal and lasting structure can be established.

UPPER DUBLIN MEETING.

In 1813 a traveling Friend from New Jersey, while visiting families in Upper Dublin, Pa., belonging to Horsham Meeting suggested their establishing a congregation in their neighborhood. Acting upon this, George Shoemaker, the head of one of these families, brought the matter up before the next business meeting at Horsham. The proposition was acted upon, a committee appointed, and on their favorable report an Indulged Meeting was granted, "within our limits on the western side." Benjamin Lloyd was the head of this committee, whose report concluded with, "Phoebe Shoemaker having offered a piece of ground for the purpose of building on, the Meeting concurs with accepting of it and indulging said meeting as soon as a house is prepared." Thereupon a stone building forty feet square was erected, "to be distinguished and called by the name of 'Upper Dublin Meeting,' " the members to have the privilege of a Preparative Meeting for Discipline. The lot was off the land now belonging to Albert Atkinson, and on the road leading from Jarrettown to Gwynedd. The money for the building was promptly raised, the Meeting House built in 1814, and the first meeting held in the First month, 1815. Amos Hillborn, of Byberry, was among the ministers on this occasion.

The families first composing this meeting were those of David Lukens, Naylor Webster, Joseph Kenderdine, Samuel Conrad, Cornelius Conrad, Thomas Hallowell, Jacob Kirk, Levi Jarrett, Charles Thomas, Jesse Lukens, Phoebe Shoemaker, Thomas Shoemaker, Daniel Shoemaker, Isaac Thomas, Atkinson Hughes, Jonah Potts, Elizabeth Potts, George Dunnett, Jacob Reiff and Michael Trump, twenty-one in all. Cornelius Conrad, who died in 1895, was the last of these. He was the father of the late Isaac Conrad, of New Britain, whose widow, a sister of Chalkley Styer, is still living. Charles Thomas was the father of Lukens Thomas, late of Solebury; Isaac Thomas, brother of Charles, died in 1876; Ellen Lukens, long known as "Aunt Nellie," widow of Jesse Lukens, died the last named year, aged 91. She had not employed a doctor for forty years, and was the last connection between her generation and the original heads of Upper Dublin Meeting. All "sleep the sleep which knows no waking" in the little graveyard back of the meeting house. Joseph Kenderdine was a half-brother to Samuel and Cornelius Conrad, father of the late John E. Kenderdine, and grandfather of the writer of this history. Joseph died in 1847. Thomas Hallowell was the only one who clung to the Orthodox faith. Levi Jarrett was the sponsor of Jarrettown. He owned several farms around that village, but was ruined by the fall in values in the late thirties, when some land shrank from $160 per acre to $40. He died shortly after, and his children went west, one who married a daughter of Charles Thomas settling in Richmond, Indiana. Daniel Shoemaker was the father of Silas, and the grandfather of the late Daniel Shoemaker, and the wives of David and Thomas Foulke and Henry Jones. David Lukens had a son, Solomon, who moved to Fallowfield, in Chester County, in 1823. Solomon was an Orthodox, but he had a second separation and joined the "Primitives," and, after the death of his wife often "sat meeting" alone. I saw him when at the age of 81, hale and hearty, he came

to the Three Tuns to attend the funeral of "Aunt Nellie," whose nephew he was. Solomon taught school in this neighborhood when a young man, about which time he was put in jail for refusing to pay his militia fines. His jailor was not hard on him, for he was allowed to sit on the prison porch in good weather, provided he placed his feet inside the door sill. He was also given permission to attend meeting at Plymouth twice a week, so his martyrdom was somewhat as that of the pilgrim who boiled the peas he wore for insoles. Solomon was a large man, and he impressed me as having inside his large plain hat and severely cut garb a jolly, self-satisfied soul, but ready to do or die for his religion. I see by looking over the minutes of Horsham Meeting of this time that it so far compromised itself as to pay the fine, so that Solomon was released. I thus elaborate on Solomon as being one of the younger members of Upper Dublin Meeting.

George Shoemaker was the father-in-law of the late Charles Teas, long the head and a faithful attender of his meeting. Samuel Conrad was the grandfather of the Lukens brothers, David, Jesse and Samuel, of Philadelphia and of Courtland, of Woodlawn, Virginia. Jacob Kirk was, I think, the father of Aaron, Charles and Abram. Jacob Reiff had several children living around Ambler, none of them Friends. Atkinson Hughes had two daughters, one of whom married Emmor Gourley, the other Benjamin Rich, now all deceased. Michael Trump, who lived near Jarrettown, moved away to Lower Bucks County, and I believe his descendants are lost to our Society.

With the exception of those of George Shoemaker and Naylor Webster, none of the holdings of the original heads of Upper Dublin Meeting are in the ownership of their descendants. The rest are in the hands of strangers save that held by the Atkinsons, and of a different faith from those who once moved and had their being there, who went to meeting twice a week, and acted the part generally of the Quaker in the Olden Time.

As shown by the number of families, each with several children, and who as a rule attended meeting, the attendance at Upper Dublin was large. The last minister to hold service there was Anne Garrigues, which was for many years. But three of the families who started the meeting were represented there in 1875, Shoemaker, Potts and Kenderdine, as regular attenders, and this after but sixty years. Other families, however, had come in since the original heads of the meeting were laid away, three of the Atkinsons, two of the Teas and one each of the Gourleys, Jones, Lightfoot, Green, Ely and Williams and a few single members of other families. This was in 1875. But with all this array the attendance averaged but 12 to 15. In that year a First-day school was started, and the average went up to 40, and high hopes went up for the future of the meeting.

But of late years a sad change has come over Upper Dublin. Many of the faithful have died or moved away. The few left, however, mainly the Atkinson and Teas families, worked hard and faithfully to keep up both meeting and First-day School. The last succumbed, and the first is struggling for existence. At one of the late meetings there were but nine in attendance, two of them strangers. To one who thirty-four years ago saw five times that number on an average, in this place of worship, the sight of so few was depressing. But it would seem that with a score or so of members, old and young, in access to this meeting, this should be a restorative nucleus that would upbuild this ancient shrine, and that it should not be let go the way of so many laid down meetings, disused save at funerals, or when spasmodically revived at the coming of some traveling Friend, but mainly the abode of moldy silence.

The *Friends' Intelligencer* is the only paper in which accounts like unto what has herein been gathered, except in immediately local journals, would be of general interest, and I think it would be well if those having similar information of meetings in their neighborhood similarly situated, would have it published therein before the date is lost.

THADDEUS S. KENDERDINE.

Newtown, Pa.

Teaching presupposes study. There may be study that is not followed by teaching but there can be no teaching that is not preceded by study. The teacher must be a student. Not that all study is study of books. One may teach farming having studied it only in the school of practice, or botany, knowing only what he has himself observed. One may conceivably teach religion on the basis of experience only. But in every case he who teaches must first have studied what he is to teach.

—*Burton & Matthews' Principles and Ideals for the Sunday School.*

We have long made it a rule never to buy anything of which the advertisement defaces the landscape. —*Christian Register.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 9, 1909.

THE CONFERENCE OF YOUNG FRIENDS.

Announcement is made in another column of the time and place and subjects for discussion of the autumn conference of the Young Friends' Associations.

At the time of the summer school at Swarthmore many young Friends, as they met together from day to day of those two weeks of study and conference, were deeply impressed with the importance and extent of the work lying ready for them to do. Some, meeting at Glenburnie at the time of the Central Committee Meetings, talked these things over again. The pilgrimage among some of the small meetings of New York gave those who took part in it opportunity to look over the field and see what needs to be done.

This autumn conference being held in a place convenient of access to a large number of the most active associations of our largest yearly meeting, and not seriously remote from the two next largest, is likely to be a notable gathering of all who are interested in a new start in association work. Coming also as it does just at the beginning of the year's activity for many of the associations, it will be a time for starting things right and with enthusiasm.

The subject of the first session is to be introduced by an enthusiastic summer school student and instructor, and the leader of last summer's pilgrimage. Representatives of three of our most aggressive associations have been asked to second him in the presentation of the subject and there will be a general discussion.

The leader of discussion at another session will take as a text John Woolman's method of keeping his business affairs within such limits as to have time for spiritual and philanthropic interests.

It is said that the strength of a chain is measured by that of its weakest link. The object of such a gathering together as this is that we may avail ourselves of the best thought and inspiration that is among us; that our whole chain may be as strong as its strongest link.

THE SCHUYLKILL PILGRIMAGE.

Schuylkill Meeting House is a little more than a mile from Phœnixville, Pa., at a cross roads where long ago stood four stores, two for general merchandise, a clock-maker's store and a milliner's store. The meeting is made up of a few families and the average attendance on First-days is from eight to fifteen. One of these families, consisting of Daniel and Emma Moore and their daughter Martha, attended the Summer School at Swarthmore and there received fresh courage and inspiration. In the strength of this Martha Moore conceived the idea of a Friendly gathering at the little old meeting house and a general invitation was sent out for Friends to come for an afternoon conference, followed by a picnic supper.

In response to this invitation, on Seventh-day, the 2nd, about two hundred persons gathered at the appointed place and enjoyed the noble oak trees in the large yard before assembling in the house. One end of this house was built by Enoch Walker in 1807 for a school house, in the hope that Friends would here establish a boarding school for Friends' children. The property was afterward conveyed to the Valley Meeting and an indulged meeting was set up. This end of the house has been modernized, painted and carpeted, but it still retains a little fireplace in one corner, in which a wood fire burned cheerfully to welcome the guests. This room was filled as full as it would hold. The other end of the house was built in 1840 for school purposes, and after the school was laid down it was used by a literary society and later by the W. C. T. U. Here were tables and oil stoves for the picnickers, and here those who could not get into the other room crowded around the door between the two.

Martha W. Moore presided with quiet grace, saying no more than was necessary to introduce the speakers. Sarah C. Pennypacker read a historical sketch of the meeting and school. She said that Elijah Pennypacker, for many years the only minister of the meeting, was the first teacher; the most widely known of his pupils was Wayne McVeagh, who was at one time a member of the President's cabinet. Another teacher was Graceanna Lewis, who so interested her pupils in science that one of them became the second woman physician in the United States.

The second speaker was ex-Governor Pennypacker, who told many incidents in the local history of the neighborhod. He said that in colonial days the place where we were assembled was the most important part of Chester County, as the two roads that passed by the grounds were the only roads then opened, and that before a house

was built in Phœnixville or Norristown, the village of Corner Stores was doing a thriving business. The forge at Coventry, near by, was one of the beginnings of the iron industry in Pennsylvania. Of the three partners in this early iron business, two were Friends and the third was Mordecai Lincoln, great-great-grandfather of Abraham Lincoln. The Governor closed by contrasting the ideal of William Penn with the ideals of Massachusetts and Virginia, and showing how Pennsylvania had in large measure furnished the model for our national constitution.

Daniel F. Moore gave a brief and lucid exposition of Friends' principles; Joel Borton spoke on the Ministry and made a plea for a broader education of our entire membership. Francis M. Gums, a member of Schuylkill Meeting, gave an address on Peace; Edith M. Winder, now assistant librarian at Swarthmore College, gave an inspiring account of the activities of young Friends in England.

The day was not too cool for most of those gathered to eat their supper out under the trees, where the fresh air and genial companionship gave it an added relish. Quite a number remained for a social hour; they gathered around the fire on the old hearth while a pupil from George School played sweet music on her violin. This drawing near together socially was felt to be very helpful.

The next morning the attendance at meeting was over thirty. There were messages from Joel Borton, Daniel F. Moore and Edith Winder, all of which gave evidence of fresh inspiration.

What are the fruits of a pilgrimage like this? Who can tell? When the acorn dropped in the ground near by a hundred years ago or more, it was a very little thing; when after sinking in the earth a tiny shoot at length reached upward, it was frail and insignificant; but to-day where the acorn fell a giant oak tree stands. Whether the seeds sown by the Schuylkill Conference become giant oaks or modest violets it is a good thing to have sown them. With here a seed and there a seed there will be rich fruitage by and by.

ELIZABETH LLOYD.

A man can carry his mind with him as he carries his watch, but, like the watch, to keep it going he must keep it wound up. —*Lew Wallace.*

In prayer it is better to have a heart without words, than words without a heart.

—*Bunyan.*

FIRST-DAY SCHOOLS OF BUCKS QUARTERLY MEETING.

Representatives from the various First-day schools of Bucks County convened at Solebury Meeting House on the 25th of Ninth month with ideal weather, excellent papers and interesting discussion. William Ivins, of Langhorne, presided, with Sarah J. Broadhurst, of Buckingham, assistant clerk.

Reports of the spring and fall sessions of the Philadelphia Association, showed the various schools in care of Philadelphia Yearly Meeting to be in a healthy, promising condition.

Reports given by the different schools of Bucks Quarter showed all schools working at least half of the year, with adult classes all the year. All schools were represented except Bristol, which sent a report, and Fallsington, which sent a paper by Edward Croasdale, in answer to their question. The majority of the schools use and like the lesson leaves, with the Bible as text book, with other good reference histories. Some use the Bible only, with *Scattered Seeds* and Biblical stories for the primary grades.

Jane P. Rushmore said in part: The Lesson Leaves are a condensed encyclopedia of Bible history, compiled by some of the brightest minds of the Society, but it is impossible to conform to every one's ideas of what is best. The teacher must use judgment and select what is best suited to the class.

The teacher must study the pupils as well as the lesson. The topic was further discussed favorably by Franklin Packer, Barclay Eyre and Margaret A. Lownes.

Interesting echoes from the Swarthmore Summer School were given by Anna C. Atkinson, who thought that religion was not only in belief, but in helping others.

George Walton considered the Summer School at Swarthmore typically a Friendly gathering. He had found that among many young Friends a desire existed for a deeper, more spiritual family life; one which appealed to the feeling rather than the intellect.

The teachings and customs of early Friends compared with those of to-day, were considered in an excellent paper prepared by Edward Croasdale, of Fallsington.

Barclay Eyre said the plain garb in the olden time covered honest, true men who lived the golden rule and carried it into their business life. To-day conditions are so changed that a wide liberty of action has taken the place of strict adherence to certain forms; yet Friends still believe in the

golden rule applied to every-day life, and in upright living.

"Abou Ben Adhem" was recited by Philena Marshall.

"To what extent should ethical teaching supplement the religious?" was discussed in a paper by Emma Miller, of George School, who said if we create the spirit, action will follow. It is some people's religion to help along any good cause.

Mary Wilson, of Newtown, gave many lessons that could be gathered from the life of Paul. George Nutt thought the ethical sense showed in quite young children. The religion of most account is that of honest service. Hugh B. Eastburn added other fine thoughts and closed with Lowell's poem, "Longing." Franklin Packer asked, "Will we carry the enthusiasm of to-day into to-morrow's and future day's work?" Emma D. Eyre thought that in the home meetings on the morrow some of the thoughts uttered would be reproduced with profit. Thaddeus Kenderdine said the plain language of Friends is the language of the Bible, and that is the language of love. Anna Paxson, of Langhorne, expressed the young people's appreciation of the excellent papers presented.

The next meeting will occur on the fourth Seventh-day in Fourth month, 1910, at either Doylestown or Buckingham. Topics, "What are the greatest needs of our First-day Schools?" to be answered in three minute talks by each school. "Is special Biblical education, or consecration, the most important qualification for First-day school teaching?" referred to Solebury and Doylestown.

AT OLD WARRINGTON.

The annual meeting at the old Warrington Meeting House, near Wellsville, Pa., was held on First-day, Ninth month 26th, with the usual large attendance.

Reuben P. Kester of Clearfield County, was the visiting minister, bearing a most forceful and greatly appreciated message on "Lord, what wouldst thou have me do?" He brought out the importance and influence of each one asking this question and receiving the answer through the inner consciousness and not in the printed page or the spoken word. He also urged the carrying of one's religious principles into the daily routine of business, and not to be Sunday Christians.

Our aged, always expected, and highly respected visitor, Hiram Griest, was present and followed Reuben Kester along the same train of thought.

The congregation was made up of all religious sects, as very few Friends reside in this section, yet they were exceptionally obedient to Friends' rule; which was quite unusual. They were seemingly hungering after just such a message as our Friends bore. T. G. C.

WITH HARRISBURG FRIENDS.

On my way home from Illinois Yearly Meeting I stopped in Harrisburg, Pa., for the week end. Aside from the fact that there is a Friends' organization there, I found several things of interest in the capital of the Keystone State, the most prominent of which at the time was the unwillingness of any one to receive the Quay statue. The city government, I was informed, is clean and well administered. For many years there has been a Municipal League, composed of leading citizens, and the city officers that are not elected are generally appointed by Councils on the recommendation of this League. The streets are paved with asphalt, or something similar to it, and driving over them is a pleasure. A beautiful viaduct over the railroads had just been opened, connecting the two parts of the city, which is the longest bridge of reinforced concrete in the world. A fine system of parks has been instituted, which in a few years has increased from thirty-five to seven hundred and thirty acres. The Superintendent of Parks, Furman L. Mulford, is secretary of the Friends' organization. A year ago the Friends of Harrisburg came together and organized a reading circle, which was held monthly at the homes of the members. After a time a meeting for worship was held once a month on First-days. The interest has grown and meeting will now be held every First-day at 10.30 a. m., at 119 S. Second St. This organization is composed of members of various branches and of several Yearly Meetings, but all worship together in entire harmony and visiting Friends of all branches receive a cordial welcome. The average attendance on First-days has been about eighteen. The room in which the meeting is now held is the headquarters of the W. C. T. U. It is on the second floor and is very comfortable. On the 19th there were twenty-three present, who sat in chairs arranged around the room. The Friend who broke meeting was not seated in any more conspicuous position than the others. There were two messages and a prayer, and the spiritual atmosphere of the meeting was very helpful. Among those who have visited this meeting are John Dillingham, Alfred Cope Garrett, Isaac Wilson, O. Edward Janney and La Vergne Gardner. ELIZABETH LLOYD.

IMPRESSIONS OF GLENBURNIE AND GRANVILLE.

A summer resort on Lake George, New York, to those who have enjoyed such an opportunity must always be a pleasant memory. It was the fortunate appointment which gave us membership of the Central Committee of the General Conference, that brought us together at Glenburnie, which is situated on the east side near the foot of this romantic and picturesque body of water.

On Ninth month 4th, on the steamboat ride from end to end, a distance of thirty-eight miles, when the boat makes at least twenty stops at landings most attractive, hotels and cottages spacious and home-like, nestled among noble forests, greeted our eyes.

About one hundred of us left Glenburnie at an early morning hour on a perfect autumn day and as the boat glided quietly and swiftly away from her dock we had our last look of Glenburnie and the few persons who remained at the landing.

It was my privilege to arrive at the Inn a few days in advance of "the crowd," as the committee was called, and to know somewhat of the comfort and convenience of a small hotel, situated in a well-chosen and favorable spot near enough to the lake, with a sloping lawn to the water and a view of sky and clouds, hillside and mountain, forest and lake, which to be fully appreciated should be seen.

Boating, swimming, walks and a climb up the mountain, fourteen hundred feet, were recreations and entertainment between the meetings of the committee which gave all opportunity to enjoy what nature offers at this delightful place.

Glenburnie is a new resort and will be an ideal Friends' colony in the future, if the anticipations and prospects of the proprietors and management are fully carried out. The kindness and hospitality of the owners made us feel at home and very comfortable; high appreciation and great thankfulness to them were often deservedly expressed.

At the request of those present, on First-day morning, Eighth month 29th, a religious meeting was held; twenty-four persons gathered into the living room at 10 o'clock and observed silence for one hour. Words of sympathy and adoration inspired by the little company and its surroundings, were expressed, the feeling of praise and thanksgiving arose and incense burned on the altar which made it a heartfelt and uplifting service.

On the way home, after leaving Glenburnie, visiting Friends attended meetings in the vicinity. Some went to Duanesburg Half Yearly Meeting and others to Granville, N. Y. It was my pleasure to be for a few days a guest in the hospitable and attractive home of Dr. and Lydia J. Mosher, who has reported the meetings. Three were held Ninth month 5th, two for worship and one on Purity. The attendance was fairly good and enthusiasm seemed to be aroused; we trust some good seed was sown and we hope the small membership may be encouraged to put forth renewed interest and concern, that our household of faith may spread the ever-blessed Truth according to what we love and profess.

The desire to mingle socially with the members of Granville meeting was cordially welcomed and by co-operation way was made to visit some. The time being short only a limited number could be seen, among these were Henry Dillingham and wife, G. Myron and Lamoyne Allen, Rhoda Barker Hannah Thorn, Warren and Leonard Thorn, Lydia Dillingham and Mary Gray.

The kindness and hospitality of these Friends was much appreciated and without a doubt the visitors were more benefited and encouraged than the visited. As we bade them an affectionate farewell our inward song was, "Blest be the tie that binds."

SARAH B. FLITCRAFT.

Chester, Pa.

HOW TO GET TEACHERS FOR FRIENDS' SCHOOLS.

In the minutes of the last Yearly Meeting, I saw a statement to the effect that it is hard to find Friends enough to teach in the Friends' schools. I think the chief reason must be that the salaries are considerably lower than can be earned elsewhere by such Friends as are prepared to teach; and the establishment of a department of pedagogy at Swarthmore will be quite useless from the point of view of our own schools, unless that fault is remedied. Most Friends come from families in circumstances that are at least comfortable and they naturally desire salaries that will enable them to maintain an equally good standard of living, if not to improve it. A young man generally wishes to save enough to marry on, by-and-by, but committees often proceed on the assumption that since he is unmarried he can live on very little.

There is another difficulty arising from the customary management of our schools by committees. Each member of such a committee, when interviewed by a prospective teacher, insists on his own hobby, and by the time the candidate has gone the rounds he is overwhelmed by the strenuous and often inconsistent requirements. It is doubtful if the average committee member is qualified to pass on the purely professional capacity of a candidate. Educational progress in this country

has been so rapid that most of our schools, both public and private, are managed by persons whose own schooling has been much inferior to what is provided by the institutions under their charge. It would be much better to find some one person whose own attainments qualify him to pass on those of candidates, and then let him recommend appointments to the committee.

Lastly, there is a point more important than might seem at first, though the trouble arises more in the public schools, I believe, than in those of our Society. When a teacher is to be selected from among a number of applicants, there ought to be discrimination against young women of no experience who are evidently intending to teach only a year or two until they can get married. The continual employment of this class of teachers keeps schools burdened with the inexperienced, lowers salaries, and in so doing drives men out of the profession. A woman can afford to teach for barely enough to support herself alone, while a man must have a salary sufficient for a family.

Helena, Montana. ARTHUR C. NUTT.

TRUE THOUGHT VERSUS NEW THOUGHT.

There is a tendency in these days, as perhaps there has ever been, to be enamored of that which is new. Like the Athenians, modern men are attracted to the new things. Often some article in common use, true and tried, will be discarded in favor of some new one with a high-sounding name or a fetching pedigree. Perhaps there is no realm where this is so true as in that of religious thought. New thought is often more popular and more attractive than true thought. It is, however, of more importance to appreciate the validity of true thoughts than to search for new thought. The things which have served in the past should not be lightly esteemed and cast aside to be replaced by something, the chief recommendation of which is its newness. Mere newness is not itself a never-failing recommendation. Some one has said of a present-day popular religious fad, that "that in it which is new is not true, and that in it which is true is not new." This expression may well be applied to many things which are claiming the attention of the multitude.

On the other hand, we should not be over-suspicious of advancement. The fact is, we are living in an advancing world, and we must be quick to recognize this. In the various avenues of service this fact is perhaps the most evident one of all. Truth is eternal, but statements of truth are temporal. A formulation of truth which serves well one generation will be wholly inedequate for the necessities of the one following, and this, not because it ceases to be true, but simply because this is an advancing world. Man is the only one of God's created beings who possesses the quality of progression in the realm of spirit. Thus as he develops, new statements of truth, new concepts of thought and new modes of expression are demanded. The Church of Christ should be careful and thoughtful, and at the same time charitable and open to the truth as it advances. God has set the bow of promise in the future, and he who looks backward will never see it.

—*David M. Edwards.*

In Western Work (organ of Iowa Orthodox Friends.)

GLEANINGS FROM THE INTERNATIONAL CONGRESS AGAINST ALCOHOLISM.

Dr. Carl Gregor, a nerve specialist from Basle, traced the influence of alcohol in the children of parents who used it. Where no alcohol at all is consumed only 5 per cent. of the children are mentally diseased or tubercular; when alcohol is moderately and habitually taken, the proportion of such children is 9 per cent.; in cases of immoderate drinking the percentage rises to 15, and in the children of drunkards to 17 per cent.

Dr. Holitscher, of Karlsbad, Germany, reported on the use of alcohol and of milk in the hospitals and asylums of German-speaking countries. The investigation was suggested by the recent report of the decreasing use of alcoholics and the increased use of milk in English hospitals. One thousand German institutions were questioned. The replies showed that the use of all intoxicants has very considerably fallen in Germany, Austria and Switzerland, within the past twelve years. The consumption of milk has risen from 12 to 19 per cent. From the communications of many doctors received it is to be concluded that this decrease will continue, and the consumption of alcohol be still further reduced.

Prof. S. E. Henschen, of Stockholm, traced the connection between Alcoholism and tuberculosis by way of poverty. The consumption of alcohol and alcoholism leads to poverty, and consequently to a dangerous crowding of persons into dwellings where the exposure to tuberculosis infection is very great, and where the infection is favered by unhealthy conditions. In this way alcoholism produces tuberculosis indirectly.

Dr. Matti Helenius of Helsingfors, told of the struggles for prohibition in Finland. When France refused to loan money to the Finnish Government because of its prohibitory law, it simply turned to

England and got the loan without trouble. All newspapers of any influence in the Finnish language are refusing to accept advertisements of alcoholic drinks. In the restaurants of the parliament, in the national theatre, and in the house of Finnish students, no kind of alcoholic beverage can be obtained and in no house or club of Finnish workingmen is the serving of alcoholic drinks allowed.

FRIENDS' ASSOCIATION GENERAL CONFERENCE.

The General Conference of Friends' Associations will be held at Moorestown, N. J., on Seventh-day, Eleventh month 20th, with sessions at 10.30 a. m. and 2 p. m.

In the morning the subject will be "Work for the Young Friends' Association," and will be introduced by J. Barnard Walton, of New York.

The subject for the afternoon will be "How Can We Find Time for Social and Religious Activities—Woolman's Method," to be introduced by Edith M. Winder, of Richmond, Ind. (now of Swarthmore College).

Between the sessions lunch will be served by the Young Friends of Moorestown.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—The regular meeting of the Association was held in the meeting house Ninth month 26th, after a vacation of three months. The meeting opened with a few remarks by the president, in which he welcomed the members and friends, and urged each one to feel his or her responsibility in making the meetings for the coming year a success.

Walter Buckman read the 6th chapter of Galatians, after which Florence Williams recited "The Bridge-keeper's Story." Benjamin Park recited "Black Sheep." Current topics were given by Elizabeth W. Ely.

Emma Cadbury gave an interesting talk about "The Quaker Round Table Movement." The distinctive features of this movement are its ideals and methods. Its aim is to get a better knowledge and understanding of the meaning of Quakerism. This is best accomplished by having some one appointed at each meeting to read as much as possible on the subject assigned for study, and at the next meeting to give it in an original form, either as a talk or in an original paper. The "Round Table" has been very useful in promoting religious fellowship and has strengthened the spiritual life of its members. This talk brought forth much discussion.

The report of the Executive Committee was read. The following officers were appointed: President, Seth T. Walton; Vice-President, Clinton Morgan; Secretary, Florence Williams; Treasurer, Mary S. Warner. After sentiments and a few minutes' silence, the meeting adjourned.

ISAAC PARRY, *Pres.*
BERTHA M. TOMLINSON, *Sec.*

LONDON GROVE, PA.—The opening meeting of the London Grove Friends' Association met with Oscar F. and Mary S. Passmore on First-day afternoon, Ninth month 26th. With a feeling of renewed strength after our summer's vacation and with the influence of so good an attendance of our members, we took up the work of the new year.

This year we are taking up the study of Rufus M. Jones' book, "Studies in Mystical Religion," also hope to interest our members in some practical work of benefit, not only to the Association but to the neighborhood in general.

The portion for study to-day was "The Nature and Value of First Hand Experience in Religion," led by Rachel L. P. Hicks and Ella F. Spencer. This consisted in the reading of portions of the introduction of our text book, following which there was a general discussion on what had been read.

With the feeling that this had been a very interesting meeting, we adjourned to meet on Tenth month 24th. ELLEN H. ROBERTS, *Sec.*

OXFORD, PA.—The last meeting of the association was opened by the president's reading part of the fourth chapter of John. Mrs. Peeples was introduced and read her paper, "Reminiscences through the Holy Land," which was most interesting. Dr. Peeples also gave a resumé of his travels, including the customs and characters of the people there. Harry Thomas and Isaac Walton, who attended the general conference of the Executive Board of Young Friends' Associations, at Philadelphia, gave reports of that meeting. Adjourned until Tenth month 2nd.

ETHEL E. REYNOLDS, *Sec'y.*

MANSFIELD, N. J.—The association met Ninth month 25th, at the home of Emmor Zellers, with the usual number of members present. The president read the eleventh chapter of Hebrews. Mabelle E. Harvey gave a report of the meeting of the Executive Committee of General Confer-

ence of Friends' Associations recently held in Philadelphia. Edith S. Gibbs gave a full sketch of the work done by the Roosevelt administration for the conservation of our natural resources. "Hand-made Forest" was a magazine article read by Anna C. Scott. Interesting current topics were given by Bessie E. Bunting. Two visitors favored us with recitations—"The Little Wild White Rose," by Eliazbeth Hicks, and "Jimmy Brown's Prompt Obedience," by Mildred Page. Adjourned to meet Tenth month 25th, at the home of William Biddle.

MABELLE E. HARVEY, *Secretary.*

WOODLAWN, VA.—The Young Friends' Association was held at Walnut Hill, Ninth month 5th, 1909, with a good attendance. The president opened the meeting by reading the 13th chapter of 1st Corinthians. Sarah E. Walton gave some current topics, among others an account of the 14th Annual Convention of Fairfax County Sunday Schools, which she said was the largest religious organization ever held in this county.

T. S. Wright told some very interesting facts about the early settlement of Woodlawn, and his name was added to the committee on Woodlawn history, which committee reported very slow progress.

The second chapter of the Story of Quakerism, giving a sketch of the early life of George Fox, was read and generally discussed, and after a brief silence the association was adjourned to meet at the home of Courtland Lukens, Tenth month 3rd, 1909. L. W. G., *Sec.*

THE INDIAN'S GRAVE.

[Read at the placing of a memorial boulder over the grave of "Indian Hannah," who died in 1802, last of the Lenni Lenape tribe in Chester County.]

Last of her race, she sleeps in this lone grave,—
Lowly and lone, and dim and half-forgot
In these last hundred summers since she died;
Last of her race,—laid here so long ago
And gently mourned by folk of alien stock
But not of alien hearts, kind Quaker folk
Who cherished the lone Indian, cared for her,
And made her loneliness less sorrowful,
Till life went out.

And so went out a race
That through uncounted cycles had their home
Beside Wawassan's wild and wandering stream,
Tracking the bear and moose among these hills,
And taking fish in those rude stone-built dams
That still remain in old Wawassan's stream,
And celebrating round their flickering fires
Strange pagan rite and solemn dance of war,—
So long and long ago!—ere yet our sires
Forced Magna Charta on reluctant John
Or yielded unto Alfred's kindly law,
Yea, even ere they stormed the eastern shores
Of Britain, rovers on the wild North Sea,—
So long ago this old Algonquin folk
Hunted and warred and worshipped 'mid the woods
That hid these hills in endless greenery.

What tribal memories survived in her,
That last lone Indian woman,—what remote
And pale tradition from the ancient years,
Of sylvan loves and wars, heroic deeds
Of deathless chieftains, wisdom of the gods?
I think some primal feeling surely stirred
At times that lonely heart brooding the Past,
When in gray autumn twilights by her fire
She mused and mourned, recalling how in youth
She heard the old men grieve, old women weep
O'er territory wrested from their tribe
By the intruding English. Hopelessly
They grieved and wept;—she could not understand
The great All-Father's will, she only knew
How numbers lessened, how the forests fell
And spoiled the hunting, how the fishing failed,
And how as farmland after farmland spread
Along Wawassan's shores, her people waned
In ancient power and comfort.

—'Tis but little
We do, in honoring her name to-day,
Toward offering penance for the pitiless force
Exerted by our sires against her race.
To-day, among these grand old Indian hills
And by this wild and wandering Indian stream,
In reverence and sorrow let us rear
This strong rude boulder o'er the Indian's grave—
We of the alien English paying thus
Some tribute small of honor and remorse
Unto the noble natives of these hills
By Indian Wawassan's mourning stream.

—*John Russell Hayes.*

BIRTHS.

BENNETT.—At Hastings-on-Hudson, N. Y., Ninth month 6th, 1909, to R. Grant and Eliza Holmes Bennett, a daughter, who is named Anna Elizabeth.

TAYLOR.—At Media, Pa., Ninth month 25th, 1909, to William and Ellen H. Taylor, a son, who is named William Taylor, Jr.

MARRIAGES.

KOSER—RICHARDS.—On Ninth month 27th, 1909, at 1520 Race Street, Philadelphia, under the care of Philadelphia Monthly Meeting of Friends, Eleanor Kenny, daughter of the late M. Dawson and Ruth A. B. Richards, of Philadelphia, and George Wilmer Koser, son of the late Andrew J. and Elizabeth M. Koser, of Biglerville, Adams Co., Pa.

RICHMAN—TOMLINSON.—Francis C. Richman and Phebe R. Tomlinson, daughter of Eldridge and Mary C. Tomlinson, on Third-day, Ninth month 14th, 1909, in Philadelphia.

RICHARDSON—OSMOND—At the office of Mayor Reyburn, in Philadelphia, Ninth month 16th, 1909, Joshua Richardson and Marion Newbold Osmond, both of near Langhorne.

DEATHS.

CORNELL.—At Central Valley, N. Y., Sixth-day, Tenth month 1st, Edward Cornell, son of Edward and Esther Haviland Cornell, aged 3 years, 7 months.

GARRETT.—In West Chester, Pa., on Ninth month 21st, 1909, Hannah, wife of the late George Garrett, in the 91st year of her age.

HOLLINGSWORTH.—Carrie B. Hollingsworth, wife of Henry D. Hollingsworth, at the home of her brother, Thomas Bond, in Stockton, Cal., Ninth month 17th, 1909. She was a member of Fairfax Monthly Meeting and a native of Waterford, Loudoun Co., Va.

HUNT.—At her late residence, Nut Grove Street, White Plains, N. Y., on Third-day, Ninth month 28th, 1909, Hannah W. Hunt, daughter of the late Lewis and Charlotte Hunt, in the 86th year of her age. A member of Chappaqua Monthly Meeting.

JONES.—At her home, West Grove, Pa., Ninth month 18th, 1909, after a brief illness, Helen Hopkins, wife of John Barclay Jones, in her 50th year. Funeral from Friends' Meeting House, Coulter Street, Germantown, Pa. She was called in her usefulness, and the places that know her bright, cheerful, helpful life will know her no more, but her memory will linger ever in the hearts of loved ones left behind.

"He giveth his beloved sleep."

KERBAUGH.—At the home of George W. Jarrett, on Eighth month 10th, 1909, Elizabeth A. Kerbaugh, in the 83rd year of her age.

LIVEZEY.—At Plymouth Meeting, Montgomery County, Pa., on Ninth month 17th, 1909, William P. Livezey, aged 78 years. He was a brother of Joseph B. and Charles A. Livezey.

MAGILL.—Near Carversville, Pa., on Ninth month 22nd, 1909, John Magill, Sr., aged 61 years. Interment at Solebury.

NOTES AND ANNOUNCEMENTS.

Through the efforts of the Law and Order Society of Malvern, a license to sell intoxicating drinks was not granted the Malvern Inn. The proprietor immediately closed the house to guests, thus leaving no public place for the traveling public to be accommodated. The Society bought a property, have applied for a charter and have about completed the necessary improvements for such a house. The building was used as bakery and confectionery store, is well located for permanent and transient boarders. The company now wishes to make arrangements with some one to take charge of this place, to be known as Malvern Hotel, and any one having furniture and wishing to conduct such a house and give accommodation to the traveling public with meals and lodging, can call on or address G. Birdsall Passmore, Malvern, Pa.

Susan W. Janney, who has been spending the summer on the other side of the Atlantic, and expected to sail for home on the 25th, wrote to a friend on Ninth month 20th, from North Devon, England: "The abandoning of the Peace Congress at Stockholm on account of labor conditions there, amounting almost to a revolution, was a great disappointment to many people who had come over almost especially for it. In Christiana I met Edwin D. Mead and wife, who held an interesting Peace meeting in the Nobel Institute one morning. I attended another meeting at the Institute upon the occasion of the presentation of the Nobel Medal to Signor Maneto of Italy. A

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

TENTH MONTH 9TH (7TH-DAY).

—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 2.30 p. m.

—Farmington Half Yearly Meeting, at Farmington, N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

—Purchase, N. Y., Executive and Preparative Meeting, at 2 p. m. Meeting for Ministry and Counsel at rise of the meeting.

TENTH MONTH 9TH AND 10TH.

—Conference at Christiana, Pa., on Good Literature, under care of Good



morning session of the Storthing was also visited, and letters to some people identified with the best interests of Norway led to some interesting social experiences.... The *Intelligencer* has followed me everywhere, even as far north as Trondjhem, and was always a welcome informant in regard to friends and events at home, sad though some of the news has been."

The friend who is not a member of our Society, whom we quoted recently, writes in a second letter: "I have attended a First-day meeting for worship every Sunday, and one First-day school, but not more than two successive meetings in one place. I am usually obliged to hurry away at the end of service, but not without an occasional kind greeting from some one. The absence of young people in the meetings and the small attendance is, I suppose, a part of the prevalent pre-occupation with other matters. I have myself long been a stranger to religious meetings, but the need of religion is as deep and as agonizing in some lives as it ever was. It is because it has seemed to me that Quakerism opened a door for me where all others were shut that I have been deeply drawn to it."

SWARTHMORE COLLEGE NOTES.

On First-day, Tenth month third, Rev. W. T. Ellis, of Swarthmore, delivered a powerful address on "Nicodemus."

Last Seventh-day afternoon, the annual College Reception was given to the students. It was held in the library instead of in one of the gymnasium buildings. The library, always attractive, was at its best, adding much to the success and festivity of the occasion.

On the evening preceding the College Reception, the Freshmen girls thanked the Sophomore girls for any hazing that had been given, by a very enjoyable reception in Somerville Hall. After various methods of entertainment, refreshments were served in the form of a picnic lunch.

Foot-ball practice progressed steadily last week. More than enough men for two teams have reported each day, which means a lot towards having a successful College team. A practice game was played on Seventh-day with Pennsylvania Military College, in preparation for the opening game of the season this Seventh-day with Franklin and Marshall. This will be the first outside game played on Whittier Field for nearly two years, and a large audience is expected. The schedule for this year consists of seven outside games, the last of which is with Bucknell, on November 20th, on the home grounds.

Regular fall lacrosse practice commenced Second-day. A game is scheduled to be played this fall with George School at their grounds. A large number of men reported for practice. The fall Tennis Tournament also started on Second-day. With all the entries already in, many interesting matches are expected. W. L. J., '10.

Thou, who in Thy righteous sway
The reign of death did'st break,
My hand in Thine, O let me lay,
And lead me in the light of day
For Thine own sake.

—*Geo. W. Crofts.*

Shall I seek heaven that I may find a place
Where with my soul 'tis well?
If I seek thus, though I may strive for heaven,
My face is set toward hell.

—*Hannah Parker Kimball.*

Literature section of Philadelphia Y. M. Philanthropic Committee. R. Barclay Spicer and George A. Walton are expected to address the meeting on Seventh-day afternoon. Dr. Janney will attend meeting First-day morning and deliver an address in the afternoon.

TENTH MONTH 10TH (1ST DAY).

—A circular meeting at Mill Creek, Del., at 3 p. m., under the care of Western Quarter.

TENTH MONTH 11TH (2D DAY).

—Philadelphia Young Friends' Association, in the Auditorium, 140 N. 15th Street, at 8 p. m. Subject for discussion, "Service," introduced by Shirley Spain.

—Meeting of Friends' Circle, Harrisburg, Pa., at 119 S. Second Street, at 8 p. m.

TENTH MONTH 16TH (7TH DAY).

—Abington First-day school Union, at Abington Meeting House, Jenkintown, Pa., at 10.30 a. m. and 2 p. m.

—Concord, Pa., First-day School Union.

—The Concord First-day School Union at Birmingham, Pa., at 10.15 a. m. Friends from Wilmington will be met at Pocopson Station at 8.30 a. m. Friends coming on the Central Division, P. B. & W. R. R., will be met at Westtown Station at 9.26 a. m.

TENTH MONTH 17TH (1ST DAY).

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank Street, at 11 a. m.

TENTH MONTH 18TH (2D DAY).

—Easton and Granville Half Yearly Meeting, at Easton, N. Y., at 11 a. m. Meeting of Ministry and Counsel the Seventh-day before, at 3 p. m.

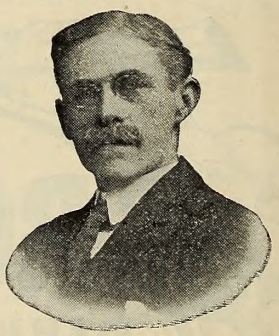
TENTH MONTH 20TH (4TH DAY).

—Southern Half Yearly Meeting, at Camden, Del., at 10 a. m. Meeting of Ministers and Elders at 9.15 a. m. Youths' meeting for worship the day following, at 10 a. m.

TENTH MONTH 23D (7TH DAY).

—Haddonfield First-day School Union, at Medford, N. J., at 10.30 a. m.

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TENTH MONTH 25TH (2D DAY).
—Baltimore Yearly Meeting, Baltimore, Md., at 10 a. m. Ministers and Elders the Seventh-day preceding, at 11 a. m. and 3 p. m.

TENTH MONTH 26TH (3D DAY).
—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m. Ministers and Elders the day before at 11 a. m.

TENTH MONTH 28TH (5TH DAY).
—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m. Ministers and Elders the same day at 10 a. m.

TENTH MONTH 30TH (7TH DAY).
—Westbury Quarterly Meeting, at Flushing, N. Y., at 11 a. m. Ministry and counsel the day before at 2.30 p. m.

ELEVENTH MO. 20TH (7TH DAY).
—General Conference of Friends' Associations, at Moorestown, N. J., at 10.30 a. m. and 2 p. m.

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BOOK NOTES.

Astronomers, big or little, have been eagerly watching for the appearance of Halley's comet, and as soon as its coming is announced every man, woman and child will be anxious to see it, for it is a very famous comet and is visible only after periods of about 75 years. So this autumn there should be a good demand for "Astronomy from a Dipper," a popular little guide to the heavens, by Eliot C. Clark, which Houghton Mifflin Co. have just published.

"The Lord's Prayer, a Paraphrase," by Charlotte H. Redfern, is a book containing nine verses, one for each clause of the prayer Jesus taught his disciples. The enlargement of the thought in this way is suggestive and helpful. The *Congregationalist* speaks of it as a "poetic interpretation which has brought comfort and illumination to many." The book has an illuminated title page, and is printed in old English type on one side of the leaf only. (The Homosum Co., New York, price 35 cents.)

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Why is it that people sit t-h-i-s w-a-y
In the car we miss,
And in the car we finally catch
Are crowdedlikethis?

—*Lippincott's.*

In the *Review of Reviews* for October W. T. Stead, in "The Man and the Deed" expresses his faith in Dr. Cook after having interviewed him; there is also an anonymous character sketch of Peary, and a scientific article by Cyrus C. Adams, "The North Pole at Last." The same number contains an informing story of "Leather and Its Uses," by Louis E. Van Norman, and a characterization of "Harriman the Absolute" by Robert S. Lamar.

St. Nicholas for October has a delightful account, finely illustrated, of Chopin, the boy genius, by Fannie W. Marshall.

While Cook and Peary are each claiming to have been the first to reach the North Pole, it is refreshing to read in the current *McClure's* Lieutenant Shackleton's modest and interesting account of his recent expedition in search of the South Pole, which added much to the world's knowledge of the geography, geology and biology of Anarctic regions, though they had to turn back when within 99 miles of the goal.

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—*Caleb Yonng Rice, in American Magazine.*

This month's *Century* contains two timely articles of general interest: "Fulton's Invention of the Steamboat," written by the inventor's great-granddaughter, Mrs. Alice Crary Sutcliffe, and A. Barton Hepburn's discussion of the question, "Is a Central Bank Desirable?" The number contains also several good stories.

"The Interpreter" in the *American Magazine* for this month comments upon the injustice of the recent tariff legislation. He speaks of the 12,000,000 American families who must live on an average wage of $500 a year, and adds: "From all that Congress as a body did, or said, you would not have known that these 12,000,000 women, caring for families on these pitifully small incomes, existed."

In the same issue Eleanor Atkinson tells of an interesting interview with the son of John Brown, the abolitionist.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

Martha J Warner
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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 16, 1909

For Baltimore Yearly Meeting Announcements see back part of paper,

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, TENTH MONTH 16, 1909.

Volume LXVI. Number 43.

Is it after all a breach of Christian charity to tell men they are wrong,—to do it gently and hopefully, when you are convinced that their error goes deep and carries evil consequences? Surely silence on fundamental things is the graver breach of Christian charity.

In the British Friend. T. R. GLOVER.

"OH, THAT I KNEW WHERE TO FIND HIM!"

Go not my soul in search of Him,
You will not find Him there,
Or in the depths of shadow dim,
Or heights of upper air.

For not in far off realms of space
The spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin;
The *outward* God *he* findeth not
Who finds not God within.

And if the vision come to thee,
Revealed by inward sign,
Earth will be full of Deity,
And with His glory shine.

Thou shalt not want for company,
Nor pitch thy tent alone;
The dwelling God will go with thee
And show thee of His own.

Then go not thou in search of Him,
But to thyself repair;
Wait thou within in silence dim,
And thou shalt find Him there.

Frederic L. Hosmer.

CENTENNIAL OF WHITEWATER MEETING.

The celebration of the Centennial of Whitewater Monthly Meeting, held in Richmond, Ind., Tenth month 1st to 3rd, is of more than merely local interest. More than any other occasion in a score of years, so far as known to the writer, it has brought out in a large community of Friends of both branches a sense of unity, and a desire that the bitterness of the separation shall be entirely forgotten. The meetings were arranged by a committee representing both "branches" of Friends, working in perfect harmony. They were held in the "Hicksite" meeting house, and were largely attended by Friends of both kinds.

The first settlement in the Richmond neighborhood was made by Friends from North Carolina in 1806. In the same and following years, meetings were held in the log cabin of one of the settlers. In 1807 a log cabin meeting house was built, and an "indulged" meeting of eighty-four established by West Branch Monthly Meeting. In 1809 Whitewater Monthly Meeting was organized, composed of 265 Friends of various ages. This was the first religious organization of the kind in Indiana. In 1812 West Branch Quarterly Meeting was established by Baltimore Yearly Meeting, and Whitewater was made a part of it. Within five years as many other monthly meetings were established in the vicinity of Richmond. Indiana Yearly Meeting was organized in 1821 with five Quarterly meetings.

At the time of the division both branches retained the original name of Whitewater Monthly Meeting. The "orthodox" retained the property, while the "Hicksites" built, first a frame building, and a generation later the present brick structure in which the centennial meetings were held.

The initial session was opened by an informal reception, with much shaking of hands. William Dudley Foulke, of our "branch," gave the opening address, speaking of the doctrine, conduct and hopes of Friends.

President Kelley, of Earlham College, presided at this and several other sessions. Other papers on the pioneer life of the early members of the meeting were presented by Eli Jay and Professor Harlow Lindley, of Earlham. The papers of the afternoon session were devoted to historical sketches of the two monthly meetings by Eli Jay and Frances Robinson. In the evening Dr. Jesse H. Holmes, of Swarthmore College, gave an address on the Contributions of Quakerism to Modern Civilization.

Seventh-day morning, after a number of brief biographical sketches, a valuable paper was read by President Kelley, of Earlham College, on "The Influence of Friends on American Education." If possible the *Intelligencer* should some time present this discussion to its readers. The principal addresses of the afternoon were those of Wilson Doan, of Indianapolis, on "Some Elements of Strength in Our Business Meetings," and Prof. Elbert Russell, of Earlham, on "The Outlook for Friends." These papers seemed to focus the in-

creasing sense of unity of the mixed congregation and there was much expression of feeling that the division of 1828 was unnecessary, and that there should be unity among all Friends. It was realized that this does not involve the merging of the different bodies of Friends, but only their loyal and cordial co-operation in their common service. This feeling was deepened and confirmed by the able address of Dr. Rufus Jones, of Haverford College, in the evening on the subject, "The Growing Unity of Christians."

Two papers departing somewhat from the trend of the others, should not be overlooked, both presented on Seventh-day. One discussed in a lively and interesting way, "The Ancient Customs of Friends"; the other was a powerful appeal for "Equal Responsibilities and Privileges for Women." The former was prepared by Elmira Wilson and Miriam McDavitt, the latter by Mary Foulke Morrison, daughter of William Dudley Foulke.

On First-day morning Dr. Rufus M. Jones and many others of the "other branch" attended our meeting, while the meetings of the "orthodox" in the afternoon and evening were attended by Friends of all kinds.

Altogether the meetings made up a remarkable series, not soon to be forgotten. They were a real contribution to the cause of Christian Unity.

JESSE H. HOLMES.

INDIANA YEARLY MEETING.

On Seventh-day, the 25th, at 2 p. m., the Meeting of Ministers and Elders was held. Visiting Friends present were La Vergne F. Gardner from New York Yearly Meeting, and John Carpenter from Columbus, O., besides others.

On First-day three meetings for worship were held, the evening session being more especially for the young people. The audience room was well filled and the spoken word flowed freely to the edification of those present. Some of those present from other yearly meetings (John Carpenter among the number) were isolated members, and enjoyed the mingling with friends very much. We were made to realize through his labors the blessing of obedience. While working at his desk he had heard the call to attend Indiana Yearly Meeting. He endeavored to excuse himself, but the call was repeated. He was obedient. He said he had never had such an uplift in all his religious life. The same uplift was imparted to others, so the blessing was twofold. Many good thoughts were given by our visiting friends, and also by some of our members.

On Second, Third and Fifth-days half-hour devotional meetings were held under care of a committee.

On Second-day, after the half-hour devotional meeting, in which many short testimonies were born by both old and young, in which we felt the Father's presence, a short memorial service was held in remembrance of those who have passed on to the higher life since our last annual gathering.

The language was: "Although the outward man perish, the inner man is renewed day by day." From this we judge that the great Apostle anticipated the passing away of the body. The body is the house we live in. We try to keep it in repair as long as we can. But the occupant must pass to another house. The soul is lent, the expression of the thoughts of the Father clothed for a brief period to show forth the fulness of the Father's love. We sometimes meet people who are afraid to die. It is not death they fear, but their thoughts regarding death. Understand you are spiritual beings. That in the Father's own time the change comes. We do not die, the garment returns to earth. There is no death, an angel form walks the earth; we lay aside the burden and are issued from the prison walls into the perfect day."

The reading of the letters from our sister yearly meetings were very encouraging, showing that their interest was in the same channel as ours. As the answers to the queries were read several of them were followed by short papers sent up from the monthly meetings on the subject of the query. The Philanthropic Committee reported an unusual amount of work done in the past year, especially along the lines of temperance, purity, mission work and child labor, the latter a new line just taken up. A letter was addressed to those who employ children in manufactories, with the endeavor to appeal to their nobler natures, by asking them to consider what their feelings would be, if by some sudden calamity, they should be placed in the condition of those whom they employ.

One little girl was spoken of who was seen at the age of three years, a bright, happy, active little one, as children generally are at that age. In a short time she was put to work in a cotton mill. In a few years she was seen again by the same person. All the brightness had gone out of her life. She was stooped, ragged and dirty, her hair unkempt, suffering written on her countenance.

As the close of the meeting drew near all was hushed in silence for a short time when many in a few words gave expression to deep feelings, and we had a real living love feast together; then adjourned to meet at Waynesville, O., in Eighth month, 1910. MARGARET K. SHOEMAKER.

INDUSTRIAL EDUCATION FOR THE FARMER.

[Opening remarks of Isaac H. Clothier as Chairman at the annual meeting of the National Farm School near Doylestown, Pa., Tenth month 3, 1909.]

I appreciate the honor of the invitation to preside on this occasion, and especially as I am an entire novice in this new and beneficent form of industrial education.

Entering the struggle of life at the early age of fifteen years, my opportunities for even a common school education were but elementary, and I have in my more mature years naturally felt the lack of higher education, in which, perhaps, for that very reason, I have long been much interested.

About thirty-six years ago, when quite a young man, I accepted a place on the Swarthmore College Board of Managers, and during all that period I have been increasingly interested in College and University education. I have seen in that time, especially in the last two decades, an extraordinary growth therein, perhaps, and most happily, even corresponding to the marvelous material development of the times.

I esteem the development of the College system a necessary accompaniment to the material development I have referred to, and as a great aid thereto, but in the higher sense, as a healthful counterpoise, and in its cultural effects, a safety to the nation's life.

About fifteen years ago I accepted an invitation to become a member of the Board of Trustees of the then comparatively young Williamson Trades School, and since then I have become also increasingly interested in the education of young men for trades. The interest I have taken therein has naturally somewhat divided my attention, but without impairing my interest in University education; I have come to believe that in a certain sense trade education, the education of labor, is as important,—perhaps even more so—both from the nature of the instruction and from the fact that it appeals to a larger number.

The excellent example set by the Williamson School is being widely followed throughout the country in the establishment of similar schools so far as the facilities are afforded for the work, and in a recognition of the fact that the old apprentice system, which is still widely prevalent, should and must in time give way to the wiser more economical and effective methods of trade instruction, more in keeping with the spirit of the age.

The most distinguished educational authority of our generation some time ago wrote as follows:

"The apprentice system has been in past centuries, and still is to some extent, an unjust and imperfect method. It is a slow and wasteful way of learning a trade and liable to great abuses. Any bright and intelligent youth can learn a deal more in three years at a good trades school than in seven years of apprenticeship."

It is unnecessary in this connection to mention the name of Dr. Charles William Eliot.

As regards the teaching of trades and turning out of fully equipped journeymen in the various forms of mechanical trades, there can be no doubt that the character of instruction afforded at the Williamson School is incomparably in advance of the old apprentice system, which was wasteful both in labor and in time, turning boys into journeymen through most improvident methods, taking five years to do the educational work of three years, the boys doing meantime a great deal of unnecessary drudgery, and picking up a knowledge of the trade as they could, too often almost without instruction, or instruction most grudgingly given by uninterested journeymen, themselves not over-skilled, and interested in the learners only as fags or attendants on their own convenience.

There are, of course, numerous conscientious employers who do the best they are able to do for their apprentices, but the system, though the best attainable in the past, is imperfect, and such training, even at its best, is naturally quite inferior to the truer and more economical methods of trade instruction at the Williamson School.

And having with the lapse of time learned something as to methods and results of trade instruction, I am now introduced to a new and beneficent form of industrial education, which may be destined to become one of the most important of all. I need hardly dwell on the extent and importance of the Farming Industry of America. It is by far the greatest of all the industries, even, perhaps, equalling in extent all the others combined.

Governor Hughes, almost as much a national figure as President Taft himself, has quite recently said at the State Fair at Syracuse:

"We rejoice in the diversity of opportunity in this state, in the magnitude of its trade and commerce and in the extraordinary development of its industry. Many fail, however, to appreciate the prominence of New York as an agricultural state and the importance to the prosperity of all our people of promoting our agricultural interests. We have over $1,000,000,000 invested in farms and their equipment. New York stands fourth among the states in the total value of its farm products, being exceeded, according to the last census, by only Ohio, Illinois and Iowa.

"The farmers of New York are especially fortunate in the diversity of their production and in the accessibility to markets. We do not decry the opportunities that exist in other parts of the country, but we must emphasize the great opportunity that lies here. New York should hold its farmers' boys, and those who desire great agricultural advantages may find them here in abundance.

"The necessity for skill and special training is obvious. The importance of agricultural education needs not to be debated. There is just as much need for close scientific study on the farm as in technical industry. Success comes to the practical man who studies and applies in his own efforts the results of a wider experience than he can individually command."

I have also observed that my friend and neighbor, the president of the Pennsylvania Railroad, Mr. James McCrea, some time ago suggested that a committee of the Board look into the matter of establishing an experimental farm in Delaware, where the railroads could afford a speedy market to the products of the land.

The committee's report on the subject was favorable, and the Railroad Company has bought a farm and is to undertake its operation with a view to the furtherance of both the agricultural and the railroad interests.

When the Long Island Railroad established some time ago an experimental farm something on the same order, many persons scoffed at the idea. They said it was impossible to grow anything on the waste land chosen for the experiment. The scoffing changed to admiration when in a short time the Long Island people had succeeded in growing successfully 380 different varieties of plants, including many of those most marketable in adjacent cities.

Comparatively a few years ago farming was generally unprofitable and looked upon with disfavor, because of the drudgery attendant upon farm operations, and the farmers' boys the country over omitted no opportunity to obtain positions in the already overcrowded cities. The price of farm lands fell, even in favored localities, and altogether, the outlook was most discouraging. I am satisfied that conditions have considerably changed for the better, but there is room for far greater improvement, and the true road to accomplish the desired object is to so elevate the calling as to make farming the most honorable occupation, ranking in dignity with the professions. The way to do this, I am sure, is to avail of the opportunities of the age which science is offering in the improvement and effectiveness of farm methods. The State Colleges are doing much, but as I understand it, agriculture with them is only a branch of instruction, and they do not aim especially to qualify young men for farming as an occupation.

I understand that the National Farm School, where we meet on this interesting occasion, is the pioneer school of its kind in the country, as the Williamson Trades School is in trades instruction.

I fully believe there is at least as great need for proper instruction in farming as in the trades, as in commerce, in manufactures, in banking or in the professions.

The developments of the age in almost every line of human effort have been of late stupendous, and the promise of possibilities in the future is quite inconceivable.

There is every reason why the greatest and most beneficent form of human industry, involving, besides the material results to the world, the direct welfare of millions of people engaged in it, should be conducted according to the wisest and most scientific methods under conditions leading to the most fruitful production, with wise and thrifty procedure, making the occupation most attractive, and enabling the farmer to reap rewards as great as in any other occupation, under circumstances conducive to healthful, elevating and cultured lives.

I congratulate the President and Directors of this most admirable school, and I trust the example may be followed the country over with far-reaching and beneficent results. When I remember, among other persecutions, the denial of the ownership of land to the Jews, it is to me a most impressive coincidence that this pioneer school of farming should have been founded and fostered by this remarkable people, who, originally a race despised by so-called Christians, have by high standards and practices of correct living, intelligence, economy and thrift, earned and received the respect of mankind, and with their business probity, their genius for the conduct of affairs, their energy and skill, have become leaders in commerce, and in almost every form of productive industry, and to-day are almost the bankers of the world.

It is a further and most interesting coincidence, that the school was established in the State founded by William Penn, the great apostle of religious liberty.

God is better served in resisting a temptation to evil, than in many formal prayers.

—WILLIAM PENN *in Some Fruits of Solitude.*

FAITH AND CHRISTIANITY.

[Editorial in *The Evangelical Friend* (Cleveland, O.).]

One thing in the Editor of the *British Friend* we greatly admire, he says what he means and one can follow him understandingly. He is not one of those guess-what-I-mean-if-you-can kind of writers. In the August number of that paper, he labors with the question, "Are we Unitarian," and proves to his own satisfaction that he is not, although he acknowledges that he fails to accept some of the vital doctrines of Christianity. For instance notice the following:

A word should be added to those who think themselves Unitarian because, in the light of what seem to them facts, they are unable to profess the belief, which "orthodoxy" seems to require, in certain events—such as the miraculous birth of Jesus or His physical resurrection. It may be enough to say that it was not such beliefs that produced the original Christian experience out of which the great affirmations of Christianity really sprang. The miraculous birth was, it seems, unknown to (it certainly was never emphasized by) the first generation of Christians, for it finds no place in the Epistles; and, while the assurance that their Lord had conquered death was undoubtedly needed to restore their faith in Him, that faith rested on no mere physical basis, but had its roots in what they knew of His character, and in what He had revealed to them (before His death) of God and of their own true selves. This revelation we may have, even while we retain an open mind as to the historical facts of His entry into this world and as to the precise method of His leaving it. Loyalty to the facts of history need not bring us into conflict with loyalty to His person, or with experimental knowledge of His work for us and in us.

From this we see he sets aside the miraculous birth and the resurrection of Jesus Christ and then with one sweep denies that loyalty to historical facts has any bearing upon loyalty to Christ. Who is this Christ he believes in then if the historical facts concerning His life have no essential relation to Him? In thus spiritualizing Jesus Christ he makes of Him but a man in whom dwelt the divine spirit. What is this, pray, but Unitarianism, the very Unitarianism that Friends have met in Hicksism since its inception? And yet he would have us believe he is not Unitarian.

But let us notice again: He contends that formulae are a secondary matter. While passing we may note that this opens widely the door to the grossest forms of intellectual fanaticism and is directly contrary to the Biblical admonition "Hold fast the power of sound words." But the important point for present consideration is his idea of the first conception of the Trinity in the minds of men. He says:

The Church became so intent on fixing correct formulae that it almost forgot for a time the great inward experiences of personal revelation and salvation which Christ had brought to men, and which alone gave the formulae any real worth or meaning.

See article "The Threefold Benediction," in the *British Friend* for June, 1909 (p. 143), where we have endeavored to show that the three Names for God—Father, Son and Spirit—were an outcome of the spiritual experience of the first Christians, and necessary to give that experience full expression.

Notice he does not say the three persons of the God-head, but three *names* of one being. The trinity then is not a trinity of beings but of names only. But further "these were an outgrowth of the spiritual experience of the first Christians." Here revelation is left out, if not virtually denied. All the clear declarations of Scripture regarding the revelation of the Father, all that it declares concerning the Son, and again of the Holy Spirit, is disregarded, and for such a divine revelation we have an evolution of thought in the minds of the first Christians producing the idea of the Trinity. These names, Father, Son, and Spirit, were made necessary as an outgrowth of experience in order that that experience might be expressed.

There are other points in the article we might touch upon, but it is not necessary. If such thought is not Unitarian, will some one please rise up and tell us what it is? It would seem to be necessary to have it properly labeled for it certainly is not Christianity. Oh, elusive negation, shall I call thee "New Theology?"

THE CONFUSING FACTOR IN ECONOMICS.

A friend traveling abroad sends us a "Missionary Post Card" from London, representing in a graphic way the gruesome "land octopus" that sucks the life-blood of the people of that greatest city in the world. The tentacles of this devil-fish extend into and encircle much of the city. It shows how the Duke of Westminster owns (?) 400 acres in the thickly populated parts of that city with a yearly rental of $15,000,000; Lord Northhampton owns (?) 260 acres; the Duke of Bedford 250 acres; the Duke of Norfolk owns (?) most of the Strand. In all, this octopus grasps five square miles of London, and absorbs $100,000,000 a year in rentals. Furthermore, this card tells us that 500 peers own (?) an entire third of England; and 4,000 landlords own (?) an entire half of England. These figures may be subject to revision and the exhibit of the card is certainly sensational, but the cold figures at their minimum are more gruesome than any pictured octopus. This survival of feudalism is still active at the very heart of modern civilization, not only in the great city of London, but in all cities. It is the confusing factor in economics. Here is a tangible, definite source of monstrous evil. The wrong perpetrated is none the less cruel and atrocious because the perpetrators thereof are generally gentlemen and ladies who are conscious of doing no wrong,—

indeed, are often earnestly striving to do good. They are themselves, indeed, the saddest victims of a system which they did not create, and which perhaps they would be glad to supplant, but are helpless to do so. Nothing but the strong, wise action of the public, the *common* sense, the legislative arm of democracy, can wipe away this awful, unjust distribution of material things. Even democracy cannot do it suddenly, still less can it do it violently, but the thing must be done. Neither individuals, churches nor the State can serve morals or religion if they do not frankly face these awful facts and earnestly seek a remedy.—*Unity (Chicago)*.

THE FOURTH GOSPEL.

[From *The British Friend.*]

It is very far from our desire or intention to enter upon a theological discussion with a writer in the *Friends' Intelligencer;* but the reply by Dr. Jesse H. Holmes which appears in the *Intelligencer* of the 7th ult., to our remarks (in the *British Friend* of May, 1909) on his treatment of the Fourth Gospel, seems to require some notice. We find Dr. Holmes a little elusive and difficult to capture. His first statement, to which we took exception, was that *"in the Gospel of John the human Jesus had disappeared, except in some few incidents."* He now says that a statement we quoted from Prof. F. C. Burkitt, in opposition to the above, that *"in no early Christian document is the real humanity of Jesus so emphasized as in the Fourth Gospel,"* seems to him "absolutely true." How to reconcile these two positions is beyond us. But the writer does not appear quite satisfied with the latter view after all, for he finds that in the Fourth Gospel "the suggestions of humanity are forced and unconvincing," and that "the teaching of John's Jesus shows a lack of the human elements so vitally present in the Sermon on the Mount." We are here, perhaps, in the region of opinion rather than of fact; but we must record our own very distinct impression that the "suggestions of humanity" in this Gospel, some of which we detailed in our previous article, are very far indeed from being "forced and unconvincing." A good specimen is in the words, "Jesus therefore, being wearied with his journey, sat thus by the well" (John 4: 6). It is surely "forced and unconvincing" to suggest that this weariness is artificially dragged in. Another is in the incident of washing the disciples' feet (ch. 13), with the teaching about humble service that arises out of it. This does not seem to us to "lack the human element," nor to be other than typical of the Jesus of this Gospel; but our readers can judge for themselves. They will remember that it is the same Gospel that opens with "In the beginning was the Word," which records, quite unobtrusively, that "Jesus wept." A contention that the writer *could not* combine such statements without intellectual confusion does not seem to us to carry much weight in face of (what is to us) the plain evidence that he *did.*

Dr. Holmes says that the teaching in this Gospel, "instead of directing men toward their duties to mankind, toward the making of a 'divine kingdom on earth as it is in heaven,' *looks to a mystic and unreal world beyond.*" With all respect to his opinion, this seems to us exactly the opposite of the facts. The apocalyptic visions and cosmic cataclysms that fill the thirteenth chapter of Mark find here no place whatever. The Judgment of men is not postponed to some far distant epoch, but it is taking place here and now, in the fact that "light is come into the world" to separate "truth" from "ill" (3: 19-21). The expected return of Jesus "on the clouds of heaven" has given place to his coming as the Comforter into the hearts and lives of his people here. If the "Kingdom" is only once mentioned, its place is taken by the phrase "eternal life," which stands for something just as practical, just as much in this world, as the "Kingdom" itself. It is the writer's habit to penetrate to the inmost secret of that about which he speaks: he is not satisfied with superficial descriptions but must go deeper: he speaks not of a "church" but of the "love" that binds it; not merely of a Father, but of "Spirit," "Life," and "Love." To those who move on a different plane of thought, such teaching may easily seem abstract and unpractical; but it is not so to those who reach a sympathetic understanding of the writer's meaning. The long discourse in chapters 14-15 is not designed to prepare the disciples for "many mansions" in a world beyond, but to nerve them for the conflict which was close upon them; to bring them to such an experience of God as the Master himself lived in, so that they might face the hard trial without depending on his bodily presence: "that *where I am,* there ye may also be." The teaching of the book is summed up in words than which none could be more practical: "By this shall all men know that ye are my disciples, if ye have love one to another" (13: 35). If the Teacher says, "This is the work of God, that ye believe on him whom he hath sent" (6: 29), it requires but little insight to see that he is not really disparaging conduct in comparison with creed, but is penetrating to the inmost source from which the new nature

can be derived that will enable a man to "work the works of God."

So far we have endeavored to meet Dr. Holmes on grounds of literary criticism—that is to say, of sympathetic and intelligent exposition of our author's thoughts. But his article takes us much further, into places where we enter with hesitation. He says:—

> One who was "in the beginning with God," who "was God," who "made all things," cannot be made to seem human by asserted thirst or weariness or trouble. A god may go through the motions of human limitation, but he cannot really experience it.

Dr. Holmes is doubtless perfectly aware that in the last sentence he raises the root problem of Christian theology, and is setting his own "common-sense" judgment against the judgment of the Christian Church from the earliest times. We should hesitate, ourselves, to state with quite such light and easy dogmatism that the deepest conviction of every orthodox Christian thinker is palpably absurd and impossible. Who are we, to take upon ourselves to say that One who was "on an equality with God" could not become limited as a real, true man? that Paul's doctrine of the Incarnation was merely a piece of confused thinking? What experience of spiritual realities qualifies us to sit in judgment on Paul and "John?" What knowledge of Kenosis, of self-emptying, have we in our own lives, by which to judge whether it would be possible or not for God to become man? What acquaintance have we with Gethsemane and Calvary? These seem to us to be really pertinent questions. Perhaps most of us have a great deal to learn, before we dogmatize as to what can be and what cannot be.

There is a question which we often wish that students of Dr. Holmes' calibre would deal with more carefully than they do: the question how and when it came about that the first followers of Jesus began to worship him as God, and what inner necessity there was that drove them to a course to which all their training was antagonistic? Are the myth-making tendencies of credulous minds sufficient to account for this gigantic mistake—if it was a mistake—being made by the disciples within a very few years of their Master's death? by disciples who in matters of conduct and spiritual life have shown that their minds were lit up by a unique and priceless illumination? Would they go so far wrong in one direction and right in others?

This is what Dr. Rendel Harris writes to us on this subject:—

> The question really is whether the early Christians were rightly guided to the affirmation that they made, by the Holy Spirit; or whether, imagining vainly that they were going to be led into all truth, they were led into an almost universal error.

There we are content to leave the matter; only adding that if men who trusted to the illumination of the Spirit, as fully as those first Christians trusted, were nevertheless allowed to fall into such great and palpable error, it seems difficult for Friends or anyone else to maintain that the guidance of the Spirit is a safe compass by which to steer through life. For the question "What think ye of Christ?" is not merely theological, but religious: on our answer to it largely depends our thought of God; and on this again may depend the relation in which we live with him.

CLASS RECITATION FOR FIRST-DAY SCHOOLS.

[Written by Elizabeth Walton Moore and recited by two little girls at Western First-day School Union, held at Ercildoun, Pa.]

Question—Who are these people, Friends, by name?
Known o'er the world, and called the same?
Answer—They came from England years ago;
Some called them Quakers, as you know.

Question—Who was the founder of this sect?
In Britain born, you recollect?
Answer—His name, George Fox, you will recall,
In Friendly circles known to all.

Question—What did he do a name to win
And lead the sons of man from sin?
Answer—He preached and counseled them aright
To follow still, "The Inner Light."

Question—What is the "Inner Light" then known,
And where was all its brightness shown?
Answer—The "Inner Light" he preached of then
Was God's voice in the souls of men.

Question—And does this Light still shine to-day,
To point to us the better way?
Answer—Yes, just as brightly does it shine,
Because its Author is Divine.

Question—What other Truths do Friends uphold
That they first taught in days of old?
Answer—They show plain modes of life and speech,
Both *Peace* and *Temperance*, too, they teach.

Question—Then what should be *our* aim to do
As this great world we journey through?
Answer—Each his own duties should fulfill;
Make earth a little better still.

Question—Can children help this work to share,
Are *little* heads too small for care?
Answer—Yes, children have their tasks as well
The Blessed Master's words will tell.

Question—How can the children lift the load
And help the burdens on life's road?
Answer—Assist their parents; mind each rule;
Be *workers* in the First-day school!

Both—We all must work—each has his part;
Be strong in purpose,—pure in heart.
And when our labors here are done
May we receive the crown we've won.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 16, 1909.

A minister in Lawrence, Kansas, has resigned his pastorate and taken a position as street car conductor. He gives as one of his reasons that if he preached the truth he would offend most of his congregation; and as another, that if he or his wife were to make a pretense of dressing well the people would think they were paying their pastor too much. These are some of the ills of "the system of a professional ministry"; but do all of our "free" ministers preach the truth as they see the truth; or do some of them hold back their honest thoughts for fear of adverse criticism, and do others content themselves with merely repeating truths that have been experienced by others and have not yet become a part of their own experience?

PROGRAM OF THE NEXT CONFERENCE.

I wish to express my hearty approval of the suggestion of Edward A. Pennock, in the *Intelligencer* of the 2d, "That the papers, addresses and discussions at our next general conference should cluster around the theme, 'The Bringing of the Kingdom of God.'"

I believe this is the most vital proposition that has been made since the conferences were established. If the Kingdom of Heaven is for any world, it is for this world. If a heavenly government is worth hoping for, and striving for, and praying for, it is essential that we define it in plain language, and take steps toward uniting on a clear idea of what it is, and how it can be substituted for our present very unheavenly government.

Our conferences lose in effectiveness because the various subjects are considered, disconnectedly, and not with a unity of purpose and object. If, in the consideration of every subject on the program, it should be clearly shown what laws or customs were responsible for maintaining or aggravating the evil under consideration, and if it were shown what changes in laws or customs would tend to do away with the evil, the conference would come pretty near to describing what constitutes the Kingdom of Heaven.

White Plains, N. Y. JONATHAN C. PIERCE.

NEGRO SUFFRAGE IN MARYLAND.

[The amendment referred to below would disfranchise illtierate negroes but not illiterate whites.]

The following minute was unanimously approved and adopted by the Baltimore Monthly Meeting of Friends at their regular meeting held Tenth month 6th, at Park Avenue Meeting-House, directed to be published in the daily papers and given the widest publicity possible:

"The adoption of the proposed amendment to our State Constitution would be so disastrous to good and safe government and so far-reaching in its effects upon our political system, that we appeal to our order-loving, patriotic fellow-citizens to oppose its adoption.

"This amendment is unwise, wrong in principle and unjust in its application to a free and liberty-loving people, is in violation of the principles of the Constitution of the United States and therefore should not be adopted."

The Baltimore *American* says editorially of this action:

"No more pregnant protest has been made against the proposed suffrage amendment than that registered by the Society of Friends. This religious organization stands distinctively for the protection of the rights and opportunities of all classes of men; its ideals of liberty and government from the earliest days have always been those of the most enlightened and progressive observers of the actual trend of society. Anything that savors of persecution or political inequality comes under the reprobation of the body that in this country, as abroad, stands with watchful eye upon the fundamental things of social organization, ready to pronounce dissent without quibbling or compromise. For these reasons the sentiment of the Friends of the Park Avenue Meeting-House is full of food for reflection. They declare that the amendment would be disastrous to good government; that it would have far-reaching effect upon our political system; that it is unwise and wrong in principle and unjust in its application to a free and liberty-loving people, besides being in violation of the principles of the Constitution of the United States....

"At the polls the Society of Friends has taken the clear position of enlightened and interested citizenship. It pierces the pretenses of political duplicity; it sees through the sophistries put forth in support of the amendment; it dismisses all

insincere arguments framed to appeal to ignorance and prejudice; it sends forth its appeals to all citizens to vote against the amendment upon grounds that are incontestible. The followers of Fox and his fellows in persecution for the liberties that are now commonly enjoyed, and of which America is the illustrious exponent, do not represent in their stand merely the views of a sect, but the expression of sentiment that they cherish as the sentiment of an advanced civilization. Their expression may, therefore, be taken as the very best average utterance of the men and women everywhere whose intelligence is unfettered, whose sentiments are above prejudice, whose convictions are based upon sounder footing than transitory pleas. They do not make a plea for a decision as between political parties, but as between principle and its subversion. They do not call upon the voter to stand by a party for its own sake, but they call upon the voter to stand by the principles which he should cherish for his sake."

THE RELIGION OF FRIENDS AND THE RELIGION OF THE FUTURE.

Editors *Friends' Intelligencer:*

Believing that the accompanying strictly personal letter, with its comments on the extract from Dr. Eliot's notes, will be of interest to your readers, I have secured the reluctant consent of the writer to its publication in your columns.

I. H. C.

New York, September 28, 1909.

My Dear Friend Isaac H. Clothier:

I am in receipt of thy letter, also of the accompanying copy of *The Harvard Theological Review*, containing the whole of President Eliot's article, "The Religion of the Future."

I had read the excerpts of this as first published in the daily papers, and recently, the whole article as republished in the *New York Times*. I am very glad to have the article (and I thank thee for it) in the form—so convenient for keeping—thee has sent me.

I was particularly impressed with the similarity of Dr. Eliot's conception of the religion of the future with original Quakerism, and my wife was so much so that she sent him a copy of "The Discipline," of New York Yearly Meeting (which thee knows is devoid of most of the dogmatism of many of the disciplines of other meetings), and called his attention to the faith of Friends. He promptly replied in part as follows: "I agree with you that the principles of the Society of Friends are a much closer approximation to the teachings of Jesus than the creeds and practices of most of the Christian denominations, and I think, too, that the religion of the Friends resembles closely what I believe will be the religion of the future. The Friends, however, seem to me to have some practices and observances which are likely to keep the denomination small."

"More is the pity" that Friends lost the genius of their religion in their adherence to forms that obscure to the public mind the righteousness that a faith in God's presence as a life and light within brings to human character.

Greatly as we have failed as Friends to live up to our ideals, yet the record of our society as a pioneer in all the principles President Eliot cites—as characteristic of the religion of the future—ought to inspire us with zeal to be much more active than we are in impressing our fellowmen with the value of a life kept in communion with the source of all truth.

Cordially thine,

WM. M. JACKSON.

APPOINTMENT OF YEARLY MEETING COMMITTEES.

At our late Yearly Meeting (Philadelphia) the committee appointed the year before to take into consideration the appointment of various committees of the Yearly Meeting reported as follows:

The committee to take into consideration the method of appointment of the various committees of the Yearly Meeting met three times and after careful consideration were generally united in presenting to the Yearly Meeting the following recommendations:

1. That each branch of the Yearly Meeting annually appoint from nominations to be reported by the Representatives thereto a committee of thirty-five persons, two from each Quarterly and Half-Yearly Meeting and the remainder from the membership at large. The seventy persons to be thus appointed shall constitute a joint committee to be designated "General Nominating Committee," the duties of which shall be to nominate to the Yearly Meeting all the committees it may request the said committee to nominate thereto. It shall report when directed by the Yearly Meeting.

No person shall serve as a member of the General Nominating Committee more than two years consecutively.

2. That when the Yearly Meeting decides that a new appointment of any of its present standing committees (except the George School Committee) shall be made such committees when appointed shall be divided into four equal sections, one of which shall serve for one year, one for two years, one for three years, and one for four years. Thereafter the General Nominating Committee shall each year bring forward names for one section to serve for four years and names to fill vacancies in other sections for unexpired terms.

3. That the following mentioned standing committees when re-appointed, shall be composed as follows: The

Committee on First-day Schools, the Committee on Education and the Disposition of the Samuel Jeanes Fund, and the Committee on the Joseph Jeanes Fund, shall each consist of fifty-six members, three from or representing each Quarterly and Half-Yearly Meeting, and the remainder without such reference to locality.

The Committee on Philanthropic Labor shall consist of one hundred and twenty members, four from or representing each Quarterly or Half-Yearly Meeting and the remainder without such reference to locality.

4. That as the George School Committee is at present composed of forty-four members divided into four sections of eleven each, appointed for the term of four years, it is further recommended that the General Nominating Committee shall each year report the names of eleven Friends to constitute the members of the section whose term shall then expire and nominate Friends to fill for unexpired terms, vacancies in the other sections. These nominations shall be so made that if approved by the Yearly Meeting this standing committee shall include at least two members from or representing each Quarterly and Half-Yearly Meeting.

In Women's Meeting, on its first consideration, notwithstanding that some thought it would not be wise to make the changes proposed, the report was, subject to the approval of Men's Meeting, accepted. Men's Meeting was not sufficiently united to warrant the adoption of it at that time. It was returned to the committee for further care and it was direced it should be printed in the Extracts from the Minutes of the Yearly Meeting. Women's Meeting concurred in the adoption of this course.

I am a member of the committee. I desire to in this way put before others concerned some of the considerations that have influenced me in approving the report; and thus I hope draw out privately, and, perhaps, in the columns of the *Intelligencer* advice or suggestions that may properly influence us in further consideration of the matter.

Attention was drawn in the Yearly Meeting to the fact that to constitute the Committee on the Joseph Jeanes Fund, as proposed, would not be in accordance with the terms of the gift; but the principal objections seemed to be that it was thought the present methods brought good results; and that to do as proposed would not leave sufficient freedom in acting on impressions that may come to minds at the times when appointments are to be made.

But, however efficient the present committees may be, I think the changes proposed would usually result in improvement; and surely we are not likely to be less under proper guidance when endeavoring *carefully* to use *all the light* that may be accorded to us.

Under the present practice of appointing the large standing committees, all the members thereof at one time, on the report of a Nominating Committee, appointed usually at the same Yearly Meeting and usually meeting but once, it must be done hastily,—considering the great number of persons to be proposed, very hastily. We are very liable to get persons appointed who cannot serve. In the years a committee stands many become unable to serve. Except at times of a general appointment, it is impracticable or not easy to get persons on who may have shown indications of usefulness. Persons are liable in a very undesirable degree to be put on several standing committees.

While perhaps the number of changes in membership of standing committees, in a long series of years, would not be much different under the system proposed than under the present one, under that proposed, I think the work of the committees would be both more flexible and more continuous than now.

Under the proposed system the time of the Yearly Meeting would be saved. We now appoint, I suppose, on an average more than one Nominating Committee in a year besides the George School Nominating Committee. We have to decide whether to appoint or not, to make appointments in both meetings, and to arrange often with much difficulty a time to meet, and these times can never be such as suit all who have been appointed. Under the proposed system the time taken would be only that now taken in Men's Meeting by the appointment of the George School Nominating Committee, and that is *very* little.

I do not suppose that if the system proposed were fairly in operation the Nominating Committee would need to meet often. If it should be desirable to make appointments of persons who have not during the preceding year been on the committees to as great an extent as one-third of the about eighty vacancies, the number of new ones to be considered will not be very large.

My own thought is that the members in each Quarterly Meeting should consult during the year and be ready to act with all the light they can get.

It also seems to me that the committee appointed one year should hold over until the close of the next Yearly Meeting and be used by it, if it should seem wise, for business that comes up during that meeting. Persons who have been appointed will know during the whole year that it is especially desirable they should attend the next Yearly Meeting. They will often arrange to do so when they would not otherwise; and thus persons who have not usually attended Yearly Meetings will be very usefully drawn into its business.

Our problems in regard to standing committees are in a large degree comparatively new ones. All those referred to in the report have originated within a time that seems short to those who have been interested in the business of the Society as long as I have been.

Many of us remember a very impressive address of Isaac H. Hillborn at a time when much attention had been given to the consideration of matters in which the care and use of money is involved and much uneasiness expressed that so much time was used in that way. He pictured a ship with a large amount of merchandise on it. If the cargo is not properly stored, hastily placed,and to a large extent on deck, it makes the ship more unsteady and more liable to disaster; but if it is well stored, low down and so that it is not liable to shift, it increases the stability of the vessel and its ability to withstand the storm. It seems to me that to do as proposed would be in the line of storing judiciously that part of the ship's cargo. WILLIAM P. BANCROFT.

Wilmington, Del.

GOOD LITERATURE CONFERENCE AT CHRISTIANA AND BART.

A conference on good literature was held in the meeting house at Christiana, Pa., on Seventh-day, the 9th, under care of Philadelphia Yearly Meeting's Philanthropic Committee. Alison Baker, of the neighboring meeting of Bart, presided. The subject was introduced in a general way by R. Barclay Spicer. George A. Walton, of George School, made an address on lyric poetry. Anna K. Way, chairman of the sub-committee on the subject, was present and took part in the discussion. Mary H. Whitson, of Friends' Central School, was another speaker. Several of the local Friends joined in the discussion.

The conference was made a week-end affair for the two meetings of Christiana and Bart, which make up Caln Quarterly Meeting. In the evening a parlor meeting was held in the Bart neighborhood, at the home of Alison Baker. The visiting Friends attending it were George A. Walton, Anna K. Way and her daughter, Catharine Way. These Friends attended the Bart meeting on First-day morning.

At Christiana meeting on First-day morning Dr. O. Edward Janney, of Baltimore, was present.

In the afternoon in Christiana a conference was held on good literature with particular reference to purity. Dr. Janney was the speaker.

The sub-committee on good literature hopes to arrange for such conferences in many places throughout the Yearly Meeting during the present winter. A number of Friends have taken an interest in the concern and are ready to make addresses or read papers and lead discussions. Whenever there is a call from any neighborhood for help along this line, it will meet with a hearty response from the sub-committee.

FARMINGTON HALF-YEARLY MEETING.

Farmington Half-Yearly Meeting of Friends, which embraces all of the State of New York lying west of Cayuga Lake and Sodus Bay, is composed of three Monthly (now Executive) Meetings: Rochester, Farmington and East Hamburg.

The last meeting, on the 2nd and 3rd, was held in the grand old Meeting-House in Farmington, erected in 1817, standing upon a gentle rise of ground in the midst of a beautiful farming country. The exterior of the building has been kept in good repair. The interior still has its unpainted seats and other woodwork, its bare walls somewhat broken and discolored with age, galleries across one side and both ends of the large building, which with the lower floor, gives a seating capacity of several hundred people.

The small number of Friends in the vicinity had somewhat of a discouraged feeling with respect to the numerical strength to attend the meeting. But two of the Executive Meetings were represented, the more distant, East Hamburg, Buffalo and vicinity, having no representation. A small number of faithful ones came to the meeting on Seventh-day, the 2nd. After a season of silent devotion, Isaac Wilson, of Bloomfield, Ontario, arose and gave expression to the words, "My Father worked, and I work," continuing at some length, very clearly demonstrating the labor to be implied in the foregoing words and feelingly exhorting the remnant of what was once the large gathering that had assembled in that house whose walls had so often echoed to the voices of faithful testimony bearers in the years that had gone, not only in the Genesee Yearly Meeting which was held there every year for a long series of years, but in the Quarterly, Monthly and First-day Meetings. His desire and wish was that these few might be instrumental in upholding the labors of the worthies of the past, and perhaps be a nucleus around which fruitful results might follow.

The transaction of the business of the meeting was mostly of a routine character, one regrettable feature being an application to discontinue one of our Preparative Meetings. An effort was made several years ago to discontinue

the same Meeting, but at the request of one Friend it was not done. He was faithful in keeping it up, often being the only one in attendance, until ill-health prevented. Now that he has been called to give up his labors here on earth, the laying down of the meeting seemed a necessity.

On First-day morning, the 3rd, at an early hour, carriages were seen approaching the meeting-house from all directions, which was a reminder somewhat of the assembling of Friends to this same place to Genesee Yearly Meeting in the years long since gone by.

The meeting continued to gather until the largest congregation that had assembled there in years was in attendance. Observation disclosed the fact that very nearly all were descendants of Friends, either of the second or third generation, a very few of them now holding membership with us, still having a desire to be able once more to attend a Friends' meeting, and they were all very quiet and attentive listeners to a lengthy testimony given by our Friend, Isaac Wilson, from the words "If thou dost well, shalt not thou be accepted?" The explanations were so clear and full, and the simplicity of religion so set forth in its true light, that it seemed that none could fail to comprehend. At the close of the meeting he had a particular message for those in that immediate locality, inviting them to be faithful and partake of the good Spiritual things, that he felt were in store for them.

Thus has passed into history one more of these remarkable gatherings, of which I believe there is felt a desire for a recurrence in the future, if only some one more or less deeply interested in the cause of Quakerism could be induced to have the same willingness and enthusiasm to put their shoulders to the wheel and maintain the smaller meetings that they appear to have in attending the meetings above referred to, much good might result therefrom.

FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING.

The Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will hold its annual meeting on Eleventh month 13th, at Race Street Meeting-house, Philadelphia.

This meeting is made up of delegates from each First-day School Union and its membership includes every First-day school worker as well as all who attend or are interested in our First-day schools. Each Union should send its report and list of delegates to the clerk, Louis B. Ambler, Jenkintown, Pa. The morning session begins at half past ten o'clock and the afternoon session at two o'clock.

This annual business meeting of First-day school workers gives every one present an opportunity to bring up any matters of general interest to First-day schools.

Scattered Seeds, Lesson Leaves, the raising of funds, methods of conducting the schools, plans for making the work most effective for pupils of different ages, and a variety of other subjects come up for discussion. All First-day school workers should attend and contribute their share of ideas and enthusiasm to the activity of the meeting. LOUIS B. AMBLER, *Clerk.*

FRIENDS' ASSOCIATIONS.

BYBERRY, PHILA.—The meeting on First-day afternoon, the 3rd, in the Meeting House, was one of the most interesting meetings in our history. In accordance with the practice the past year of having a special theme for each meeting, the topic for this was "Philadelphia's Philanthropies and Charities," and much of information and interest was brought forth.

Mary C. Bonner gave the Scripture reading. The final report of the Centennial Celebration Committee was given by Sarah Warner Knight, under whose management the Centenary of the Meeting House was held a year ago. After paying all expenses incidental to the celebration, a balance was left on hand of money collected for the purpose, and judicious use was made of it by having tables made for use of the Meeting at Quarterly Meeting, hat racks placed in the Hall for use then and the balance given to the Lunch Committee of Byberry Meeting.

Under the assigned topic for the afternoon, Stephen Girard was the first character considered, an interesting sketch being presented by Wm. P. Bonner, who gave many incidents not usually known in connection with him, especial mention being made of his great work during the yellow fever epidemic in Philadelphia.

"Philadelphia Hospitals," a paper prepared by Dr. I. Warner Knight, was read by Rachel Knight. In this was contained much interesting matter regarding the inception of the Philadelphia and Pennsylvania Hospitals especially, speaking, however, of some of the other 123 hospitals, with a tribute to the work of the Board of Health. Edwin K. Bonner spoke on "The Aims and Benefits of the Y. M. C. A. and Y. W. C. A.," bringing to notice the beneficence of the work as well as its immensity. "Philadelphia's Semi-Charitable Edu-

cational Institutions," was the subject of a paper prepared by Anna Richardson and read by Ida R. B. Edgerton, in which she spoke of University of Pennsylvania's Scholarships, as carrying out the desire of Benjamin Franklin. Drexel Institute, Temple University, Philadelphia Training School for Nurses, Berean Training and Industrial School, etc., also claimed attention.

Following these papers, remarks were made by Wm. P. Bonner, who felt much had been gained from the hearing of this program; Chas. Edgerton, Arabella Carter, and others bearing similar testimony. Rachel Knight referred to the good offices of the visiting physician in the public schools. Arabella Carter spoke of the feeling of safety experienced when forced to stay over night in a strange city, if a Y. W. C. A. is found, and the attention given to transient guests. She closed by bearing brief tribute to Edward Everett Hale, who was the character considered at the previous meeting.

The next meeting will be addressed by Elizabeth Powell Bond on "Elias Hicks." A. C.

THE CALL OF AUTUMN.

I hear her voice low calling
O'er the fields of goldenrod,
Where the crimson leaves are falling
On the ripened milkweed pod.

Come, come into the woodland,
Where the colored leaves now vie
With the hues of Samarcand
Or the skies of Sicily;
I will lead you by the hand
Where the purple mountains lie
Wrapt in hazy autumn mist
That departing day has kist.

I hear her voice low calling,—
I will answer to her cry
As the crimson leaves are falling
And the wind goes sighing by.

Frankford, Phila. EDWARD H. S. TERRY.

BIRTHS.

MILLS.—At their summer home, near North Marshfield, Mass., Seventh month 13, 1909, to Charles W. and Florence Naomi Mills, a son, who is named Charles Wilson Mills.

MILLS.—Near McNabb, Ill., Sixth month 5th, 1909, to Ernest and Luella Mills, a son, who is named Ernest Kenneth Mills.

WHITNEY.—At Varna, Ill., Sixth month 28th, 1909, to Max and Mildred Smith Whitney, a son, who is named Charles A. Whitney.

YEO.—At 55 Marion Avenue, Pasadena, Cal., on Ninth month 22, 1909, to Samuel Duncan and Alice Lewis Yeo, a daughter, who is named Susanna Yeo; the first birthright member of Orange Grove Monthly Meeting.

MARRIAGES.

EYRE—MITCHELL.—In Baltimore, Md., on October 6, 1909, Harry K. Eyre, of Richmond, Va. (formerly of Newtown, Pa.), and Allein W. Mitchell, of Baltimore, Md.

HERITAGE—DAWSON.—At the home of the bride's parents, Tenth month 6th, 1909, under the care of Woodbury, N. J., Monthly Meeting of Friends, Clarence Heritage, son of John C. and Elizabeth B. Heritage, and Cora A. Dawson, daughter of Wm. and Anna Bell Dawson, all of Mickleton, N. J.

JACKSON—WALTER.—On Tenth month 8th, 1909, at the home of the bride, under the care of Sadsbury Monthly Meeting, Georgiana, daughter of Brinton and Louise Walter, of Christiana, Pa., and Otley Ellwood Jackson, of Philadelphia, son of James J. and Josephine Jackson, of Bart, Lancaster Co., Pa.

DEATHS.

IVINS.—At Langhorne, Pa., on Ninth month 5, 1909, Mary S. Ivins, widow of Robert Ivins, in her 87th year.

LATTING.—At his home in Manchester, Ontario County, N. Y., on Second-day, Ninth month 27, 1909, John Hart Latting, aged 71 years. He was the son of John and Elizabeth Latting, being the last of the twelve children. He was born on the farm where he died, Eighth month 17, 1838, and was a member of Farmington Executive Meeting of Friends. He is survived by his wife, three sons and two daughters.

He was quite a literary character, many of his writings appearing in the public press.

PICKERING.—At his home in Victor, Ontario County, N. Y., Fourth-day, Ninth month 8th, 1909, Willis B. Pickering, aged 56 years, a member of Farmington Executive Meeting. Interment in Farmington in Friends' Cemetery. The deceased was a son of Phineas and Letitia Pickering, and was received into membership with Farmington Monthly Meeting, with his parents, by a certificate from a meeting in Bucks County, Pa., in Second month, 1873.

TRIMBLE.—Passed to the larger life, on Tenth month 6th, 1909, in Baltimore, Md., George W. Trimble, in his 87th year; a son of the late William and Mary B. Trimble, and nephew of the late David U. Brown. He was a lifelong member of the Society of Friends, Park Avenue Monthly Meeting.

TYLER.—On Tenth month 1st, 1909, by accident, at his place of business, Schenectady, N. Y., Caleb R. Tyler, son of George and Martha R. Tyler, of Barnsboro, N. J., aged 26 years. He was a member of Woodbury, N. J., Monthly Meeting of Friends, and a graduate from Friends' Central in the Class of 1902. With one year at Swarthmore he entered Cornell and advanced by faithful application. A sad loss to his family and a large circle of friends. Funeral from the residence of his parents on the 4th. Interment in Friends' grave-yard at Mickleton, N. Y.

WOOD.—On Ninth month 14th, 1909, at his home, near Absecon, N. J., Samuel A. Wood, son of the late John and Elizabeth C. Wood, in his 73rd year. Interment Ninth month 16th, from Fair Hill Meeting House, Philadelphia.

WOODMAN.—At Bridgetown, Pa., on Tenth month 4, 1909, Benjamin S. Woodman, aged 81 years. Interment in Wrightstown Friends' ground.

NOTES AND ANNOUNCEMENTS.

One of our readers asks us to explain the meaning of the following verse in our last issue:

"Shall I seek heaven that I may find a place
Where with my soul 'tis well?
If I seek thus, though I may strive for heaven,
My face is set toward hell."

We understand this to be substantially the same thought that has been expressed by a greater poet—"The soul is lost that's saved alone." In other words, the person whose concern is chiefly for the welfare of his own soul, will never have the kingdom of heaven within him. The use of the word "hell" is, of course, figurative.

Near our first First-day in Illinois in 1868 we went to Friends' meeting, then held at the beautiful home of Joseph and Frances Wilson, twelve miles north of Sterling.

These good people were the Quaker pioneers of this section of country, and for a number of years these meetings were regularly held. After a while a meeting house was built midway between Sterling and the Wilsons, near a little settlement of Friends at a place then called John's Corners.

Here was established East Jordan Monthly Meeting, after it an "Executive"; both were destined to die, but not the cemetery.

The elders of this particular meeting have long since passed away; their descendants hold sacred the ground where these good people lie. With tender hearts and loving hands they touch to beautify what is called "Friends' Cemetery," now isolated Jordan.

Before this meeting house was built and a burial ground planned, one of the Wilson family died and the body was buried on the Wilson farm, forty rods from the public highway. A few days ago I visited for the first time the family lot where also now are the graves of Joseph and Frances Wilson, a spot that is sadly neglected. It seems too bad, for they were God-fearing people in daily life, but their earthly home in the grave is so God-forsaken seemingly.

Joseph Wilson died in 1874 and Frances several years later. On his deathbed a letter came to him too late for him to know of it. On one side of the envelope was the address, and on the other was the following superscription:

"This letter is for Joseph Wilson, who is, or was, a first-class miller, and if alive, no doubt owns a flouring mill or lives near one. He used to live at or near the junction of Buffalo and Elkhorn Creeks. He is, or was, a good Quaker, and when the writer knew him he was the best man in that country, and his wife Frances was the better of the two."

The letter inside read partly as follows:

"*My Dear Old Friend Joseph:*

"If thee is alive on this earth I send these expressions of memory to thee and thy good wife Frances; if the good man and good woman have left this world for the "better land,' and if any children survive, I wish them to know that both my wife Adaliza and myself have cherished for 35 years the kindest regards for their parents.....

"If this reaches the mortal eyes of Joseph Wilson I want him to answer it.

"Very truly,

"Baltimore, Md. S. M. BOWMAN."

The Wilson mill was once, in the days of Joseph, valuable property; to-day it's simply junk. The dwelling house in good repair is owned by his daughter Mary, who lives there alone.

Sterling, Ill. GEO. D. JOHN.

We have from one of our readers the following word of encouragement, not without chastening:

"I still read and appreciate very highly *Friends' Intelligencer.* I only wish that its course and the tenor of the articles contributed, or at least admitted to its columns, were more bold and outspoken against the terrible evils of the day, especially the drink traffic. I am aware, however, that high moral courage is a gift vouchsafed by the Almighty to comparatively few of the sons of men, and therefore must rest content if the editors and a large majority of the contributors to your columns are destitute of this quality."

It may be of interest to Woodbrookers to know that at an Adult School meeting in Chester [England] this summer we met Beatrice C. E. Henzey, a visitor, like ourselves. During the summer she had been doing playground work in London for Mrs. Humphrey Ward, who had sent to Woodbrooke for a leader who understood and could introduce *American* methods.

Mrs. Ball, formerly from Norristown (and Darby), but now living in England, spoke to us and assured us that she too is an American.

E. K. BARNARD.

Western First-day School Union will be held at West Grove on the 23rd of Tenth month with two sessions, beginning at 10 a. m. and 1.30 p. m., respectively. Subjects for discussion: "How can the pupils of a First-day school be organized into workers in behalf of the school?" "What are the value and functions of teachers' meetings?" Edward B. Rawson, of New York, will give an address on "Requisites for Success in First-day School Teaching." All are cordially invited.

Western Quarterly Meeting will be held at London Grove on the 26th inst., beginning at 10 a. m. After lunch the young people, under the leadership of the Chairman of the Philanthropic Committee, have planned to give an account of the Swarthmore Summer School, and Henry W. Wilbur will speak on "What we may learn from English Friends." Friends coming from other Quarterly Meetings will be met at Willowdale on arrival of 8 o'clock car from West Chester and at Avondale by train or trolley reaching there not later than 9.15 a. m. Those expecting to come are requested to notify Edward A. Pennock, Chatham, Pa.

The annual meeting of the Young Friends' Aid Association of New York will be held at 226 E. 16th St., New York City, on Fourth-day, Tenth month 13th, 1909.

A meeting under the care of Philadelphia Quarterly Meeting's Visiting Committee will be held in Radnor Meeting House at 3 p. m., Tenth month 17th.

SWARTHMORE COLLEGE NOTES.

The annual debating contest for the Potter prize was held in Parrish Hall on Sixth-day night, Tenth month 8th. Three prizes are offered by Judge William P. Potter, Justice of the Supreme Court of Pennsylvania, and the competition is open to all students of the college. Twenty-

four hours before the time announced for the contest a question for debate is posted, and contestants are required to draw for sides. Each speaker is required to make an opening speech of three minutes and a second speech of six minutes for rebuttal. First place was won by Gurdon B. Jones, '10, of Swarthmore; second, William Russell Taylor, '11, of Easton, Md., and third, Raymond K. Denworth, '11, of Jersey Shore, Pa. The judges were Dr. Goddard, Dr. Holmes and Dr. Fauver.

Last Third-day evening Dr. Swain left Swarthmore for a few days to attend the inauguration of President Lowell, of Harvard University. In the morning the inaugural exercises were held out of doors in Harvard yard. The formal turning over of the keys of the university to the new president was followed by his Inaugural Address. Then degrees were conferred on about twelve representatives of European and American universities. After a luncheon served to the delegates, they were given a concert by the Boston Symphony Orchestra. In the evening the Harvard students gave a large demonstration of fireworks in the new stadium. This stadium has just been finished and has a seating capacity of forty thousand. The following morning all the delegates were presented to the new president and Faculty; this was followed by a luncheon and reception by the president in the afternoon, and by a dinner in the evening. This is surely a memorable occasion, for it was the largest academic representative body of higher education of the world that probably ever gathered together in the United States.

On Fourth-day afternoon a practice game of football was played with Medico-Chi. On Seventh-day afternoon the first regular game of the season was played with Franklin and Marshall, on Whittier Field. The teams were well matched, and the ball was continually carried up and down the field. Just at the end of the first half Franklin and Marshall worked a spread eagle play with great success, scoring the only touchdown of the day. They missed the goal. No scoring was done by either side in the second half, making the score at the end of the game 5-0 in favor of the visiting team.

Lacrosse practice went on regularly last week, in preparation for a Fall game to be played with George School Tenth month 23rd. Many new candidates have reported, and prospects are bright for a good team.

The first issue of the *Phoenix* came out five days after college opened. Among other things it contains a part of Dr. Swain's opening address, as actually given, and as seen by one of the *Phoenix* editors; notes about ninety of the Swarthmore Alumni; an account of the athletic prospects for the year, and a new department called the "Court of Last Resort for Trying Cases," in which different college problems are threshed out. Any yearly subscriptions or orders for single copies will receive prompt attention by the Business Manager. W. L. J., '10.

Not merely what we are,
But what we will and hope to be
Make up our life—the far days each a star,
The near days nebulæ.

—*Coates Kinney.*

Home by different ways. Yet all
Homeward bound through prayer and praise,
Young with old and great with small,
Home by different ways.

—*Christina G. Rossetti.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the College Club Rooms, Woman's Exchange Building, 300 Oliver Ave., every First-day at 11 a. m.

TENTH MONTH 16TH (7TH DAY).

—Abington First-day school Union, at Abington Meeting House, Jenkintown, Pa., at 10.30 a. m. and 2 p. m.

—The Concord First-day School Union at Birmingham, Pa., at 10.15 a. m. Friends from Wilmington will be met at Pocopson Station at 8.30



a. m. Friends coming on the Central Division, P. B. & W. R. R., will be met at Westtown Station at 9.26 a. m.

—Friends' Association of Oxford, Pa.

TENTH MONTH 17TH (1ST DAY).

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank Street, at 11 a. m.

—Meeting in Radnor Meeting House, at 3 p. m., under care of Philadelphia Quarterly Meeting's Visiting Committee.

—Fallowfield Y. F. A. at the home of William Skelton, at 2.30 p. m.

TENTH MONTH 18TH (2D DAY).

—Easton and Granville Half Yearly Meeting, at Easton, N. Y., at 11 a. m. Meeting of Ministry and Counsel the Seventh-day before, at 3 p. m.

TENTH MONTH 20TH (4TH DAY).

—Southern Half Yearly Meeting, at Camden, Del., at 10 a. m. Meeting of Ministers and Elders at 9.15 a. m. Youths' meeting for worship the day following, at 10 a. m.

—Philadelphia Monthly Meeting at 15th and Race Streets, at 7.30 p. m.

TENTH MONTH 21ST (5TH-DAY).

—Green Street Monthly Meeting at 4th and Green Sts., Philadelphia, at 7.30 p. m.

TENTH MONTH 23D (7TH DAY).

—Haddonfield First-day School Union, at Medford, N. J., at 10.30 a. m.

JOSEPH R. LIPPINCOTT,
MAY D. HOLLINSHEAD,
Clerks.

TENTH MONTH 24TH (1ST-DAY).

—London Grove, Pa., Friends Association.

—Conference under care of Concord Quarterly Meeting in the Meeting House at Concord, Pa., at 2.30 p. m. Prof. Paul M. Pearson, of Swarthmore College, will speak on Good Literature.

TENTH MONTH 25TH (2D DAY).

—Baltimore Yearly Meeting, Baltimore, Md., at 10 a. m. Ministers and Elders the Seventh-day preceding, at 11 a. m. and 3 p. m.

TENTH MONTH 26TH (3D DAY).

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m. Ministers and Elders the day before at 11 a. m.

—In the afternoon Henry W. Wilbur will speak on "What we may learn from English Friends." Visiting Friends will be met at Willowdale (trolley from West Chester) at 8 a. m. and at Avondale (train or trolley) 9.15 a. m., if they notify Edward A. Pennock, Chatham, Pa.

TENTH MONTH 28TH (5TH DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m. Ministers and Elders the same day at 10 a. m.

TENTH MONTH 30TH (7TH DAY).

—Westbury Quarterly Meeting, at Flushing, N. Y., at 11 a. m. Ministry and counsel the day before at 2.30 p. m.

ELEVENTH MO. 2ND (3RD-DAY).

—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m.

ELEVENTH MO. 3RD (4TH-DAY).

—Purchase Quarterly Meeting, at Chappaqua, N. Y., at 11 a. m.

ELEVENTH MO. 4TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, at 10 a. m.

ELEVENTH MO. 6TH (7TH-DAY).

—Philadelphia Quarterly Meeting at Race St., at 1 p. m.

—Stillwater Half Yearly Meeting at Quaker City, O.

ELEVENTH MO. 8TH (2ND-DAY).

—Nine Partner Half Yearly Meeting, at Nine Partner, N. Y.

—Baltimore Quarterly Meeting at Little Falls, Md.

ELEVENTH MO. 13TH (7TH-DAY)

—Annual Meeting First-day School Association, Philadelphia Yearly Meeting, at Race St., morning and afternoon.

—Miami Quarterly Meeting at Waynesville, O.

—Salem Quarterly Meeting at West, near Alliance, O.

ELEVENTH MO. 20TH (7TH DAY).

—General Conference of Friends' Associations, at Moorestown, N. J., at 10.30 a. m. and 2 p. m.

FRIENDS' INTELLIGENCER

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BOOK NOTES.

E. V. Lucas sees old cities and old world landscapes with a poet's eye, and his rambling interpretations of what he sees and feels are delightful. His "Wanderer in Holland" is a sort of classic in its way, and his similar book on his own home city, London, is full of pleasant reading. A third volume just issued is his "A Wanderer in Paris" (illustrated), a book to be enjoyed by everyone to whom the finer aspects of the old French capitol make appeal. (Macmillan)

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BOOK NOTES. (*Continued.*)

The late William Sharp, who in his more recent books wrote under the name of "Fiona MacLeod," was a poet of fine artistic perception and strange Celtic imagination. "Songs and Poems, Old and New" gives a selection from his various volumes,—a book of dreams and of melodious celebration of beauty that filled his vision. (New York: Duffield & Co.)

Thoreau's life, it has been said, was one in which the picking up of an arrow-head or the discovery of a richer blueberry patch were events, and the election of a new President but an incident—so vital was Nature to him in all her manifestations. Thoreau's observations and reflections during his northern travels, which were issued after his death as "The Maine Woods," have been republished with illustrations that help to localize his delightful wildwood studies. (T. Y. Crowell & Co.)

Dr. S. M. Crothers, who occupies the chair of humorous essayist for contemporary New England, is just the man to write of Oliver Wendell Holmes. This he has done in a pleasant little volume, accompanied by selected poems, for the recent Holmes centennial. (Houghton, Mifflin Co.)

The last of the novels of the late Marion Crawford has just been issued,—"Stradella," founded on the life of a seventeenth century musician, and portraying the charm and wildness of Venice and Rome of that period. (Macmillan.)

"Poppea of the Post Office," by Mabel Osgood Wright, is the story of a foundling whose sweetness and loyalty win her a cherished place in life. Simple-hearted folk and the echo of the Rebellion give attractiveness to the story. (Macmillan.)

"The Wayfarer in New York" is a collection of many of the bright and grave and amusing things that have been written in prose and verse by authors who have understood and loved that varied and fascinating city. (Macmillan.)

Baltimore Yearly Meeting 1909

Lodging Accommodations at Park Ave. Meeting House, Baltimore.

Friends desiring to avail themselves of the accomodations provided at Park Avenue Meeting House, are informed that the rooms will be ready for occupancy on Sixth-day, the 22nd of Tenth month for those who have early engagements.

For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

THOMAS B. HULL, *Chairman,*
713 Lennox St., Baltimore, Md.

BERTHA JANNEY, *Secretary,*
1923 Park Ave., Baltimore, Md.

RAILROAD RATES
Tenth Month Twelfth, 1909

The Committee having charge of the arrangements for the transportation of persons attending the Yearly Meeting heretofore, and who have been able during the past sixty years to offer transportation at a reduced rate, have now to state, that owing to the attitude assumed by the Trunk Line Association towards the travelling public, we are not in a position to effect any arrangement this year for the reduction of Railroad fares.

We would advise Friends' coming to Yearly Meeting to confer with the local ticket agents of the several roads heretofore patronized and they will in many cases be able to get ten days return tickets at a reduced fare or tickets for a shorter time in some cases. Many of our members have the "One thousand Mile" Tickets, which may be used for families of several persons.

We would suggest that they patronize the trolley lines, where they are available, as between Washington and some other points and Baltimore.

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Eliza Orne White's story, "The Wares of Edgefield," is an easy-going tale of a group of people in the New England of to-day, with its charm of the old times lingering on into the present. (Houghton, Mifflin Co.)

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Continued on page iii

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
R. BARCLAY SPICER, A. B., Swarthmore, Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 30, 1909.

Volume LXVI Number 45.

God's ways for the animalcule and the animal; for the monad and the man; for the stars in their courses and the sons of men in their growth; for the things of the sense and the things of the spirit, are under one law, and operate according to the divine harmony. HENRY W. WILBUR.

UNTO THE HILLS.

An autumn morn flooded with golden light—
A hillside looking toward the monarch Peak,
Majestic in the amethystine glow—
The lesser mountains guarding all the plain—
October's flaming reds and beauteous tints
From out th' Eternal Artist's hand, broid'ring
The forests of unchanging green, to deck
A robe of glory for the ripening year—
Such is this autumn hour among the Hills
Whose heights are haunts of everlasting peace.

Kearsarge, N. H., Oct. 9, 1909. E. P. B.

"AUTHORITY AND THE LIGHT WITHIN."

The two articles—one, "The Fourth Gospel" from the *British Friend;* the other, "Faith and Christianity," from the *Evangelical Friend,*"* plainly show the truth of the statement by Dr. Eliot in his address on "The Religion of the Future," that it will not be a religion of authority, *i.e.*, "of authoritative decision." Which is right in his creed, the *British Friend* or the *Evangelical Friend* which criticises its form of belief.

What sanction has either for citing "the judgment of the Christian church from the earliest times" or the "deepest conviction of every *Orthodox* Christian thinker," as the standard of religious faith? Who shall determine which is the Orthodox when two such Orthodox Christians differ?

Jesus declared his idea of doctrinal religion when the Jews marveled because of the clearness of his understanding: "My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

How can any unbiased mind contemplate the record of the Gospels and form the conclusion from the words of Jesus that religion consists in anything else than seeking to know—and, as known—doing the will of God?

Personally, I do not care very much about what either the Gospel writers, or the subsequent councils of bishop and priests said about the parentage of Jesus. Their statements are not in harmony and are in no instance corroborated by the testimony of Jesus himself. I have unbounded faith in the teaching of Jesus as disclosed by his testimony, and from this I infer he was a human being created as other human beings, under God's undeviating law; but endowed with spiritual insight and integrity beyond that of the great multitude of his professed followers, who claim to an exclusive possession of Orthodox Christianity. I have faith in Jesus when he said, "My Father and I are one;" also when he said, "My father is greater than I." One in spirit because I make my will conform to His, but differing in power to create, which one God who is through all, over all, and in you all, only possesses.

I believe that Jesus, because of His power to commune with God through making His will conform to the will of His father, realized what he said when he declared, "I came to bear witness to the truth"; and I trust in His belief in the power of humanity to come into the same relationship with God that He possessed when He prayed, "Even as thou Father, art in me, and I in thee, that they also may be in us."

In conclusion I believe Jesus' mission was to reveal to His fellowmen the immanence of the Divine Spirit and a realization of the possibility of their so living in communion with God that all that He taught and did, even to the so-called "miracles," could be done by them and if we believe Jesus, "greater"—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

Would it not be well for us as Christians—and particularly among ourselves as Quakers—who believe in God as an indwelling Spirit—to stop contending about "creeds" and try to become possessed of his realization of a life with God, which would bring peace on earth and good will to men.

New York City. WILLIAM M. JACKSON.

Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, lovingly, purely, till the sun goes down. And this is all that life really means. —*British Weekly.*

*See *Friends' Intelligencer, Tenth month* 16th.

ENGLISH QUARTERLY MEETINGS.

While in England it was our privilege to attend four quarterly meetings, and note the manner in which they conducted their business. In all of them the Friendly "approval," rather than a vote, was the method of determining the sense of the meeting.

In no case was the attendance large. Even the Yorkshire meeting, next to the largest in membership in England, did not call nearly as many people together as do our large quarterly meetings in Pennsylvania and New Jersey. It should be said that while the membership of London Yearly Meeting is almost identical with that of the seven yearly meetings of our branch of Friends in this country, there is no such concentration of membership as is seen within a radius of fifty miles of Philadelphia. London and Middlesex and Yorkshire Quarterly Meetings each contain a membership of about 2,000, while the other meetings are much smaller. Bedfordshire, and Berkshire and Oxfordshire each have only a few more than 500 members.

At Bedfordshire, held at Kettering, at Berkshire and Oxfordshire, held at Charlbury, and Bristol and Somerset, held at Street, the first sessions convene about six o'clock in the afternoon of the first day of the quarterly meeting. At Kettering a short period of worship preceded the business session, the time being mostly taken up with silence or vocal prayer. During the session Dr. William Wilson gave a report of a recent visit to India and Ceylon, he being the secretary of the Friends' Foreign Missionary Association. At 10.30 the morning of the second day, a meeting for worship was held, followed by a regular session of the quarterly meeting. The subject for consideration was "Christian Discipleship," Edward Grubb introducing the subject in an address. The day before he spoke for fifteen minutes on a recent visit of representatives of English churches to Germany. These talks, and that by Dr. Wilson, were really short lectures, but they were given as part of the quarterly meeting business, and were so minuted, the clerks occupying their places as usual. In England, the afternoon addresses given on philanthropic, educational and other topics, in connection with our quarterly meetings, would be listed as meeting business, and go on the minutes as such.

At Berkshire and Oxfordshire the first session of the quarterly meeting was devoted to a consideration of the needs and conditions of the different monthly meetings, based on either oral or written reports. This lasted until nearly eight o'clock, when a meeting for worship was held. In the main needs and conditions are much as they are with us. There was quite a concern expressed for more vocal prayer, some expressing the opinion that lack of prayer in a meeting was evidence of lack of spiritual life. One Friend thought it might be possible to have vocal prayer develop into regularity and formality.

The general plan mentioned above was observed at the other meetings attended, at Street and Bradford. Yorkshire meeting was held at the latter place, but it crowds all of the business and a meeting for worship into a continuous afternoon gathering, lasting from 2.30 until after 6 o'clock.

At Street a paper written by the late Caroline E. Steven was read by the clerk, Roger Clark. It also was made part of the quarterly meeting business and minuted.

It is the custom for the clerk in English meetings to number his minutes. In referring to previous gatherings, this method proves very convenient, as it does touching such matters as may provoke discussion.

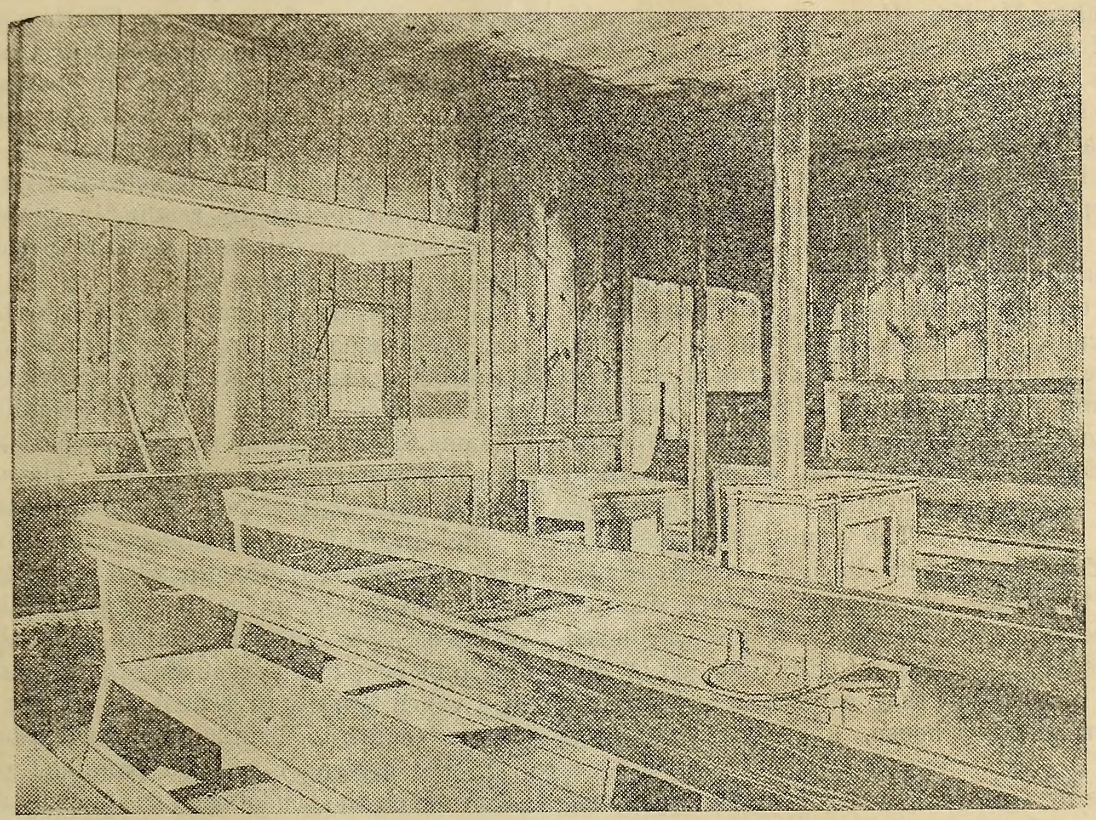
When it comes to raising money, the English Friends seem to be more liberal in proportion to their numbers, and seem to spend more money relatively than we do. Bedfordshire, we think, will afford a fair sample of the general rule in England. This quarterly meeting is composed of 540 members. The Yearly Meeting tax is 102 pounds, practically $500, or an equivalent of one dollar a year for each member, minor or adult. This is, of course, independent of the various special collections taken for educational, missionary and other purposes. It is the opinion of competent Friends in England that the foreign mission work appeals more to the imagination and generosity of the average member of the Society, than any other activity which enlists the interest of Friends.

It seems to be the rule in England for local or monthly meetings where the quarterly meeting is held, to furnish the meals, as well as the other entertainment for the representatives and visitors. At Bradford the dinner was served in a room in the meeting house, but at Kettering, Charlbury and Street the principal meal the second day was served at a coffee house, or inn. This has developed a custom which we do not observe on our side. Near the close of the meal, some member of another monthly meeting taps his tumbler for quiet, and then makes a little speech, thanking the local Friends for the hospitality extended. No vote is taken, but as the speaker proceeds and closes there is a general tapping of glasses with knives, while not a few respond with the proverbial English "hear!" "hear!"

HENRY W. WILBUR.

A MEETING COMPOSED OF ONE FRIEND.

The picture on this page, showing the interior of the old meeting house at Catawissa, Pa., is from the Philadelphia *North American*, which is publishing articles by Arabella Carter on old meeting houses and their associations. Accompanying the house, in the issue of Tenth month 17th, is a picture of Mary Emma Walter, the faithful Friend who for eighteen years has composed the meeting. The article tells us that the house was built of logs in 1774. The board shutters and window frames fit as closely as do those of more recent times. The window in the back of the house is exactly in the middle, so that half of it is on either side of the partition dividing the men from the women. The benches were taken from an earlier house built perhaps as far back as 1740. The sheet iron stove stands on a brick and mortar foundation.



INTERIOR OF CATAWISSA MEETING HOUSE.

Soon after moving into the neighborhood Mary Emma Walter attended Philadelphia Yearly Meeting and there learned that Catawissa Meeting had been closed for twenty years; when she returned home she felt that it was her duty to open the house and hold meeting in it. She secured the key, had the roof mended, the grounds cleared of weeds and vines, and has since held meeting all alone, except for some chance visitor, in the house where in earlier days Elias Hicks, John Comly and other visiting ministers preached to large congregations. Since this renovation notices of "trespassing forbidden" adorn the massive oaks within the enclosure, and last winter the men of the town nailed a penalty notice on the fence during the absence of the meeting's faithful member. Once a year, in Sixth month, Roaring Creek Monthly Meeting is held here.

For three summers a non-sectarian men's organization called the "Brotherhood" has held weekly meetings in the meeting-house yard on First-day afternoons, when the benches are carried out of the house. This organization formerly met in one of the churches, but was requested to vacate when liberal discussion of religious matters became a part of the proceedings. The attendance at these meetings has grown from 78 to 200, nearly 300 names now being on the roll. Many railroad men are among the members, and these erected a footbridge and railing at the entrance to the yard, by way of showing their appreciation of the privilege accorded them. The weekly meetings are attended by prominent men from Catawissa and other points.

After the morning meeting is over Mary Emma Walter remains until the four o'clock meeting, and during this interval she has many callers, including ministers of various denominations, the number in one day often ranging from 25 to 50.

To quote her own words: "I talk with hundreds as they come around asking of the way, the truth and the life, and if they begin on points of difference we get on points of unity before long, and find the gospel is the same no matter how we divide in sentiment.

THE OLD MEETING HOUSE AT FIFTH AND ARCH.

[From the *Public Ledger*, Philadelphia, Tenth month 21, 1909.]

For the last week or two men on scaffolds have been scouring the paint from the bricks of the old Free Quaker Meeting House, at the southwest corner of Fifth and Arch streets, and have revealed to the passers-by the real beauty of the structure's walls. It is now seen for the first time in half a century or more, that the old building, which was erected just at the close of the Revolution, has walls of alternate black and red bricks.

The building is still in the possession of the remnant of the original society, which were frequently called the "Fighting Quakers," because, unlike the main body of the Society of Friends at the beginning of the strife for independence they decided to take sides with the colonists, while the other Friends, if they were not actually loyal to the king, were at least neutral so far as the struggle was concerned. The younger spirits who seceded from the society to fight or give assistance to the cause of revolution, were deposed from meeting, and at the end of the war when they asked to be taken into the fold again, the meeting refused, so they combined and erected their own meeting house, at Fifth and Arch streets.

Passers-by on Arch street have often read the strange inscription on the stone set up under the angle of the roof, which legend runs: "For the Free Quakers; erected in the year of our Lord, 1783, of the Empire, 8." The last line of the inscription has puzzled many of the curious, who have not recalled that at the time the building was erected the war was only ended, and the style of Government which the people should decide upon was not at that time settled, neither was it settled whether or not it should be styled an empire, with an elected head.

The society met here regularly until about 1836, when the membership became so small that the meetings were abandoned, although the society has retained its organization until to-day. About 1848 the building was rented to the Apprentices' Library, and occupied by this organization until about fifteen years ago, when the library removed to its present quarters, Broad and Brandywine streets. During a few years at the end of the eighteenth century the upper floor of the building was used by the Grand Lodge of Masons, of Pennsylvania.

The renovation now being carried on is being conducted by a firm of leather manufacturers, and the attempt is being made, it is said, to make the building resemble its original aspect.

GOSHEN FIRST-DAY SCHOOL REUNION.

Pleasures of the days that are long gone by were recalled on Seventh-day, Tenth month 9th, at a reunion of former pupils and teachers of Goshen First-day school. Perfect weather, genial company and all other conditions favorable, united in making the affair a happy one.

David C. Windle, who presided during the day, opened the program by reading a chapter from a testament that had been given to Susanna Patterson over forty years ago.

An address of welcome was given by the chairman, and responded to by Patience W. Kent. In a roll of superintendents it was shown there had been thirteen, and of these all are living but Thomas S. Cox, and all the living were present to answer to their names except one. There must be a deep seated attachment to old Goshen.

The different superintendents were first called upon for remarks and responded feelingly. Many of the old pupils, under the responsive influences of the occasion, offered remarks, some alluding to the influences that surrounded their younger days at Goshen First-day school as having been of great strength to them as to character building.

In the afternoon a little pamphlet of poems, from which the school sang in its early days, was shown. It had been given to Susanna Patterson. "When There is Love at Home" was, by request,, read from this book of poems.

The assembly sang, "Nearer, My God to Thee," which was followed by a very impressive silence. Jane P. Rushmore delivered a very forcible address on the development of the First-day school system.

Regret was expressed that Phebe Griffith was unable to be present. She was the teacher of the day school in the old building on the corner of the meeting house lot in 1865, and it was she who was the moving spirit in the organizing of the First-day school. Those assembled sent her kindly greetings. Mary Gilbert was alluded to as a faithful co-worker and adviser in the early days of the school.

The following history of the First-day school, prepared by David C. Windle, was read by Alice Windle:

HISTORICAL SKETCH.

It is meet that we come together to commemorate an event in the history of Goshen Meeting, so fraught with the wider development of religious thought, bringing a greater tolerance for divergent views on religious subjects as applied to the betterment of our lives, the establishment and maintenance of a First-day school here at Goshen.

Those who were instrumental in the establishment of Goshen First-day school have the proud distinction of being among the pioneers of First-day school work in the religious Society of Friends, for Goshen was one of the first.

In the spring of 1865 Abraham D. Harlan, of Coatesville, who was president of the Chester County Sabbath School Association, visited several of the families connected with Goshen Meeting of Friends, and urged them to establish a Sabbath school.

Phebe Griffith, who was teaching the public school in the little school house at the corner adjoining, relates that her girl pupils became enthusiastic on the subject of having a First-day school and urged her to do what she could to establish one. From these influences Phebe and her sister, Rebecca Griffith, and Samual R. Downing interviewed several of the families in advocacy of a Friends' First-day school. This work resulted in several Friends meeting in the little school house on a First-day in May, 1865, and establishing Goshen Friends' First-day school, with the following officers: Superintendent, Thomas S. Cox; teachers, Phebe Griffith, Sarah D. Cox and Samuel R. Downing.

It is related that Abraham D. Harlan, although a Presbyterian, was present and assisted, by advice, in the establishment of the school.

The movement was confined mainly to the younger element of the meeting, as many of the elderly members did not look upon the movement with favor at that time.

We have found it a difficult matter to make up a true history of Goshen First-day school, especially in making up a roll of membership since its establishment, as there are scarcely any records to be found from its organization in 1865 to 1890. The committee in charge has had to depend upon personal recollections of those interviewed, which in many cases were greatly at variance, but after sifting the various data from remembrance and some documentary evidence, the following may be accepted as a correct history:

Goshen First-day school was established in May, 1865, in the school house belonging to the meeting; it continued to meet there for five summers, when it was changed to the meeting house in 1870, where it was continued up to this time. There was not any singing after it was held in the meeting house. One of the features of the school while it met in the school house was singing. Susanna Patterson has in her possession a little book of songs from which they sang. It was inscribed on the cover, "Selected Poetry for First-day Schools." Some of the poems are "God is Good," "When There is Love at Home," "The Golden Rule," "Little Drops of Water." The book is with us. The same person has a Testament given to her for good attendance in the school house. It has inscribed on the fly leaf the following: "Susanna Patterson. Presented by Goshen F. D. S., 11th-mo., 12th, 1869." This would indicate the school was held in the school house as late as 1869.

About seventy-four different pupils attended in the school house. From forty-five to fifty attended the first year.

Ella Marsh, now Hughes, was one of the leaders in singing during the first years, and later was joined by Anne I. Jardine, who frequently led the singing.

The following have served as superintendents at different periods of the school's existence: Thomas S. Cox, Samuel R. Downing, Elias Jones, J. Hibberd Bartram, Sarah J. Cox, Amy W. Hickman, David C. Windle, Elizabeth Passmore, Sallie F. Hood, Frederick F. Windle, Sallie R. Cox, Albert Hood, Ernest G. Windle. Several of these filled the office more than once.

The number of pupils who have belonged since the organization of the school is four hundred and thirty-five. Of this number seventy-five have been summoned by death to pass beyond the great divide into "the beautiful golden somewhere, where all is bright and fair."

Until 1876 the school did not have a clerk or secretary. In that year Sarah J. Cox was appointed as clerk. Since then they have been regularly appointed.

It is impossible to trace the different yearly organizations of teachers on account of the lack of any records previous to 1890, so have to confine the successive steps to the superintendency. The present orginzation is as follows: Superintendent, David C. Windle; secretary, Genevieve Hood; teachers, Sallie R. Cox, Esther Cox, Elizabeth H. Hicks, J. Hibberd Bartram; treasurer, Elizabeth H. Hicks. The roll of members consists of forty-two.

The following is an approximately correct list of those who have been teachers, in addition to those already mentioned: Sarah Cox Jones, Lydia Cox Gilbert, Mary Downing, Abbie Williams, Emma Williams, Margaret Williams, Henry S. Kent, William G. Cox, Patience W. Kent, Amy Storm, Gulielma Cox, Sarah J. Cox, J. Hibberd Bartram, Elizabeth M. Bartram, Edwin J. Durnall, Harriet J. Cox, Anna P. Smedley, Sallie R. Cox, Anna T. Windle, Amy W. Hickman, Anna R. Cox, David C. Windle, Gertrude Durnall Baldwin, Florence M. Windle, Elizabeth P. Passmore.

Forty-four years have come and gone since the establishment of Goshen First-day school. During that period our membership has been scattered far and wide in the carrying out of life's duties. No doubt the instruction received at Goshen has touched the better angel of their natures and brought to them a full measure of life's blessings.

SAMUEL S. TOMLINSON. VI.

As time passed on many plans for the regulation of my future life seemed to rise up before me. At length one of these plans seeming to impress my mind with some degree of life, I yielded to the desire and intimation, which was that every young man starting on the voyage of life must be guided by pure moral and fixed principles, that could not be shaken by the confusing powers around him. I consequently turned my mind to the consideration of this subject, and in time, as I thought, had the problem pretty well solved, and a set of principles and laws established for my own direction and government, which my own wisdom led me to believe could not be improved upon very much. These must be as unalterable as those of the Medes and Persians, regardless of every circumstance that could arise in my pathway, not knowing at that time but what I could form a law for my own government that would lead out of all error, and into the possession of perfect truth. I endeavored to work out the problem, until these laws seemed quite satisfactory. The next thing was to bring my life into practical accord with them. This I was enabled to accomplish in some degree, but these laws being founded in my own wisdom and judgment, this wisdom and judgment could realize no higher master than the source from whence this teaching had its inception. It was therefore soon manifested to my mind, that there was a law entirely preeminent to that of my own forming, and that it was not in accord with the nature of things that man could institute a law or rule by which his own soul could be saved, and brought into harmony with the spiritual power that conferred this nature upon him.

This view enabled me to see that God must be the teacher of his people himself, and that no plan of salvation could do the work for us, except that instituted by the Divine life and power and gift within us. This impressed the conviction that the teaching and ministration of the Divine Law operating within us must through obedience to its operation promote the way of life and salvation of the spirit that God in his wisdom has conferred upon all of his rational creation. The spirit in man is the only eternal element in his constitution, and this spirit is conferred upon him in order that he may hold communion with the power that conferred it, and through co-operation with that power, work out his own peace and salvation; although if we are permitted to judge of the views manifested by the ways of mankind on this most important subject, it would seem that they are prone to look upon the higher or spiritual gift conferred upon man as something pertaining to his outward nature; that it must be nourished and sustained by food adapted to the needs of the outward body, not seeming to realize that the outward can only be supported by food adapted to its own nature, which is of earth, and must perish, while the spirit must be sustained by nutriment adapted to its own life and being, or like the body deprived of its native aliment, must wither and die....

And now as I write, memory recalls a deep exercise that rested upon the minds of many Friends (myself included) during the sessions of Ohio Yearly Meeting at Salem in the year 1867. The great massacre of white people by the Indians of Minnesota had occurred previous to the above date, but the malevolent and unkind feeling engendered by this act was still burning in the hearts of many of the whites, which tended to still further inflame the wild and vindictive proclivities of the Indians. This condition of things had a tendency to awaken in the hearts and minds of Friends assembled in a Yearly Meeting capacity, an earnest desire to realize in what direction their duty would lead towards overcoming this great calamity. The Meeting for Sufferings, or Representative Committee, was very deeply exercised upon this question of questions. At two or three sessions of their body this subject was introduced and considered, but no way seemed open in the light that promised any relief from the state of thraldom likely to overwhelm our country and people. And the writer of this could not get rid of the idea that there was an antidote for

every wrong that could assail society. A prayerful desire filled my heart on retiring that night, that if consistent with the Divine will I might be made to be able to see not only where my own duty lay regarding this subject, but that the body of Friends there assembled might also be enabled to understand what would tend to unfold the line of peace to itself, as an organized association. The inclination to sleep was taken away, and I lay in a watchful state during most of the night. Towards the dawning of another day the thought was presented to my mind that in the multitude of counselors there is safety. I accepted this as an intimation that perhaps delegates from the six Yearly Meetings of the Society of Friends might devise some plan that would bring relief to the present disordered state of things.

The next morning, on meeting with my friend George Cope, one of our most feeling members, I related to him the thought that had presented to my mind during the previous night. He seemed deeply interested, and as our Representative Committee was to meet again that afternoon, encouraged me to present my thought to that body, which was done. The meeting uniting in the proposition, a committee was appointed to address the clerks of the Representative Committees of the several Yearly Meetings on the subject, and if way opened therefore, to appoint delegates to meet at Baltimore at the time of the ensuing Yearly Meeting at that place in Tenth month. Our own Yearly Meeting uniting with the general conference proposed, appointed Nathan P. Grisell and myself to represent it on the occasion.

All the other Yearly Meetings responded to the call, and a very interesting conference was the result. The condition of Indian affairs was considered at length, and great unity and harmony were felt to prevail over the proceedings, drawing the members of the several bodies nearer and nearer together in the bond of true discipleship, not only regarding the general testimonies of the Society, but it also seemed to be the beginning of a more active concern for the enlightenment of the Indians as a people, and was an opening wedge, as I am led to view it, to Friends accepting the care and oversight of the Northern Superintendency, and the agency of the several tribes of Indians embraced within its limits. Among these was the very tribe of Sioux Indians that had committed the direful deed in Minnesota only a few years before, and which, after their removal to Nebraska, made more rapid strides toward civilization, perhaps, than any other tribe within the limits of the before-named states.

In recurring to this subject, for many years now past and gone, my feelings are often tendered with a sense of the many ways that the Divine Father has opened for our growth and instruction; all bearing conclusive evidence that the most earnest efforts on our part must end in dismay and confusion if not guided by the light, power and strength of his own begetting.

FIRST-DAY SCHOOL SUGGESTIONS.

It is possible to work hard tearing things down instead of building them up. If conditions in your First-day school are not to your mind, do not think of finding fault with them or criticising somebody for their existence; set to work yourself to create and foster something better. It is as easy to find fault as for water to run down hill, and as difficult to really change conditions for the better as to force the same to a mountain top.

Ask yourself every week what First-day schools exist for and whether yours is contributing its share to the working out of the general purpose. If the answer is not altogether satisfactory, do not desert the field but proceed to learn how to cultivate it more successfully.

All experience proves that alike in the life of the individual and in the development of the kingdom real and permanent progress is made only when zeal rests on a solid foundation of knowledge of the truth.

—Burton & Matthews' Principles and Ideals for the Sunday School.

The American Institute of Social Service, Bible House, Astor Place, New York, is publishing a monthly for 50 cents a year which contains a lesson on some social problem for each week in the year. It is entitled, "The Gospel of the Kingdom," a course of study for men and women on living social problems in the light of the gospel of Jesus Christ. The lessons for Tenth month are: The Municipal Court; The Indeterminate Sentence; Other Penal Reforms; Juvenile Courts; The Church and the Ex-Convict.

The outline of the lesson on Juvenile Courts is: Scriptural Basis; what the Juvenile Court is; what it has accomplished; Child helping; Judge Lindsey. The topics for discussion: "Which is more important, to have a children's court, or the right judge to run it?" "How far should the State intervene between the neglectful parent and the child?"

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 30, 1909.

A GROWING INTEREST AMONG YOUNG FRIENDS.

One of the most encouraging signs of the times in our Society is the increasing interest that young Friends are taking in its work. Among recent manifestations of this interest are the gatherings at Gwynedd and Schuylkill and the pilgrimage through the eastern part of New York State. The group meetings at the Swarthmore Summer School stirred up many of our young people spiritually, and arrangements are already being made for similar group meetings of young Friends in some neighborhoods. In England activity among young Friends began before it did on this side of the water and the results have accordingly been larger. Now these young people have discovered a wider field of usefulness, as shown by the following from the *Australian Friend* of Eighth month 31st:

"We look forward with keen anticipation to this year's gathering [the General Meeting at Adelaide] being in every sense an exceptionally helpful one....There will be one striking feature which no previous General Meeting has possessed, in the presence among the Deputation from England of two young Friends, who bring a message very especially for Australian young Friends. We welcome them both for their own sakes and as living and instructive evidence of the great change that has come over Friends at home during the past dozen or twenty years, shall we say since the kindling influence of men like J. Wilhelm Rowntree became a force in the Society. It is hardly too much to state that twenty years ago such accredited visitors as W. Littleboy and J. Eliott Thorp would have been unthought of; and with their names we would couple those of Violet and Geo. L. Hodgkin.

"The sending out of such young Friends is an emphatic declaration on the part of our Society, that religion is not something to be put on only when the sedater years have overtaken us, but a power and a controlling guidance compatible and more than compatible with the high spirits and aspirations of youth, and that service for God in our brightest and most active years will but make them still brighter, happier and fuller."

We feel that our young people are awaking to the higher thought in regard to what constitutes a religious life. Instead of asking what they must do to be saved from eternal punishment after death, they are beginning to ask whether in their daily lives they are working with or against God, whether they are helping or hindering the Power that makes for righteousness, beauty and truth. Instead of merely assenting to the assertion that the kingdom of God begins here on earth, they are realizing in their inmost consciousness that they cannot be at peace with themselves unless their daily work is such that through it they are spreading this kingdom. The growing conviction that every right thought we think and every right thing we do is a part of our religion, is leading our young people to understand the meaning of fellowship, and so they are letting more light into the dark places while growing toward the light themselves.

The Pennsylvania Society for the Prevention of Tuberculosis, located at Seventeenth and Chestnut streets, Philadelphia, of which J. Byron Deacon, a former Woodbrooke student, is executive secretary, has begun an educational campaign in the public schools of the city. An exhibit has been prepared, consisting principally of wall charts, showing the causes of the disease and the susceptibility of persons engaged in various occupations. The exhibit will remain in a school building one week, and for an hour each afternoon the public will be invited and a demonstrator will be present to explain the various charts, diagrams and pictures. Last week the exhibit was placed in the Girls' Normal School, Thirteenth and Spring Garden streets, and on the opening day addresses were made by Dr. Martin G. Brumbaugh, superintendent of city schools; Samuel Scoville, Jr., solicitor for the Tuberculosis Society; Dr. Walter G. Cornell, assistant inspector of city schools, and Dr. Talcott Williams, vice-president of the Tuberculosis Society. This week the exhibit is in the Central High School Building. It will move on once a week until it has been in every school building in the city.

The Intelligencer has several times told of the valuable work of Dr. Matilda A. Evans, a graduate of the Schofield School, who afterward studied medicine, and in 1901 founded the first hospital in Columbia, S. C. This hospital has grown

until a large new building is an absolute necessity. The building, with equipments, will cost $40,000, of which several thousands have already been subscribed. The colored people are doing their part, but most of the money will have to be raised in the North. Dr. Evans expects to come north again in about two weeks, this time unaccompanied by a quartette, and would be glad to address meetings in Friends' meeting houses. Friends should esteem it a privilege to arrange meetings to be addressed by this earnest and efficient woman. Neighborhoods desiring her should write her at once at Columbia, S. C. Her address while in the North will be given later.

INTERDENOMINATIONAL FELLOWSHIP MEETING IN THE TEMPLE OF KENESETH ISRAEL.

The Board of Trustees of Reform Congregation Keneseth Israel extends to the members of the Friends' Society a hearty welcome to a Fellowship Meeting to be held in their Temple, Broad street, above Columbia avenue, Philadelphia, on First-day evening, Tenth month 31st. The leader of this congregation is Rabbi Joseph Krauskopf. A number of representative clergymen of different denominations will participate in the exercises. Henry W. Wilbur will be one of the speakers.

"The service is to have for its purpose the promotion of interdenominational fellowship, and is to lay emphasis on the many points of agreement between the different creeds and sects, notwithstanding theological differences, and on the work for communal good that could be done by a united ministry."

The exercises will begin promptly at eight o'clock, with an introductory devotional service. As no seats will be reserved those desiring to attend will find it to their advantage to present themselves a little before the appointed hour.

This marriage problem is a bitter one for American character if in the solving of it we cannot bring out self-denial, character, and unselfishness. Is wedlock to become the nursery of the most damnable meanness? I believe the Catholics are right, and easy divorce a curse. Let us have in all our schools taught more sexual knowledge, more knowledge of life, and of the real intent of wedded co-operation. What really are our schools now teaching us, or our churches either?

In Unity (Chicago). E. P. POWELL.

CONCORD FIRST-DAY SCHOOL UNION.

The attendance at Concord First-day School Union, held at Birmingham Meeting House, Chester Co., Pa., on the 16th, was encouragingly large. Although this pre-Revolutinary building is four miles from a railroad and visitors coming by train had to be met, one end of the large house was filled when the meeting began, and the partition had to be thrown open to accommodate the later comers.

Frank Maris, of Lansdowne, and Dora Gilbert, of Chester, were the clerks. Reports were read of the schools that had been open during the summer. Birmingham School reported increased interest and life. Thirty-four children enrolled, with an irregular attendance of adults. Four brothers had attended two summers without missing a day.

Middletown School has an adult class only, which is small but interested. One visitor to the school found fourteen present, but the average attendance is seven.

Newtown school has three classes: the younger adults are studying the lesson quarterly on Paul; the other adult class is using Edward Grubb's "Authority and the Light Within." The children in the primary class, who are using the lessons in *Scattered Seeds*, are nearly all Dunkards. Frank Maris said that Lansdowne Reading Circle has been studying Edward Grubb's book, and he thought adult classes would find it very helpful.

Concord First-day school reported that their school had been much helped by the attendance of city people who were summering in the vicinity. They were using the lessons on Paul, the Christian History series, and "Jesus, the Carpenter of Nazareth."

Interesting remarks were made concerning the preparation of the lesson; several teachers said they had found it most profitable to prepare on First-day afternoon or evening the lesson for the following First-day; this would keep the preparation from being crowded out, and the lesson would grow during the week, as one thought after another would suggest itself in connection therewith. The preparation that substitute teachers should make was discussed, and it was agreed that no teacher should be absent without finding a substitute to whom she could give the plan of the lesson and time for preparation. Most of the schools reported that they either had substitutes for all the classes, or two or three who held themselves ready to be called upon for substitute work.

Goshen School reported quite a revival, two of its teachers having received fresh inspiration at

the Summer School at Swarthmore. The school was also helped by a large delegation of visitors one First-day from the Summer School. Recently they had had a reunion of former pupils of the First-day school, which was largely attended and was a very enjoyable occasion. They suggested that it would be a good thing for every small meeting to have an "Old Home Day."

After the report of Willistown School Lewis V. Smedley spoke of the loss the school had sustained by the death of Susanna Yarnall, who had been a quiet and efficient worker, living not for herself, but for others.

The Visiting Committee reported a number of visits made. Attention was especially called to the effective use of note books by pupils in the classes of some of the schools.

J. Carroll Hayes being absent because of indisposition, there was a general discussion of the question, how to retain pupils entering manhood and womanhood. Caroline J. Worth said it was helpful to throw some responsibility on each member of the class; the teacher should also take an interest in the lives of the pupils outside of the school. Emma Higgins said teachers must study the boys and girls and find opportunities of talking with them alone some times. Home Bible readings for every day were recommended. Lucy Biddle Lewis said the teacher should not teach too much, but lead the pupils to find out things for themselves. Frank Maris asked that effort be made to bring out the spiritual nature more strongly. George B. Miller said the attendance depended more upon home influence than upon the efforts of the teacher.

During recess a bountiful lunch was passed around to all present, as they sat in the meeting house. At the opening of the afternoon session the pupils of Birmingham School gave a well arranged series of concert recitations, bringing out the feeling of thanksgiving for the year's yield of fruit and grain, and closing with a song by the younger pupils. The school, however, does not have singing as part of its usual program. This was supplemented by an object lesson on Gratitude, by Israel Lloyd, of Darby School.

ELIAZBETH LLOYD.

Finish every day and be done with it.....You have done what you could; blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely and with too high a spirit to be encumbered with your old nonsense.

—*Emerson.*

ABINGTON FIRST-DAY SCHOOL UNION.

The fall meeting of Abington First-day School Union was held at Abington Meeting House, on the 16th, with a good attendance. Frank Ball was in his place as clerk and Alice H. Ambler as assistant. The morning session was devoted largely to reports; Abington, Horsham and Plymouth Meetings giving them in essay form, while Quakertown, Norristown and Gwynedd had verbal accounts of the school. These were for the most part encouraging, though the need of teachers was felt, as well as more suitable lessons for the primary classes. The non-preparation of lessons in some cases was considered due to the over-crowded schedule of the public schools, attended by many First-day school scholars.

About thirty of the pupils of Abington Boarding School gave a concert responsive exercise from the Psalms.

Louis B. Ambler gave a few words of welcome at the begininng of the afternoon session, in response to which a combined blackboard and class exercise was given by Horsham school, led by Susan H. Jarrett. It took the form of an acrostic, spelling the name Abington, appropriate selections being given, ending with a poem on Abington by Ellwood Roberts, read by Anna M. Penrose.

Some time was given to the consideration of change of time in holding the Union, since it conflicts slightly with Concord, but no definite action was taken.

In reporting the work of the Visiting Committee, it was deemed wisest to assign one school to a member to be visited during the next six months, time of such visit not to be announced, so there can be no preparation on the part of the school, but let the committee find it just as it is ordinarily.

The subject for consideration mainly was "What Suggestions in Practical Work were made at Swarthmore Summer School that can help the First-day School?" The first paper was from Gywnedd school by Clara Griggs, which dealt with those phases that make one thoroughly acquainted with the subject to teach and the means of making it interesting to others.

A. Elizabeth Buckman, of Plymouth Meeting, presented another paper, speaking of the suggestions coming from the Seminar periods at Summer School, in one of which the pupil was taught "How to teach the Gospel," in others the "Life of Paul," "Settlement Work" and suggestions for Friends in meeting business, etc., all containing, she felt, valuable hints and helps for First-day school workers.

The subject of teaching Bible stories as such claimed attention, some difference of opinion being voiced by Dr. Joshua D. Janney, Chas. Livesey and others. The teaching of nature stories rather than those not easily understood by children was advocated. Arabella Carter felt we should not by telling these stories lead children to believe what we do not, ourselves, believe; and while she thought there was much of practical value to be brought from the Summer School in the way of actual, outward aid, yet the greatest value was of an intangible character that could only show in the lives of those who attended—that which could not be told but better lived. She spoke also of the greatest encouragement to Friends shown in the religious meeting on First-day evening held by young Friends, where the time was fully occupied by these, the natural outcome of the desire for service manifested all through the school. She therefore made a plea for the recognition, not alone, for the practical suggestions, but the intangible influences as well. Much unity was expressed with this view.

Mary C. Roberts, of Norristown, gave a beautiful recitation, and the meeting closed with an appropriate reading by Eleanor Foulke, entitled, "The Prophet."

ADVANCEMENT WORK IN NEBRASKA.

I have been looking with some anxiety for an account of Henry W. Wilbur's recent visit to Nebraska, and as we have not seen anything from him about it, I desire to express my appreciation of his short stop with us. I met him in Lincoln Ninth month 29th, and he held a public meeting that evening in the Christian Church. We visited some of the families there together and I think the meeting and visits paid were satisfactory, and we hope may be beneficial to all concerned.

Henry and his wife came to us on the 5th, and that evening we held a meeting in the Friends' Meeting House, near Genoa; there were at least 100 persons present, generally the young people of our Union First-day school. After a period of silence we sang "Pass Me Not;" this was followed by a prayer of thankfulness and a request for Divine presence and guidance for the evening. Henry Wilbur then explained the origin and principles of the Society of Friends, which was very acceptably received by all present, especially by the young people, some of whom expressed satisfaction in hearing our principles so clearly explained. Before closing, we sang "Nearer My God to Thee," and a public invitation was extended to any who wished to join our organization to make it known at any time to our members.

From the above account Friends may think there were some things done at this meeting that were not in accord with the regular order of worship in a meeting of Friends, but it was an enjoyable meeting, and I am sure that we felt the blessing of the Lord was with us.

The next afternoon we had a meeting in the Methodist meeting house in Monroe; not very many present, but a profitable hour was spent together.

In the evening our dear friends left us after a visit of 36 hours. It is very pleasant to have such dear friends come among us; they stir up our pure minds by way of remembrance and awaken new life by which we hope to profit and perhaps draw others to our fold.

ISAIAH LIGHTNER.

EDUCATIONAL MEETING IN WILMINGTON.

A meeting arranged for by the Educational Committee of the General Conference was held in the Friends' Meeting House, Wilmnigton, Del., on First-day afternoon last. The subject, "Training for Service," was presented by President Swain, of Swarthmore College, and Elizabeth Stover, secretary of the National Vigilance Society, New York.

President Swain emphasized the great need of the higher training for efficient service in the complex civilization of to-day. He said that this sort of training is applicable to the moral as well as the intellectual faculties: the object of intellectual training is to train away from ignorance in order that things may be seen in their true light; the purpose of moral education is to eliminate selfishness.

Elizabeth Stover spoke of the moral uplift that would be given if the teachers in our schools were consecrated men and women, and made an especial plea for assistance in the effort to raise $35,000 this year, for the establishment of a teacher training department at Swarthmore College.

HARRISBURG FRIENDS.

On Ninth month 19th, Harrisburg Friends began holding their regular First-day Meetings in their usual bright room, 119 S. Second Street. Since then visits have been had from Elizabeth Llyod, of Lansdowne, Pa., on Ninth month 19th; J. Harvey Borton, of Moorestown, N. J., and Sarah T. Linvill, of Philadelphia, on Tenth month 10th; Alfred Cope Garrett of Germantown, Philadelphia, on Tenth month 17th, and Barclay and

Emma D. Eyre, of Dolington, Pa., Tenth month 24th, all of whom had messages for us.

The Reading Circle meeting of Tenth month 11th had to be postponed on account of a heavy thunderstorm just before the hour for gathering. On the following Second-day evening, Alfred Cope Garrett gave an excellent informal address on, "Right Thinking in Religion."

The next Second-day evening meeting will be held at the home of T. M. Mauk, 330 Reily Street, Eleventh month 8th. F. L. M.

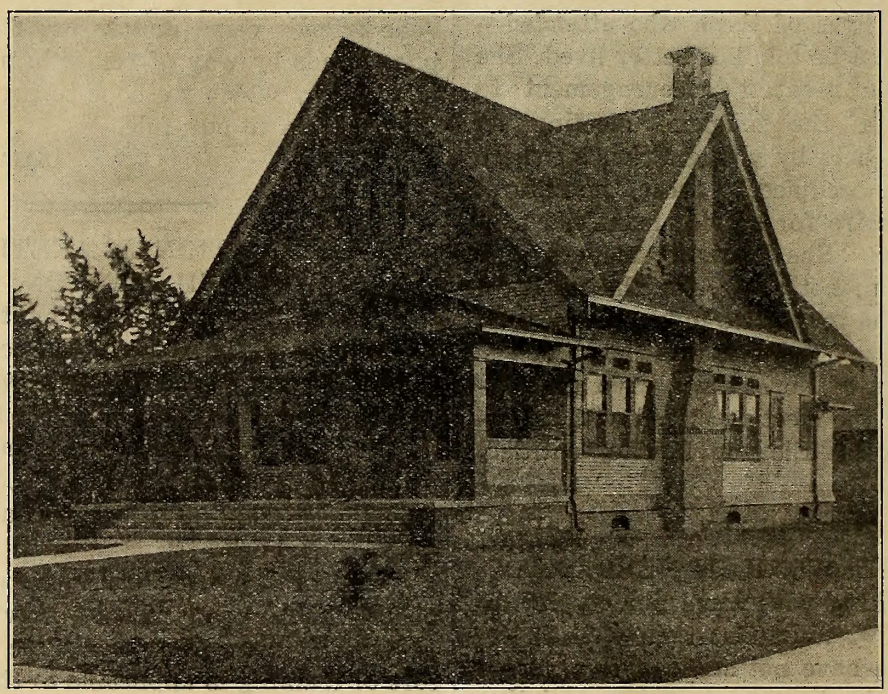
just as faithful as they to the work which is to be done in this day.

Mary Emma Yeo gave a reading entitled, "Everybody," the story of a little orphan boy at the poor farm who found a home.

Judge Belmont Perry made a few very interesting remarks.

After adjournment a pleasant social time was enjoyed.

ANNA K. DUNCAN, *Secretary.*



ORANGE GROVE MEETING HOUSE, PASADENA, CAL.

FRIENDS' ASSOCIATIONS.

PASADENA, CAL.—The first meeting of the Pasadena Young Friends' Association, after the summer's vacation, was held Tenth month 13th, at the home of Susanna D. Yeo, with thirty present.

Susanna D. Yeo read the twelfth chapter of the Story of Quakerism, which told of George Fox and his marriage to Margaret Fell.

William Griest, of Indiana, gave a most interesting talk. He said no meeting is better known than our little one here and many Eastern Friends look forward to visiting California and our meeting sometime in their lives.

He spoke of the brave men, the founders of our Society, and their faithfulness in minding the light. Probably no man has done so much for civic righteousness as William Penn did when he founded the Colony of Pennsylvania. He closed with the hope that each would bear in mind the faithfulness of the Friends of long ago, and be

OXFORD, PA.—The Association of Tenth month 16th was opened by the president's reading an extract from George Fox's works. Mary N. Way told of the work of the American Purity Alliance, and the letter of Dr. Janney concerning this was read. Though realizing the good of this organization, we decided to let the matter of raising funds for this cause rest awhile, as we were young as an organization. Granville Coates was appointed as a representative of our association to the Y. F. A. general conference to be held at Moorestown, N. J. Papers—George Fox, the man and George Fox, the preacher—were read by William Pugh and Ethel Mason respectively. Laura Reynolds gave a reading from *Fox's Journal.* A letter, relating the death of George Fox, was read by Eva Pugh. Mary H. Way talked to us on Fox's message to the people—Mind the Light.

Elizabeth Passmore read an article about George Fox, and after the members had responded with sentiments from Fox's works, the meeting

adjourned until Tenth month 30th, at 7.30 p. m., when a social will be held.

MOUNT HOLLY, N. J.—The Y. F. A. was entertained at the home of Walter Shinn, Ninth month 30th. Joseph R. Gillam, acting as president, opened the meeting with reading the 100th Psalm. We then had the pleasure of listening to Watson W. Dewees, who talked to us on "The History of the Book of Discipline."

Elwood Stokes, Jr., recited "Kind Words," followed by another well chosen selection, "Recollections," by Bessie Stokes. Louisa Dudley read an article entitled, "The Evolution of the American Flag." Joseph R. Gillam then gave a report of the Young Friends' Association conference. Roll call followed, thirty members responding. We adjourned to meet at the home of Isaiah and Ellie R. Atkinson, Tenth month 28th, 1909.

HELENA E. WETHERILL.

WOODLAWN, VA.—The Association was held at the home of Courtland Lukens, Tenth month 3rd, with 14 in attendance. In the "Story of Quakerism," the chapter telling of the first Quaker preachers and their message held our attention. Mary Lukens reported on Current Topics, and Sarah E. Cox gave an excellent reading. A paper which had been prepared by T. S. Wright, telling of the founding of the Woodlawn meeting, as he remembered it, was read by Sarah E. Walton. An indulged meeting, under the care of Alexandria Monthly Meeting, was held at Woodlawn Mansion in 1848, and the meeting house, it is thought, was built about 1853. The Association adjourned until Tenth month 31st, at the home of Warrington Gillingham.

L. W. G., *Sec.*

NEWTOWN, PA.—The Association held its first meeting after the summer vacation in the meeting house Fourth-day evening, the 13th. The president, Herbert L. Slack, opened the meeting with reading from the Scriptures. Thaddeus S. Kenderdine, in a paper, "The Amenities of the Non-Professor," showed how the man with no conscientious scruples could come out ahead of his more honest neighbor in business and politics. He also discussed the easy life of those with no religious profession and told how profession was presented as hypocrisy in fiction. A report of the Swarthmore Summer School was given by Marietta Janney. Sarah J. Reeder read an essay, "Some of the Changes of Time," touching on the diminishing Indians and succeeding civilization, modern inventions, woman's suffrage and religion. She also gave a supplement in verse on changes in fashion, which was much appreciated. The meeting closed with roll call and sentiments, to meet again on Eleventh month 10th.

MARY G. WILSON, *Sec.*

MAKEFIELD, PA.—The Makefield Young Friends' Association met at the home of Joseph K. Walton, on Seventh-day evening, the 16th. The president read the 12th chapter of Romans. The question, "What constitutes a religious education, and how can we best develop it?" was answered by Albert T. Balderston. He emphasized the fact that religious education should start in the home life and was not necessarily acquired by book learning. After several musical selections the meeting adjourned.

ESTELLA C. SCHIEFER, *Sec.*

BIRTHS.

HOOD.—At Wissahickon, Pa., Ninth month 30th, 1909, to Albert L. and Mary Gibbons Lawson Hood, a son who is named Albert L. Hood, Jr.

NEWMAN.—To Herman and Emma B. Newman, Philadelphia, Pa., Tenth month 19th, 1909, a son, William Herman.

PRICE.—At Palmyra, N. J., on Tenth month 7th, 1909, to Charles Evans and Gertrude Lukens Price, a daughter, who is named Alice Helen Price, a grand-daughter of Ellen H. E. Price, of Swarthmore, Pa.

MARRIAGES.

BROWN—SMEDLEY.—In the parlor of the Young Friends' Association Building, Philadelphia, by Friends' ceremony, Tenth month 20th, 1909, Frederick S. Brown, of Peter's Creek, Pa., and Martha Smedley, of Fulton House, Pa. The certificate was read by Walter H. Jenkins.

D'OLIER—SULLIVAN.—On Tenth month 16th, 1909, at the home of the bride, by Friends' ceremony, Francis Walker D'Olier, son of Henry and Kate B. D'Olier, of Philadelphia, and Mabel Creth Sullivan, daughter of Joseph T. and Sarah R. Sullivan, of Moorestown, N. J.

HALL—CARPENTER.—On Tenth month 19th, 1909, at the home of the bride's mother, Nancy A. Carpenter, under the care of the Monthly Meeting of Salem, N. J., Fanny P. Carpenter and Walter Hall, both of Salem, N. J.

PERKINS—SULLIVAN.—On Tenth month 16th, 1909, at the home of the bride, by Friends' ceremony, Thomas Haines Dudley Perkins, son of the late Edward W. and Annie H. Perkins, and Alice Roberts Sullivan, daughter of Joseph T. and Sarah R. Sullivan, all of Moorestown, N. J.

DEATHS.

JORDAN.—At Quakertown, Pa., Sixth-day, Tenth month 1st, 1909, John George Jordan, in the 74th year of his age. Funeral was held at Friends' meeting house on Fourth-day, the 6th. Frank Ball, Rev. I. O. Schell and Rev. O. R. Cook bore testimony to this Friends' useful life and the integrity of his character.

MUNDAY.—At his home, in Chanute, Kansas, Tenth month 15th, 1909, after a lingering illness, Barclay Mun-

day, at the age of 90 years and 4 months; the oldest person in a city of 10,000 inhabitants.

OFFLEY.—At Maryland University Hospital, Baltimore, on Tenth month 7th, 1909, Michael Offley, aged 63 years, son of the late Michael and Martha E. Offley. Interment Tenth month 9th, in Friends' Cemetery.

PLUMMER.—At the Union Protestant Infirmary, Baltimore, Md., Tenth month 11th, 1909, in her 71st year, Harriet V. Plummer, wife of W. H. Plummer, of Frederick, Md. Interment at the Pipe Creek Friends' Burial Ground, near Union Bridge, Md.

PLUMMER.—On Tenth month 23rd, 1909, Elizabeth Ballard, second daughter of Jonathan W. and Hannah A. Plummer, of Glencoe, Ill. Funeral services were held at the home of her brother, Joseph P. Plummer, Dixon, Ill., and interment was at Dixon.

POWNALL.—At her home in Chester, Pa., Tenth month 18th, 1909, Harriet Moore Pownall, widow of the late George Pownall. Services were held Fourth-day evening in her home in Chester and Fifth-day morning in Christiana. Interment at Sadsbury Friends' Cemetery.

UPTEGROVE.—Suddenly, on Tenth month 19th, 1909, Amy Bull, wife of the late J. Pierson Uptegrove, of Hamptonburg, Orange Co., N. Y. She was one of a family of seven daughter and four sons of Jane and Ebenezer Bull; four siters and two brothers remain. She was a consistant member of Cornwall Monthly Meeting. It was very truly said at her funeral that in her daily intercourse with family and friends, "she was oil on troubled waters; sunshine on a dark day; hope, help and comfort for everybody who came within the radius of her smile and cheerful philosophy."

WILSON.—In Philadelphia, Pa., on Tenth month 16th, 1909, Edwin Wilson, aged 64 years. Interment at Buckingham Friends' graveyard on the 20th inst.

WOOD.—In Norristown, Pa., on Tenth month 21st, 1909, George Wood, in the 81st year of his age. Interment at Horsham Meeting.

NOTES AND ANNOUNCEMENTS.

We learn from the *Australian Friend* that Sarah J. Lury and Elizabeth B. Rutter, who went from England to New Zealand some time ago, have formed a Friends' Hostel in Wellington, which is intended to provide facilitities of many kinds and become a centre from which much varied work may spring. These two Friends have returned to the home land, but have left a woman Friend in charge to continue the work.

The Proceedings of the Whitewater Centennial at Richmond, Ind., in which both branches of Friends participated, will be published soon. It is hoped that the price will not exceed fifty cents. Copies of the Proceedings may be obtained of Frances M. Robinson, Richmond, Ind., if ordered in time. A Friend writes us concerning this Centennial that "the spirit of it has been noised abroad until many who did not attend are expressing regret that they did not do so."

At a meeting of Philadelphia Yearly Meeting's subcommittee on Colored People, held on the 23rd, Ruth Peirce DeCou, 3323 Powelton Ave., Philadelphia, was appointed treasurer and will receive and forward donations in money to the Laing School at Mt. Pleasant, S. C., and the Schofield School at Aiken, S. C., as the donor may direct.

A meeting under the care of the Universal Peace Union will be held Sixth-day, Tenth month 28th, at 8 p. m., in the hall of the Benjamin F. Teller Memorial School, S. W. Cor. Broad and Jefferson Streets, Philadelphia. There will be addresses by Rabbi Henry Berkowitz, Scott F. Hershey and Frederic A. Hinckley.

An interesting occasion, Tenth month 20th, was the celebration of the fifteenth anniversary of the marriage of Benjamin and Maria Cockayne, members of Fall Creek Monthly Meeting, and who have ever since resided in or near Pendleton, Md. Beside all the children and grandchildren and many near relatives, there was present a large company of friends and neighbors to rejoice with them that they had lived to celebrate the day.

Of the four who attended them at their marriage in Friends' Meeting House, three were present, one having passed on a few years ago.

Many who were present never having heard the beautiful marriage ceremony of Friends, it was repeated in an impressive manner, and all who have known them all these years, knew that the promise then given, had, "by the Divine blessing," been truly and faithfully lived by them.

After the ceremony the groom repeated a favorite poem, "To my Wife," A poem was also read that had been written for the occasion of their marriage fifty years ago, by the mother of President Swain, and read by her mother, then over eighty years of age, to the guests assembled in the home.

Many beautiful presents appropriate to a golden wedding, were received. After partaking of refreshments, the guests departed feeling it had been a happy occasion.

M.

The Schofield School *Bulletin* says that last year the pupils of the school paid $640 toward their tuition. On account of the closing of another colored school, the Aiken Trustees of Public Schools gave the Schofield School $150 more than usual, making $450. The *Bulletin* wishes to give credit to the interest shown by the white people of Aiken in their institution.

An interdenominational Fellowship Meeting will be held in the Jewish Temple, Broad Street and Columbia Avenue, Philadelphia, at 8 p. m., Tenth month 31st. Rabbi Krauskopf is the leader of this congregation. Clergymen of different denominations will participate. Henry W. Wilbur will be one of the speakers. The public are invited.

Our readers who have not yet made articles for the approaching supper and sale for the benefit of Friends' Neighborhood Guild still have time to do so. The affair will be held in Horticultural Hall, Philadelphia, on the afternoon and evening of Eleventh month 20th.

For further particulars see advertisement.

Isaac Wilson, of Bloomfield, Ontario, will spend the winter with his children in Philadelphia and Baltimore. This week he is in attendance at Baltimore Yearly Meeting. On First-day, the 31st, he will attend Race Street Meeting, at Fifteenth and Race Streets, Philadelphia, at 10.30 a. m., and Fair Hill Meeting, at Germantown Avenue and Cambria Street, Philadelphia, at 3.30 p. m.

At a meeting held by the Philanthropic Committee and Solebury Young Friends' Association, at Solebury Friends'

Meeting House, Eleventh month 14th, 1909, at 10.45 a. m. Joel Borton will deliver an address on "Temperance along local option lines and who is responsible for the saloon." A cordial welcome is extended to all.

A meeting for worship will be held in Haverford Meeting House, Pa., at 3 p. m., First-day, Eleventh month 7th, under the care of Philadelphia Quarterly Meeting's Visiting Committee. It is expected that Mary Travilla will be present. All within reach of the meeting house are invited. For trolley line see Calendar.

SWARTHMORE COLLEGE NOTES.

On Fifth-day evening, the 21st, Mr. Scott Nearing, Instructor of Economics, addressed a large audience in Parrish Hall on Woman Suffrage, at the request of Ruth Verlenden, President of the Suffragists here at College. Mr. Nearing spoke in his usual forcible and enthusiastic style, making a great success of the occasion. The address was scheduled to be held in the Alumni Room, but owing to the speaker's popularity it became necessary to move to Collection Hall. The subject under discussion is undoubtedly very much alive, and the more enlightened people become, the more will they realize its importance.

Regular lacrosse practice ended last Seventh-day with the game at George School. At the end of the first half the score was three to one in favor of Swarthmore. In the second half the George School boys pulled together much better and had the ball in their attack field the greater part of the time. Each side, however, scored one more goal, making Swarthmore victorious by the score of four to two.

The foot-ball squad went to New York City on Seventh-day to play against Fordham University. A hard game was expected, especially since Fordham had beaten Cornell the week before. The visitors played a good game throughout, and gained more actual ground than the home team, but lost out on two or three flukes. They scored a field goal and a touchdown in the first half, but the touchdown was not counted, because the referee claimed that the ball was fumbled before it crossed the goal line. At the end of the first half the score stood 9-3 in Fordham's favor, and at the end of the game 21-3.

W. L. J., '10.

The hope that's lost in some far distance,
May be the truer life, and this the dream.
—*Adelaide A. Proctor.*

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m.

The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the College Club Rooms, Woman's Exchange Building, 300 Oliver Ave., every First-day at 11 a. m. Adult School before meeting.

TENTH MONTH 28TH (6TH-DAY).

—Mt. Holly, N. J., Young Friends' Association, at home of Isaiah Atkinson.

TENTH MONTH 29TH (6TH DAY).

—A Get-together Conference in West Philadelphia Meeting House, 35th Street and Lancaster Avenue, at 8 p. m.

TENTH MONTH 30TH (7TH DAY).

—Westbury Quarterly Meeting, at Flushing, N. Y., at 10.30 a. m. Ministry and counsel the day before at 2.30 p. m. In the afternoon, Seventh-day, at a meeting under the care of the Yearly Meeeting's Philanthropic Committee, Rev. James Ecob will speak on Prison Reform, and Judge



Joseph Fitch will speak on Probation Work.

—Lecture at George School at 8.15 p. m., by Anthony Fiala, New York City, "Fighting the Polar Ice." Single tickets, 25 cents; reserved seats, 10 cents extra.

—Social meeting of Oxford, Pa., Young Friends' Association, at 7.30 p. m.

TENTH MONTH 31ST (1ST DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 42 Fisher Avenue, at 11 a. m.

—Friends' Day at Home of Aged and Infirm Colored Persons, 44th Street and Girard Avenue, Philadelphia. Meeting at 3 p. m. attended by Friends of various branches.

—Isaac Wilson will attend meeting at 15th and Race Streets, Philadelphia, at 10.30 a. m., and at Fair Hill, Germantown Avenue and Cambria Street, Philadelphia, at 3.30 p. m.

—Woodlawn, Va., Friends' Association, at home of Warrington Gillingham.

ELEVENTH MO. 2ND (3RD-DAY).

—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

—Chesterfield Monthly Meeting at Trenton, N. J., at 2.30 p. m.

ELEVENTH MO. 3RD (4TH-DAY).

—Purchase Quarterly Meeting, at Chappaqua, N. Y., at 11 a. m. Ministry and Counsel day before at 2.30 p. m. Trains will be met leaving New York 8.54 a. m., and from the north reaching Chappaqua at 9.21 a. m.

ELEVENTH MO. 4TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, at 10 a. m. Ministers and Elders the day before at 11 a. m. Train leaving Reading Terminal at 8.30 will be met at Somerton station on both days.

—Social Supper at Race Street, under care of Best Interests Committee of Monthly Meeting of Friends of Philadelphia, at 6.30 p. m. Cordial invitation extended.

ELEVENTH MO. 6TH (7TH-DAY).

—Philadelphia Quarterly Meeting at Race St., at 1 p. m.

—Stillwater Half Yearly Meeting at Quaker City, O.

—Meeting at Haverford Meeting House, Pa., under care of Philadelphia Quarterly Meeting's Visiting Committee, at 3.30 p. m. Take Ardmore trolley at 69th Street Station, Philadelphia, and get off at Grassland.

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—Conference Class after meeting at 15th and Race Streets. Leader, Jesse H. Holmes. Subject, "Primitive Christianity."

—At Chichester Meeting House, Delaware Co., Pa., at 3 p. m., a circular meeting under the care of Concord Quarterly Meeting.

—Friends' Association of Byberry, Philadelphia, at the meeting house, in the afternoon. Elizabeth Powell Bond will read a paper on Elias Hicks.

ELEVENTH MO. 8TH (2ND-DAY).

—Nine Partners Half Yearly Meeting, at Nine Partners, N. Y.

—Baltimore Quarterly Meeting at Little Falls, Md.

—Harrisburg, Pa., Friends' Reading Circle, at the home of T. M. Mauk, 330 Reilly Street, in the evening.

ELEVENTH MO. 10TH (4TH-DAY)

—Newtown, Pa., Friends' Association, in the Meeting House.

ELEVENTH MO. 13TH (7TH-DAY)

—Annual Meeting First-day School Association, Philadelphia Yearly Meeting, at Race St., morning and afternoon.

—Miami Quarterly Meeting at Waynesville, O.

—Salem Quarterly Meeting at West, near Alliance, O.

ELEVENTH MO. 14TH (1ST-DAY).

—At Solebury Meeting House, 10.45 a. m., Joel Borton will deliver an address on Temperance along local option lines.

ELEVENTH MO. 20TH (7TH DAY).

—General Conference of Friends' Associations, at Moorestown, N. J., at 10.30 a. m. and 2 p. m.

In *St. Nicholas* for November, Hildegrade Hawthorne tells why fairy stories are sometimes truer than stories that are simply facts, and shows that they are helpful to children because they impress upon them lessons of real value to their lives.

THIS WORLDLINESS.

A woman who had a reputation as an untidy housekeeper, was heard singing one evening: "Oh, think of the home over there." There is too much of that other-worldliness which neglects the "home over here," as it sings of the "home over there." Life here is the preparation for the life there. We need to interpret Christianity, not in terms of "going somewhere," but in terms of life and character.

—*The Expositor.*

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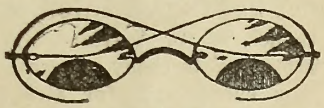
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BOOK NOTES.

"Recent Christian Progress" is a full and elaborate review and summary of the past seventy-five years of progress and change in the works and faith of the Church. It is a stimulating and enlightening volume, calculated to cheer and encourage all who have high hopes for the sure triumph of Christianity.

The book is issued as a memorial to Hartford Theological Seminary, on its seventy-fifth anniversary; and most of the many authors of its contents have been taught or influenced by the Seminary. (Macmillan.)

"Art in Great Britain," by Sir Walter Armstrong, gives the story of Art in the British Isles from primitive Celtic days all through the ages to our own time,—a fascinating record. Architecture, painting, sculpture, carving and the other arts are abundantly illustrated by some hundreds of small pictures set in the text. For home study or for travel, the book is an invaluable one. (Scribner.)

Novelists and poets abound among new authors; not so frequent are the essayists;—hence the welcome awaiting one who has a new word to say on such old but ever-vital themes as Children, Friendship, Books, Solitude, and the like. Louise Collier Willcox discourses in a friendly and illuminating manner through many an eloquent page of her book "The Human Way"; to read it is to gain a fresh outlook and fresh hopefulness. (Harpers.)

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